

# HUMAN PERSONALITY

## AND ITS SURVIVAL OF BODILY DEATH

BY

FREDERIC W. H. MYERS

*Cessas in vota precesque,  
Tros, ait, Aenea, cessas? Neque enim ante dehiscunt  
Adtonitæ magna ora domus.*— VIRGIL.

*"Nay!" quoth the Sybil, "Trojan! wilt thou spare  
The impassioned effort and the conquering prayer?  
Nay! not save thus those doors shall open roll,—  
That Power within them burst upon the soul."*

IN TWO VOLUMES

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## Reference

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*DEDICATED*  
TO  
HENRY SIDGWICK  
AND  
EDMUND GURNEY



## PREFACE

THE book which is now at last given to the world is but a partial presentation of an ever-growing subject which I have long hoped to become able to treat in more adequate fashion. But as knowledge increases life rolls by, and I have thought it well to bring out while I can even this most imperfect text-book to a branch of research whose novelty and strangeness call urgently for some provisional systematisation, which, by suggesting fresh inquiries, further accumulation of evidence, may tend as speedily as possible to its own supersession. Few critics of this book can, I think, be more fully conscious than its author of its defects and its lacunæ; but also few critics, I think, have yet realised the importance of the new facts which in some fashion the book does actually present.

Many of these facts have already appeared in *Phantasms of the Living*; many more in the *Proceedings* of the Society for Psychical Research; but they are far indeed from having yet entered into the scientific consciousness of the age. In future years the wonder, I think, will be that their announcement was so largely left to a writer with leisure so scanty, and with scientific equipment so incomplete.

Whatever value this book may possess is in great measure due to other minds than its actual author's. Its very existence, in the first place, probably depends upon the existence of the two beloved friends and invaluable coadjutors to whose memory I dedicate it now.

The help derived from these departed colleagues, Henry Sidgwick and Edmund Gurney, although of a kind and quantity absolutely essential to the existence of this work, is not easy to define in all its fulness under the changed circumstances of to-day. There was indeed much which *is* measurable; — much of revision of previous work of my own, of collaborative experiments, of original thought and discovery. Large quotations purposely introduced from Edmund Gurney indicate, although imperfectly, how closely interwoven our work on all these subjects continued to be until his death. But the benefit which I drew from the association went deeper still. The conditions under which this inquiry was undertaken were such as to emphasise the need of some intimate moral support. A recluse, perhaps, or an eccentric, — or a man living mainly with his intellectual inferiors, may find it easy to work steadily and confidently at a task which he knows that the bulk of educated men will ignore or despise. But this is more difficult for a man who feels manifold links with his kind, a man whose desire it is to live among minds equal or superior to his own. It is hard, I say, for such a man to disregard altogether the expressed or implied disapproval of those groups of weighty personages to whom in other matters he is accustomed to look up.

I need not say that the attitude of the scientific world — of all the intellectual world — then was very much more marked than now. Even now I write in full consciousness of the low value commonly attached to inquiries of the kind which I pursue. Even now a book on such a subject must still expect to evoke, not only legitimate criticism of many kinds, but also much of that disgust and resentment which novelty and heterodoxy naturally excite. But I have no wish to exalt into a deed of daring an enterprise which to the next generation must seem the most obvious thing in the world. *Nihil ausi nisi vana contemnere* will certainly be the highest compliment which what seemed to us our bold independence of men

will receive. Yet gratitude bids me to say that however I might in the privacy of my own bosom have 'dared to condemn things contemptible,' I should never have ventured my amateurish acquirements on a publication of this scale were it not for that slow growth of confidence which my respect for the judgment of these two friends inspired. Their countenance and fellowship, which at once transformed my own share in the work into a delight, has made its presentation to the world appear as a duty.

My thanks are due also to another colleague who has passed away, my brother, Dr. A. T. Myers, F.R.C.P., who helped me for many years in all medical points arising in the work.

To the original furnishers of the evidence my obligations are great and manifest, and to the Council of the S.P.R. I also owe thanks for permission to use that evidence freely. But I must leave it to the book itself to indicate in fuller detail how much is owing to how many men and women: — how widely diffused are the work and the interest which have found in this book their temporary outcome and exposition.

The book, indeed, is an exposition rather than a proof. I cannot summarise within my modest limits the mass of evidence already gathered together in the sixteen volumes of *Proceedings* and the nine volumes of the *Journal* of the S.P.R., in *Phantasms of the Living* and other books hereafter referred to, and in MS. collections. The attempt indeed would be quite out of place. This branch of knowledge, like others, must be studied carefully and in detail by those who care to understand or to advance it.

What I have tried to do here is to render that knowledge more assimilable by co-ordinating it in a form as clear and intelligible as my own limited skill and the nature of the facts themselves have permitted. I have tried to give, in text and in Appendices, enough of actual evidence to illustrate each step in my argument: — and I have constantly referred the reader to places where further evidence will be found.

In minor matters I have aimed above all things at clearness and readiness in reference. The division of the book into sections, with Appendices bearing the same numbers, will, it is hoped, facilitate the use both of syllabus and of references in general. I have even risked the appearance of pedantry in adding a glossary. Where many unfamiliar facts and ideas have to be dealt with, time is saved in the end if the writer explains precisely what his terms mean.

F. W. H. MYERS.

#### EDITORIAL NOTE

This unfinished preface consists of several passages written at different times by the author, who died on January 17th, 1901. In 1896, he arranged that the completion of his book should be in the hands of Dr. Richard Hodgson in case of his death before its publication. In the meantime he had entrusted the general supervision of the press work and much of the detail in marshalling the Appendices to Miss Alice Johnson of Newnham College, Cambridge, who has therefore been associated with Dr. Hodgson also in the editorial work needed for the completion of the book, and much the greater part of the labour involved has fallen to her share. At the time of the author's death, Chapters I.-VI., part of Chapter VII., and the whole of Chapter VIII. were in the first proof, the rest of Chapter VII. and Chapter X. were ready for printing. Most of the Appendices were in type, but required much revision and re-arrangement. The substance of nearly all Chapter IX. had been written, in one form or another, but had to be pieced together. The asterisks on p. 209 (Vol. II.) mark the end of the part which had been consecutively composed by the author. Some of the questions involved in that chapter would doubtless have been treated much more fully by him had he lived to complete it. Mr. Myers left on record his wish to express gratitude to Mr. F. N. Hales, of Trinity College, Cambridge, for help in the preparation of some Appendices, especially in Chapters II. and V.

RICHARD HODGSON.  
ALICE JOHNSON.

## GLOSSARY

[NOTE.—The words and phrases here included fall under three main heads:—

(1) Words in common philosophical or medical use, to which no new shade of meaning is given in this inquiry, e.g. *ecmnesia*. Introducing a few of these words for the ordinary reader's convenience, I have generally taken the definition from Hack Tuke's *Dictionary of Psychological Medicine* (London: Churchill, 1892), which is the most authoritative—almost the only—English work of its kind.

(2) Words or phrases in themselves not new, but used in psychical research with some special significance;—as, for instance, “systematised anæsthesia,” “negative hallucination.” These two phrases are constantly used by writers on hypnotism: but mere familiarity with the words themselves would not explain their meaning in that context to a reader fresh to hypnotic discussions.

(3) A few words, distinguished by an asterisk, for which I am myself responsible. I must leave it to my readers to judge how far these words are likely to be useful. But I would suggest that when a subject so novel as ours is made the subject of discussion in many countries, there is a convenience in using words of Greek or Latin derivation, which can be adapted to all languages, and can be made to bear a clearly defined signification.]

*Aboulia*.—Loss of power of willing. I have used the word *hyperboulia* to express that increased power over the organism, resembling the power which we call *will* when it is exercised over the voluntary muscles, which is seen in the bodily changes effected by self-suggestion.

*After-image*.—The picture of an object seen after removing the gaze from the object. It is called *positive* when it reproduces, *negative* when it reverses the true illumination or colours of the actual object. After-images are regarded as *retinal* or *entoptic*, belonging to the interior of the eye. After-images must be distinguished from *memory-images*, which may appear spontaneously, or may be summoned by an effort of will, long after the original sight of the object.

*Agent*.—The person on whose condition a telepathic impression seems to be dependent; who seems to initiate the telepathic transmission.

*Agraphia*.—See *Aphasia*.

*Alexia*.—See *Aphasia*.

*Alternation of personality*.—See *Disintegration of personality*.

*Anæsthesia*, or the loss of sensation generally, must be distinguished from *analgesia*, or the loss of the sense of pain alone. Many hypnotic subjects are

analgesic but not anæsthetic. *Systematised anæsthesia* or *negative hallucination* signifies the condition of an entranced subject who has been told (for instance) that Mr. A. is not in the room, while he is in reality present. The subject may thus be said to have a *negative* hallucination, or to have been deprived of a certain group or *system* of perceptions, in that he fails to see Mr. A. Other words descriptive of the general sensory condition are *dysæsthesia*, impaired or painful sensation; *paræsthesia*, erroneous or morbid sensation; *hyperæsthesia*, unusually keen sensation, which may or may not be a morbid symptom. Hyperæsthesia may be *peripheral*, when it affects nerve-endings near the surface of the body, or *central*, when the excessive sensitiveness belongs to the central *sensorium*;—such parts, namely, of the brain as are concerned in receiving or generating sensory images and impressions. *Hemi-anæsthesia* means anæsthesia of half the body, the median line (down the middle of the body) separating normal sensation from absence of sensation. Anæsthetic *zones* or *patches* (formerly deemed characteristic of witches) are common in hysteria. *Cænæsthesia* means that consensus or agreement of many organic sensations which is a fundamental element in our conception of personal identity. Finally, I have suggested the word \**panæsthesia* to express the undifferentiated sensory capacity of the supposed primal germ.

*Analgesia*.—Insensibility to pain.

*Aphasia*.—Incapacity of coherent utterance, not caused by structural impairment of the vocal organs, but by lesion of the cerebral centres for speech. Distinguished from congenital or acquired *aphonia*, due to paralysis or imperfect approximation of the vocal cords, and also from *hysterical mutism*, when the patient is obstinately and involuntarily silent, although the vocal organs are uninjured and the cerebral centres of speech are only functionally affected, with no visible lesion. All the four forms of *verbalisation* are subject to separate disorders of the type of aphasia. Lack of power to write words is called *agraphia* or *agraphy*; lack of power to understand words written, *alexia* or *word-blindness*; lack of power to understand words uttered, *word-deafness*. In each case the trouble may lie in the brain and not in the organ of sense or other organs. For instance, a man's sight even for printed musical notes may be unimpaired, while yet he is unable to understand printed words.

*Aphonia*.—Incapacity of uttering sounds.

*Attaque de sommeil*.—This French term is more correct than the word "trance," to express those spontaneous lapses into prolonged and profound sleep which sometimes occur in hysterical subjects.

*Automatism*.—The words *automatism* and *automatic* are used in somewhat different senses by physiologists and psychologists. Thus Sir M. Foster says (Foster's *Physiology*, 5th edition, p. 920), "We speak of an action of an organ or of a living body as being spontaneous or automatic when it appears to be not immediately due to any changes in the circumstances in which the organ or body is placed, but to be the result of changes arising in the organ or body itself and determined by causes other than the influences of the circumstances of the moment. The most striking automatic actions of the living body [are] those which we attribute to the working of the will and which we call voluntary or volitional." That is to say, to the physiologist an action is "self-moved" when it is determined, not by the environment, but by the organism itself. The word thus becomes hardly more than a synonym for *spontaneous*. The psychologist, on the other hand, regards an action as "self-moved" when it is deter-

mined in an organism apart from the central will or control of that organism. Thus when an act at first needing voluntary guidance, by practice comes to need such guidance no longer, it is called "secondarily automatic." I have used the word in a wider sense, as expressing such images as arise, as well as such movements as are made, without the initiation, and generally without the concurrence, of conscious thought and will. *Sensory automatism* will thus include visual and auditory hallucinations; *motor automatism* will include messages written without intention (automatic script) or words uttered without intention (as in "speaking with tongues," trance-utterances, &c.). I ascribe these processes to the action of submerged or subliminal elements in the man's being. Such phrases as "reflex cerebral action," or "unconscious cerebration," give therefore, in my view, a very imperfect conception of the facts.

*Automnesia*.—Spontaneous revival of memories of an earlier condition of life.

*Autoscope*.—Any instrument which reveals a subliminal motor impulse or sensory impression; e.g. a divining rod, a tilting table, or a planchette reveals by its visible motion the imperceptible, involuntary, and unconscious muscular action of the person holding or touching it; a crystal or other speculum externalises the subliminal impressions of the person who sees visions in it.

*Bilocation*.—The sensation of being in two different places at once, namely, where one's organism is, and a place distant from it, involving some degree of perception (whether veridical or falsidical) of the distant scene.

*Catalepsy*.—"An intermittent neurosis, characterised by the patient's inability to change the position of a limb, while another person can place the muscles in a state of flexion or contraction as he will."—(Tuke's *Dict.*) Catalepsy may also be induced as a stage of hypnotism; although Charcot's view, which erected catalepsy, lethargy, somnambulism (their relative positions sometimes varied) into three typical or necessary stages in a hypnotic trance, is now commonly considered to have been a too hasty generalisation from the habits—largely imitative—of the group of hypnotic patients at the Salpêtrière (a hospital in Paris).

*Census of Hallucinations*.—An inquiry undertaken to determine the frequency of hallucinations in sane and healthy persons; described in *Proceedings S.P.R.*, vol. x. (See 612 A.)

*Centre of Consciousness*.—The place where a percipient imagines himself to be. The point from which he seems to himself to be surveying some phantasmal scene.

*Chromatism*.—See *Secondary Sensations*.

*Clairaudience*.—See *Clairvoyance*.

*Clairvoyance (Lucidite)*.—The faculty or act of perceiving, as though visually, with some coincidental truth, some distant scene; used sometimes, but hardly properly, for *transcendental vision*, or the perception of beings regarded as on another plane of existence. *Clairaudience* is generally used of the sensation of hearing an internal (but in some way veridical) voice. I have preferred to use the term *\*telæsthesia* for distant perception. For the faculty has seldom any close analogy with an extension of *sight*; the perception of distant scenes being often more or less symbolical and in other ways out of accord with what actual sight would show in the locality of the vision. On the other hand, *telæsthesia* merges into *telepathy*, since we cannot say how far the perception of a distant scene may in essential be the perception of the content of a distant mind.

*Cæsthesia*.—See *Anæsthesia*.

*Coincidental*.—This word is used when there is some degree of coincidence in time of occurrence between a supernormal incident and an event at a distance, which makes it seem probable that some causal connection exists between the two. An apparition, for instance, seen at or about the time when the person whose phantasm is seen dies, is a *coincidental* apparition.

*Collective*.—Applied to cases where two or more persons together perceive a hallucination or phantasm.

*Control*.—This word is used of the intelligence which purports to communicate messages which are written or uttered by the *automatist*, *sensitive*, or *medium*. The word is used for convenience' sake, but should not imply that the source of the messages need be other than the automatist's own subliminal intelligence.

\**Cosmopathic*.—Open to the access of supernormal knowledge or emotion, apparently from the transcendental world, but whose precise source we have no means of defining.

*Cryptomnesia*.—Submerged or subliminal memory of events forgotten by the supraliminal self.

*Crystal-gazing*.—The act of looking into a crystal, glass ball, or other *speculum*, or reflecting surface, with the object of inducing hallucinatory pictures. The person doing this is called a *seer* or *scryer*. The pictures, of course, exist in the mind and not in the crystal. See *Shell-hearing*.

*Delusion* and *Delusive*.—Applied generally to all cases whether of hallucination or illusion, when there is no corresponding reality whatever;—*i.e.* when the case is not coincidental or in any other way veridical.

\**Dextro-cerebral* (opposed to \**Sinistro-cerebral*); of left-handed persons, as employing preferentially the *right* hemisphere of the brain.

*Diathesis*.—Habit, capacity, or disposition. (In *Medicine*, a permanent condition of the body which renders it liable to certain special diseases or affections; a constitutional predisposition or tendency.) See *Psychorrhagic diathesis*.

*Dimorphism*.—In crystals, the property of assuming two incompatible forms; in plants and animals, difference of form between members of the same species. Used of a condition of alternating personalities; a kind of *psychical dimorphism* in which memory, character, faculty, &c., present themselves at different times in different forms in the same person. Similarly, *polymorphism* is the property of assuming many forms.

*Discarnate*.—Disembodied, opposed to *incarnate*. Used of that part of man which still subsists after bodily death.

*Disintegration of personality*.—Used of any condition where the sense of personality is not unitary and continuous; especially when secondary and transitory personalities intervene; as, for instance, when a hysterical subject calls herself at one time *Rose*, at another *Adrienne*, &c., with separate chains of memory for each condition.

*Dissolutive*.—Opposed to *Evolutive*; of changes which tend not towards progress but towards decay.

*Dynamogeny*.—The increase of nervous energy by appropriate stimuli; often opposed to *inhibition*.

*Dysæsthesia*.—See *Anæsthesia*.

*Ecmnesia*.—A gap in memory: "a form of amnesia [forgetfulness] in which there is a normal memory of occurrences prior to a given date, with loss of

memory of what happened for a certain time after that date.”—(Tuke's *Dict.*). It should be added that the gap of memory may include some period of time *previous* to the shock or accident which caused it.

*Ecstasy*.—A trance during which the spirit of the automatist partially quits his body, entering into a state in which the spiritual world is more or less open to its perception, and in which it so far ceases to occupy its organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it. See *Possession*.

\* *Entencephalic*.—On the analogy of *entoptic*; of sensations, &c., which have their origin within the brain, not in the external world.

*Eugenics*.—The science of improving the race.

*Externalise*.—This word is used to represent the process by which an idea or impression on the percipient's mind is transformed into a phantasm apparently outside him.

*Falsidical*.—See *Hallucination*.

*Glossolaly*.—“Speaking with tongues,” *i.e.* automatic utterance of words not belonging to any real language.

*Hallucination*.—Any supposed sensory perception which has no objective counterpart within the field of vision, hearing, &c., is termed a hallucination. Hallucinations may be *delusive* or *falsidical*, when there is nothing whatever to which they correspond; or *veridical*, when they correspond (as those of which we treat generally correspond) to real events happening elsewhere. A *pseudo-hallucination* is a quasi-percept not sufficiently externalised to rank as a “full-blown” hallucination. Contrast with *illusion* and *delusion*.

*Hemi-anæsthesia*.—See *Anæsthesia*.

*Heteræsthesia*.—A form of sensibility decidedly different from any of those which can be referred to the action of the known senses—*e.g.* the perception of a magnetic field, specific sensibilities to running water, crystals, metals (see *Metallæsthesia*), &c.

*Hyperboulia*.—See *Aboulia*.

*Hyperæsthesia*.—See *Anæsthesia*.

*Hypermnesia*.—Defined in Tuke's *Dict.* as “over-activity of the memory, a condition in which past acts, feelings, or ideas are brought vividly to the mind, which, in its natural condition, has wholly lost the remembrance of them.” In my view the subliminal memory retains these remembrances throughout, and their supraliminal evocation implies an increased grasp of natural faculty. \**Panmnesia* would imply a potential recollection of all impressions.

\**Hyperpromethia*.—Supernormal power of foresight; attributed to the subliminal self as a hypothesis by which to explain premonitions without assuming either that the future scene is shown to the percipient by any mind external to his own, or that circumstances which we regard as future are in any sense already existent.

*Hypnagogic*.—*Illusions hypnagogiques* (Maury) are the vivid illusions of sight or sound—“faces in the dark,” &c.—which sometimes accompany the oncoming of sleep. To similar illusions accompanying the *departure* of sleep, as when a dream-figure persists for a few moments into waking life, I have given the name \**hypnopompic*.

*Hypnogenous*.—See *Hysterogenous*.

\**Hypnopompic*.—See *Hypnagogic*.

*Hypnotism*.—See *Mesmerism*.

*Hysteria*.—"A disordered condition of the nervous system, the anatomical seat and nature of which are unknown to medical science, but of which the symptoms consist in well-marked and very varied disturbances of nerve-function" (*Ency. Brit.*). For further definition and discussion, see below, Chapter II.

*Hysterical blindness, contractures, mutism, œdema, paralysis, &c.*, signify affections not dependent on any discoverable lesion, but on the defects of nervous co-ordination characteristic of hysteria. Such affections, even when of long standing, may quite suddenly disappear.

*Hysterogenous zones*.—Points or tracts on the skin of a hysterical person pressure on which will induce a hysterical attack. *Hypnogenous zones* are regions by pressure on which hypnosis is induced in a hysterical person, by a similar process of self-suggestion.

*Ideational*.—Used of impressions which convey some distinct notion, but not of sensory nature.

*Idiognomonic*.—Not symptomatic of any other condition; indicative only of itself.

*Idiopathic*.—Symptomatic of some special morbid state or condition, which exhibits no other symptom—*e.g.* idiopathic somnambulism is sleep-walking not associated with any other disease.

*Illusion*.—The misinterpretation of some object actually present to sight, hearing, &c., as when a hanging coat is taken for a man, a ringing in the ears for the sound of a bell, &c.

*Imaginal*.—A word used of characteristics belonging to the perfect insect or *imago*;—and thus opposed to *larval*;—metaphorically applied to transcendental faculties shown in rudiment in ordinary life.

*Induced*.—Of phantasms, &c., intentionally produced.

*Levitation*.—A raising of objects from the ground by supposed supernormal means: especially of living persons; asserted in the case of St. Joseph of Copertino, and many other saints; of D. D. Home, and of W. Stainton Moses.

*Medium*.—A person through whom communication is deemed to be carried on between living men and spirits of the departed. As commonly used in spiritist literature, this word is liable to the objection that it assumes a particular theory for phenomena which admit of explanation in various ways. It is often better replaced by *automatist* or *sensitive*.

*Mesmerism*.—This is the oldest widely-recognised word for a large group of phenomena discussed below in Chapter V. The name need imply nothing more than the fact that Mesmer was the conspicuous introducer of many of the phenomena to the European public. But it is also specially used to imply something of his *theory* of their production, by a vital effluence from the mesmeriser, conveyed partly by *mesmeric passes*, or wavings of the hands. The term *Animal Magnetism* implies a somewhat different theory. The term *Hypnotism*, when first started by Braid, was again meant to imply a theory of the genesis of these phenomena, but it is now generally used with no theoretical implication.

*Message*.—Used for any communication, not necessarily verbal, from one to another stratum of the automatist's personality, or from an external intelligence to one or other stratum of the automatist. Thus any automatic script may be called a *message*, even if incoherent.

*Metallæsthesia*.—A form of sensibility alleged to exist which enables some hypnotised or hysterical subjects to discriminate between the contacts of various metals by sensations not derived from their ordinary properties of weight, &c.

*Metastasis*.—Change of the seat of a bodily function from one place (e.g. a brain-centre) to another.

\**Metetherial*.—That which appears to lie after or beyond the ether; the metetherial environment denotes the spiritual or transcendental world in which the soul exists.

\**Methectic*.—Of communications between one stratum of a man's intelligence and another; as when he writes messages whose origin is in his own subliminal self. Some word is needed to express this novel conception; and Plato's use of the word *μέθεξις*, participation (Parm. 132 D), suggests methectic as the most appropriate term of Greek origin.

*Mirror-writing* (*écriture renversée*, *Spiegel-schrift*). Writing so inverted, or, more exactly, *perverted*, as to resemble writing reflected in a mirror, or blotted off on to a sheet of blotting paper. This form of writing is natural to some left-handed persons. It also frequently appears in automatic script.

*Mnemonic chain*.—A continuous series of memories, especially when the continuity persists after an interruption. See *Disintegration of personality*.

*Monition*.—A message involving counsel or warning, when that counsel is based upon facts already in existence, but not normally known to the person who receives the monition.

*Motor*.—Used of an impulse to action not carrying with it any definite idea or sensory impression.

*Negative hallucination*.—See *Anæsthesia*.

*Number forms*.—See *Secondary Sensations*.

*Objectify*.—To externalise a phantom in three dimensions; to see it as a solid object fitted into the waking world.

\**Panæsthesia*.—See *Anæsthesia*.

\**Panmnnesia*.—See *Hypermnnesia*.

*Paræsthesia*.—See *Anæsthesia*.

*Paramnesia*.—See *Promnesia*.

*Paraphasia*.—The erroneous and involuntary use of one word for another, or of one syllable for another. Cf. *Aphasia*.

*Percipient*.—The correlative term to Agent; the person on whose mind the telepathic impact falls; or more generally, the person who perceives any motor or sensory impression.

*Phantasm and Phantom*.—Phantasm and phantom are, of course, mere variants of the same word; but since phantom has become generally restricted to *visual* hallucinations, it is convenient to take phantasm to cover a wider range, and to signify any hallucinatory sensory impression, whatever sense—whether sight, hearing, touch, smell, taste, or diffused sensibility—may happen to be affected.

*Phantasmogenetic centre*.—A point in space so modified by the presence of a spirit that it becomes perceptible to persons materially present near it. The conception of *psychical excursion* or *invasion* implies that some movement bearing some relation to space as we know it is accomplished; that the invading spirit modifies a certain portion of space, not materially nor

optically, but in such a manner that specially susceptible persons may perceive it. Cf. *Psychorrhagy*.

*Phobias* (term adopted from the French).—Irrational restricting or disabling pre-occupations or fears; morbid aversions for certain things or actions, e.g. *agoraphobia*, fear of open spaces; *mysophobia*, fear of uncleanness.

*Photism*.—See *Secondary Sensations*.

*Point de repère*.—Guiding mark. Used of some (generally inconspicuous) real object which a hallucinated subject sometimes sees along with his hallucination, and whose behaviour under magnification, &c., suggests to him similar changes in the hallucinatory figure.

*Polymorphism*.—See *Dimorphism*.

*Polyzoism*.—The property, in a complex organism, of being composed of minor and quasi-independent organisms (like the *polyzoa* or "sea-mats"). This is sometimes called "colonial constitution," from animal *colonies*; but the metaphor implied is not always suitable. The word *polypsychism* is sometimes used to express the psychical aspect of polyzoism.

*Possession*.—A developed form of motor automatism, in which the automa-tist's own personality disappears for the time, while there is a more or less complete substitution of personality, writing or speech being given by another spirit through the entranced organism.

*Post-hypnotic*.—Used of a suggestion given during the hypnotic trance, but intended to operate after that trance has ceased.

*Precognition*.—A knowledge of impending events supernormally acquired.

*Premotion*.—A supernormal indication of any kind of event still in the future.

\**Preversion*.—A tendency to characteristics assumed to lie at a further point of the evolutionary progress of a species than has yet been reached; opposed to reversion.

*Proleptic*.—Anticipatory; assuming a knowledge of a fact not yet communicated. A dream is called proleptic when it assumes some fact which is only made known to the dreamer later in the dream. For instance, a person in one's dream may ask one a riddle, and not tell one the answer for some time; yet a knowledge of that answer must have existed in one's mind all the time, since one did in fact ask the riddle oneself.

\**Promnesia*.—The paradoxical sensation of recollecting a scene which is only now occurring for the first time; the sense of the *déjà vu*. The term *paramnesia*, which is sometimes given to this sensation, should, I think, cover all forms of erroneous memory, and cannot without confusion be used to express specifically this one anomalous sensation.

*Pseudo-hallucination*.—See *Hallucination*.

\**Psychorrhagy*.—A special idiosyncrasy which tends to make the phantasm of a person easily perceptible; the breaking loose of a psychical element, definable mainly by its power of producing a phantasm, perceptible by one or more persons, in some portion of space. Cf. *Phantasmogenetic centre*.

\**Psychorrhagic diathesis*.—A habit or capacity of detaching some psychical element, involuntarily and without purpose, in such a manner as to produce a phantasm.

—*Psycho-therapeutics*.—"Treatment of disease by the influence of the mind on the body" (Tuke's *Dict.*). All *suggestion* of course comes under this head.

*Quasi-percept.*—The more or less objectified phantasm, which the percipient does, in a certain sense, perceive.

*Reciprocal.*—Used of cases where there is both agency and percipience at each end of the telepathic chain, so that (in a complete or developed case) A perceives P, and P perceives A also.

\**Retrocognition.*—Knowledge of the Past, supernormally acquired.

*Secondary Personality.*—It sometimes happens, as the result of shock, disease, or unknown causes, that a man or a woman experiences an alteration of memory and character, amounting to a change of personality, which generally seems to have come on during sleep. The new personality is in that case termed *secondary*. It generally disappears after a time, or alternates with the original, or *primary*, personality.

*Secondary Sensations* (*Secundärempfindungen audition colorée, sound-seeing, synæsthesiæ, &c.*).—With some persons every sensation of one type is accompanied by a sensation of another type; as, for instance, a special sound may be accompanied by a special sensation of colour or light (*chromatisms* or *photisms*). This phenomenon is analogous to that of *number-forms*, a kind of diagrammatic mental pictures which accompany the conception of a progression of numbers. See Galton's *Inquiries into Human Faculty*.

*Shell-hearing.*—The induction of hallucinatory voices, &c., by listening to a shell. Analogous to crystal-gazing.

*Spectrum of consciousness.*—A comparison of man's range of consciousness or faculty to the solar spectrum, as seen by us after passing through a prism or as examined in a spectroscope.

*Spiritualism* or *Spiritism.*—A religion, philosophy, or mode of thinking, based on the belief that the spirits of the dead communicate with living men. Since the words *spiritualisme* and *spiritualiste* have long been used in France for a school of philosophy opposed to materialism, there is some advantage in choosing the word *Spiritism* for the belief in spirit intercourse.

*Stigmatisation.*—The production of blisters or other cutaneous changes on the hands, feet, or elsewhere, by self-suggestion or meditation. These marks were said to have been produced on St. Francis of Assisi, on Louise Lateau, &c., by meditation on the sufferings of Christ. Similar marks are producible by suggestion in some hypnotic subjects, and even *vesication* (the formation of blisters) seems to have been thus induced.

*Subliminal.*—Of thoughts, feelings, &c., lying beneath the ordinary *threshold* (*limen*) of consciousness, as opposed to *supraliminal*, lying *above* the threshold. Excitations are termed *subliminal* when they are too weak to rise into direct notice; and I have extended the application of the term to feeling, thought, or faculty, which is kept thus submerged, not by its own weakness, but by the constitution of man's personality. The threshold (*Schwelle*) must be regarded as a level above which waves may rise,—like a slab washed by the sea,—rather than as an entrance into a chamber.

*Suggestion.*—The process of effectively impressing upon the subliminal intelligence the wishes of the man's own supraliminal self or of some other person. The mechanism of this process is obscure, nor is it known why some persons are much more *suggestible* than others. *Self-suggestion* (sometimes called *auto-suggestion* by a barbarism easily avoidable in English) means a suggestion conveyed by the subject himself from one stratum of his personality to another, without external intervention.

\**Supernormal*.—Of a faculty or phenomenon which goes beyond the level of ordinary experience, in the direction of evolution, or as pertaining to a transcendental world. The word *supernatural* is open to grave objections; it assumes that there is something outside nature, and it has become associated with arbitrary interference with law. Now there is no reason to suppose that the psychical phenomena with which we deal are less a part of nature, or less subject to fixed and definite law, than any other phenomena. Some of them appear to indicate a higher evolutionary level than the mass of men have yet attained, and some of them appear to be governed by laws of such a kind that they may hold good in a transcendental world as fully as in the world of sense. In either case they are above the norm of man rather than outside his nature.

*Supraliminal*.—See *Subliminal*.

*Synæsthesia*.—See *Secondary Sensations*.

*Synergy*.—A number of actions correlated together, or combined into a group.

*Telekinesis*.—Used of alleged supernormal movements of objects, not due to any known force.

\**Telepathy* and \**telæsthesia*.—It has become possible, I think, to discriminate between these two words somewhat more sharply than when I first suggested them in 1882. Telepathy may still be defined as “the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense.” The *distance* between agent and percipient which the derivation of the word—“feeling at a distance”—implies, need, in fact, only be such as to prevent the operation of whatever known modes of perception are not excluded by the other conditions of the case. Telepathy may thus exist between two men in the same room as truly as between one man in England and another in Australia, or between one man still living on earth and another man long since departed. *Telæsthesia*—perception at a distance—may conveniently be interpreted in a similar way, as implying any direct sensation or perception of objects or conditions independently of the recognised channels of sense, and also under such circumstances that no known mind external to the percipient’s can be suggested as the source of the knowledge thus gained.

\**Telergy*.—The force exercised by the mind of an agent in impressing a percipient,—involving a direct influence of the extraneous spirit on the brain or organism of the percipient.

*Veridical*.—See *Hallucination*.

## EXPLANATION OF PLAN OF ARRANGEMENT AND SYSTEM OF REFERENCES

In each volume of the book the argument runs on continuously through the Chapters placed at the beginning of the volume. A few illustrative cases are included in these Chapters, but the great mass of cases, together with detailed discussions of individual points, are placed in the Appendices corresponding to the Chapters, at the end of each volume (in vol. i. from p. 298 onwards), in order not to interrupt the argument.

The Appendices are divided according to the Chapters to which they belong, as "Appendices to Chapter II.," "Appendices to Chapter IV.," &c. (Chapters I. and III. having no Appendices); see page-headings in last part of volume.

The Chapters are divided into numbered sections. In these numbers, the hundreds correspond to the number of the Chapter; thus, in Chapter I. the sections are numbered from **100** onwards; in Chapter II. they are numbered from **200** onwards, and so on. The result of this is that the numbers of sections run on continuously through each Chapter, with a break in the series at the end of each chapter; e.g. the last section of Chapter I. (p. 33) is **128**, and the first section of Chapter II. (p. 34) is **200**.

To facilitate reference to the sections, their numbering is repeated in the inner corners of the page-headings.

The Appendices are also numbered, to correspond with the sections which they are intended to illustrate; the numbers of the Appendices being distinguished from the numbers of the sections by letters being added to the former. Thus the first Appendix is numbered **207 A** (see p. 298), this being an illustration of section **207**.

Some of the sections have more than one illustrative Appendix; in that case, the same number is repeated with a different letter. Thus section **223** (p. 60) has two Appendices, which are numbered **223 A** and **223 B** (pp. 305 and 306). On the other hand, many sections have no Appendices corresponding to them. The result is that the numbering of the Appendices is not continuous, but has many gaps in it. The numbering of the Appendices—like that of the sections—is repeated in the inner corners of the page-headings.

Whenever, therefore, a reference occurs to a number alone, this is to be found among the sections; but when a reference is to a number with a letter, it is to be found among the Appendices.

In the Syllabuses which immediately follow, the references to the Appendices are given in connection with the sections to which they belong.

# SYLLABUSES

## CHAPTER I

### INTRODUCTION

**100.** Man has never yet applied the method of science to the problem of his own survival of death.

**101.** There has been much belief in survival,—both definite belief and vague belief,—but nevertheless no attempt to test that belief by observation and experiment.

**102.** In fact, the very importance of the belief has barred methodical inquiry; men have adopted it as a *faith*, and have then been reluctant to analyse it. The Christian Church has absorbed the question into theology, and has treated theology as based on tradition and intuition, not on fresh experiment.

**103.** From time to time various significant phenomena have occurred, which recall traditional marvels, but are now gradually being brought into line with the results of modern science; *e.g. Witchcraft* has been greatly elucidated by modern investigations into hysteria.

**104.** *Mesmerism* foreshadowed hypnotic suggestion and psycho-therapeutics.

**105.** *Swedenborg* originated the notion of science in the spiritual world, and must be regarded as a true and early precursor of our enquiry into the nature of trance manifestations.

**106.** Sir W. Crookes was the first who seriously endeavoured to apply scientific tests to the alleged supernormal influence of the spiritual on the material world. On these alleged facts, a scheme of belief known as Modern Spiritualism has been founded.

**107.** Next a group of Cambridge friends became convinced that the questions at issue could only be decided through experiment and observation of contemporary phenomena. On this basis the S.P.R. was founded. The first definite and important point towards which all the evidence converged was the thesis of Telepathy, the evidence for which was set forth in *Phantasms of the Living*.

**108.** Telepathy, rendered probable, leads on to evidence of man's survival of death; but we need first a searching review of the capacities of his incarnate personality.

**109.** Contrasted views of Personality from which we start. Reid: the old-fashioned view of a single unitary personality.

**110.** Ribot: the modern view that the self is a co-ordination.

111. The new evidence adduced in this book, while supporting the conception of the composite structure of the Ego, does also bring the strongest proof of its abiding *unity*, by showing that it withstands the shock of death.

112. The words *supraliminal* and *subliminal* may be used to express the mental life which goes on *above* and *below* the ordinary threshold of consciousness. The subliminal (or ultra-marginal) mental life is sufficiently complex and continuous to justify us in speaking of a subliminal Self.

113. This view may be attacked, on the one hand, as being too elaborate for the facts; on the other hand, as ascribing to some part of our own personality perceptions and impulses which are really due to extraneous and perhaps discarnate minds.

114. The theory of the subliminal self need not, however, be pushed so far as altogether to negative spirit-intervention; in fact, the two views support each other.

115. The study of these subliminal workings is the more necessary now that we realise the slow and complex evolution of man, with the probable lapse from consciousness of much that was once vividly present.

116. The difference between old and new conceptions of consciousness is like the difference between the old simple conception of sunlight and our present conception of the ray fanned out into a spectrum, and barred with lines of varying darkness.

117. Just as the solar spectrum has been prolonged by artifice beyond both red and violet ends, so may the spectrum of conscious human faculty be artificially prolonged beyond both the lower end (where consciousness merges into mere organic operation) and the higher end (where consciousness merges into reverie or ecstasy).

118. Sketch of the general line of inquiry to be pursued in this book—an advance from the analysis of *normal* to the evidence for *supernormal* faculty, ending with a discussion of the nature of the proof acquired as to the persistence of human personality after bodily death.

119. Of the chapters following on this first or introductory one, the second will contain a discussion of the ways in which human personality disintegrates and decays.

120. The third, utilising the insight thus gained, will discuss the line of evolution which enables man to maintain and intensify his true normality.

121. The fourth will discuss man's normal alternating phase of personality—sleep, and introduces us to certain supernormal phenomena, which sometimes occur in that state.

122. The fifth chapter will deal with hypnotism, considered as an *empirical development of sleep*. Hypnotic suggestion intensifies the physical recuperation of sleep, and aids the emergence of those supernormal phenomena which ordinary sleep and spontaneous somnambulism sometimes afford.

123. From hypnotism we pass on in the sixth chapter to a range of experiment and observation of still wider scope, namely, to the consideration of all the sensory messages which the subliminal sends upwards to the supraliminal self; phantasmal externalisations of internal vision and audition. Many of these messages are telepathic—involve, that is to say, direct transmission of thought from one living person to another.

124. Nor does such transmission cease with the bodily death of the trans-

mitting agent. The seventh chapter shows that veridical messages may be given phantasmally to mortal men by spirits after bodily death.

125. The eighth chapter introduces another class of subliminal messages—those unwilling writings and utterances which may be styled motor automatisms. Automatic writing, especially, furnishes the opportunity for experiments more prolonged and continuous than the phantasms or pictures of sensory automatisms can often give.

126. These motor automatisms, moreover, as the ninth chapter shows, are apt to become more complete, more controlling, than sensory automatisms. They culminate in the *possession* of the sensitive by some extraneous spirit, who writes and talks through the temporarily vacated organism, giving proof of his own surviving identity.

127. The conceptions thus gained will be seen to have bearings on the fundamental problems of the relation of spiritual phenomena to Space, to Time, and to the material world.

128. Finally, we shall resume in a tenth chapter, or Epilogue, some of the reflections, philosophical or religious, to which these new facts inevitably give rise.

## CHAPTER II

### DISINTEGRATIONS OF PERSONALITY

200. Each man is at once profoundly unitary and almost infinitely composite.

201. I believe that the unifying principle of his personality is an indwelling soul, and that souls have actually been observed in operation apart from the organisms which they possess, both while those organisms are still living and after they have decayed.

202. Our aim must be to draw from a study of the disintegrations of human personality some hints which may tend towards its more complete integration.

203. We shall have to discuss consciousness in various ways, and we shall find it convenient to use the word *conscious* as equivalent to *potentially memorable*. That will be in our view a conscious act which we imagine as capable of forming under any conceivable circumstances (not necessarily on this planet) a link in a mnemonic chain. We must, therefore, feel no prepossession against any given arrangement or division of the total mass of consciousness which exists within us.

204. As to the mode of original integration of consciousness up to the human level science can tell us nothing; we must wait for the discovery of laws affecting the spiritual world.

205. We have, therefore, no right to assume that all our psychical operations will fall at the same time, or at any time, into the same central current of perception. More probably natural selection has determined what elements shall rise above the conscious threshold. In processes of disintegration these needed elements sink below the threshold again.

206. The series of these degenerations seems to pass through a certain

critical point where the demarcation between the phases of personality is sufficiently marked to involve a trance-state in passing from one to the other. We begin with minor and partial disaggregations—insistent ideas and the like.

**207.** These fixed ideas show themselves amenable to psychological rather than to physiological treatment, and are best described as small displacements of the normal level of voluntary control. **207 A.** Janet's cases of forgotten terrors giving rise to hysterical attacks.

**208.** They thus lead up to hysteria, which consists essentially in an undue "permeability of the psychical diaphragm," or confused interchange of elements which should lie above and elements which should lie below the threshold of waking consciousness.

**209.** In hysteria the field of consciousness is narrowed, so that hysterical anæsthesia is not a real loss of sensibility, but a mere distraction of attention from the affected part.

**210.** Anæsthetic patches are determined not by anatomical demarcations, but by caprices of the hypnotic stratum—dream-like self-suggestions emanating from partially intelligent subliminal centres.

**211.** The fragments of perceptive power over which the hysteric has lost control still exist below the threshold, and are capable of being again raised by suggestion into waking consciousness.

**212.** Example from the recovery by hysterics of their normal field of vision on the presentation of an exciting object.

**213.** Examples of the partial regression of specific senses in the hysteric to the vagueness of primitive irritability.

**214.** Similar dissociation of the sense of personality from purposive movements.

**215.** But a hysteric who squeezes the dynamometer like a weak child can exert great muscular force under the influence of emotion.

**216.** Hysteria, however, does not necessarily show initial weakness of mind. It may result from the shock of painful circumstances upon natures originally intelligent and refined.

**217.** Case of Miss Lucy R., as given by Drs. Breuer and Freud.

**218.** Case of Fräulein Anna O., by the same physicians.

**219.** Gradual transformation of hysterical malady in this case into a secondary personality.

**220.** The subliminal convictions or fixed ideas which become morbid when they are *encysted* in the mind may become sources of power and influence when they are worked in with the products of supraliminal reason, as in martyrs, reformers, &c.

**221.** From these cases of *isolation* of certain emotional groups from the psychical complex I pass on to more profound cleavages;—our best starting point for the study of these lies among the phenomena of dreams—especially in their dramatic character. **221 A.** R. L. Stevenson's dream of possessing a double personality.

**222.** In some cases the new personality seems a dramatisation of some dominant morbid emotion. **222 A.** Janet's case of "demoniacal possession."

**223.** Somnambulisms, developing from accesses of sleep-waking, may merge into dimorphic personalities. **223 A.** Dyce's case. **223 B.** Mesnet's case.

224. Somewhat similar are post-epileptic alternations of personality. 224 A. Case of Sörgel.

225. Other alternations—though possibly post-epileptic in origin—seem dimorphic or allotropic rather than degenerative. 225 A. Case of Ansel Bourne in which the memory of the secondary state was recovered through hypnotism.

226. Two similar cases, in which the secondary state was perhaps to be referred to a form of hysteria. 226 A. Proust's case. 226 B. Boeteau's case.

227. Case reported by Sidis in which an accident was followed by amnesia and the development of two personalities.

228. A case of the "ambulatory" type, apparently associated with a definite physical lesion. 228 A. Drewry's case.

229. In some cases the alternating state seems due to lack of sufficient vitality to maintain the normal personality without intermission. 229 A. Skae's case.

230. Allied with these degenerative alternations are the factitious alternations which are developed in hysterical persons by hypnotic suggestion or self-suggestion. Janet's cases: 230 A. Léonie; 230 B. Lucie. 230 C. Jules Janet's case: Marceline R.

231. In other cases the secondary state is in some ways an improvement on the primary. 231 A. Case of Félicité X. 231 B. Barrett's case.

232. In the case of Mary Reynolds, the second state showed a childish gaiety and *insouciance*, and the two states gradually coalesced into a third phase superior to both. 232 A. Details of the case.

233. An extreme example of dissociations dependent on time-relations; complex amnesia with subjacent hypermnesia. 233 A. Case of Louis Vivé.

234. Example of a subliminal self showing a grotesque hostility to the ordinary self. 234 A. Morton Prince's case of "Sally Beauchamp."

235. Osgood Mason's case of Alma Z., in whom the recurring secondary personality was always associated with immediate and marked improvement in the physical condition.

236. In the case of Mollie Fanher, there were several secondary personalities with a childish character fitted to each; and her case shows indications of supernormal faculty. 236 A. Newbold's review of the case.

237. The case of Anna Winsor presents a contrast and conflict between positive insanity on the part of the organism generally with wise and watchful sanity on the part of a single limb—the right arm—which appeared to become the permanent possession of the sane secondary personality. 237 A. Barrows' report on the case.

238. The "Watseka Wonder" must be regarded as a pseudo-possession determined by suggestion in a hysterical child. 238 A. Details of the case.

239. This series illustrates the complex and separable nature of the elements of human personality. Hysteria the most delicate form of psychical dissection.

240. Hysteria exhibits acquisitions as well as losses of faculty.

241. If the elements of emergence increase, and the elements of submergence diminish, the permeability of the psychical diaphragm may mean genius instead of hysteria.

242. And the sleeping phase may develop into sleep-waking conditions with manifestations of submerged faculty, which hypnotism can fix and utilise.

243. As the hysteric stands in relation to ordinary men, so do we ordinary men stand in relation to a not impossible ideal of sanity and integration.

244. We may be as unable to conceive of the ideal beyond us as the hysteric is unable to conceive, except by fitful flashes, our normal sanity.

245. We have, at any rate, learnt the lesson of our profound modifiability; and we have seen that it is by appeals to the subliminal self that we have the best chance of being modified in the directions that we desire.

## CHAPTER III

## GENIUS

300. Our study, in the last chapter, of the disintegrations of personality will teach us to seek our type of normal manhood in some example of strongly centralised control over as many elements of the personality as possible.

301. It has been suggested that the nervous development of our race tends rather to degeneracy; and Professor Lombroso, for instance, regards "the man of genius" as an aberrant and almost a morbid type.

302. I hold, on the other hand, that Genius may be best defined as a capacity of utilising powers which lie too deep for the ordinary man's control; so that an inspiration of genius is in truth a subliminal uprush of *helpful faculty*.

303. But before proceeding further we must clearly realise that by no means all that is subliminal in us is potentially "inspiration"; but that what lies beneath the threshold is at least as mixed in quality as what lies above.

304. The descriptive metaphor of highest-level, middle-level, and lowest-level centres, useful in distinguishing great classes of nervous activities, may be extended to different forms of automatic or subliminal manifestation.

305. I explain these inequalities by the assumption of a *soul* which exercises an imperfect and fluctuating control over the organism, along two main channels, only partly coincident; and I claim the title of genius for states in which some rivulet is drawn into supraliminal life from the undercurrent stream. And as psychologists we are bound to define genius by the mode of its operation;—not by the pleasure-giving properties of the result achieved;—by the source, not the quality, of the output.

306. Now as to normality, I urge that in a constantly evolving species the norm is best represented by the farthest evolutionary stage yet reached.

307. Comparison of genius to an intensification of the glow of a banded spectrum.

308. The form of genius, or of subliminal uprush, most easily measurable is the gift of the "calculating boy." This gift is usually first observed in childhood, and often disappears in a few years.

309. Table of principal Arithmetical Prodigies.

310. These "prodigies"—who are not "degenerates"—are generally unable to explain their own methods, which remain purely subliminal. Case of Mr. Blyth. Details of some other cases.

311. Further cases of similar *definiteness* of subliminal co-operation. Experiences of Mr. W. Higton.

312. Sir John Herschel's "Geometrical Spectres," which he regarded as "evidence of an intelligence distinct from that of our ordinary personality."

313. Vaguer impressions of subliminal mentation. Case quoted from Dr. Paul Chabaneix.

314. Co-ordination of the sleeping and waking phases of existence. R. L. Stevenson's elaboration of stories in his dreams.

315. On the other hand, Lombroso's collection of anecdotes of the degeneracy of men of genius is on several grounds very weak evidentially.

316. Nervous diseases are no doubt relatively more prominent in modern life, mainly on account of the diminution of diseases due to hunger, filth, and exposure.

317. Rapid nervous development also induces *perturbation which masks evolution*, as more advanced forms of faculty come into play.

318. The *planetary* scheme of man's evolution regards as mere *by-products* such joys and powers as are not due to that survival of the fittest which adapts man for success in the material world.

319. But, in fact, the history of life on earth has been a history not merely of *adaptation* to an environment known once for all, but of gradual *discovery* of the environment. The dawn of new faculty has again and again manifested a wider Cosmos to which life must react.

320. And thus the higher gifts of genius are no by-products, but are fresh perceptions of truth, and lie in the main stream of human evolution.

321. Yet since the output of genius is largely subliminal, and thus nearer to the extra-terrene source of life, it may sometimes be out of harmony with terrene existence; just as imaginal characteristics in the larva may be out of harmony with larval existence.

322. Thus, for example, subliminal mentation, while capable, with great poets, of using words much after the manner of music, does not, on the other hand, seem to be so closely and inevitably linked with speech as is mental action above the conscious threshold.

323. Speech and writing are summarisations of certain forms of complex gesture, inevitably inadequate to symbolise our whole psychical being.

324. Certain other forms of symbolism,—as observation and experiment seem to show,—are often more natural than speech for subliminal self-expression.

325. In this fact, indeed, one may roughly say, lies the need and the genesis of Art, which abandons logical definiteness of statement for the sake of a nearer approach to truth hidden in the ideal world.

326. The internal *audition* which externalises itself in poetry or music;—the internal *visualisation* which externalises itself as plastic art;—these represent for us something truer and more permanent than the products of supraliminal thought.

327. We are here in danger of transcending our definition of genius as the crystallisation by subliminal uprushes of the content of supraliminal thought. But genius is inevitably linked both with trance and with automatism.

328. The flash of genius is a brief automatism, and certain prolonged efforts of genius remind us of the complexity of cerebral re-growth,—the "substitution of function" which takes place beneath the conscious level.

329. The talent of improvisation also, as with George Sand, may reach a point almost indistinguishable from automatism.

330. In some cases, as with M. de Curel, the act of invention merges into a quasi-hallucinatory perception of the imagined personages.

331. We may then naturally ask what is the relation of the man of genius to the sensitive? Do his inspirations bring with them any supernormal knowledge? He may get *true* impressions, although not *definite* impressions, of a supersensory world.

332. For evidence on this point we must consult the utterances of philosophers or poets.

333. In Wordsworth's *Prelude* we find an honest and deliberate attempt to answer this very question.

334. The subliminal uprush may bring to the poet a vague but genuine consciousness of the spiritual environment.

335. And similarly to the lover it may bring a consciousness of that universal link of spirit with spirit which is the generalisation of telepathy. The controversy as to the planetary or cosmical scope of the passion of Love is, in fact, central to our whole subject.

336. The planetary view, eloquently illustrated by Professor Pierre Janet, regards the sexual instinct as the nucleus of reality around which baseless fancies gather.

337. On the other hand, the Platonic view (as expressed in the *Symposium* and elsewhere) regards earthly passion as the initiation and introduction into cosmic sanctity and joy.

338. Platonic Love represents in effect what would now be rather termed Religion; an attitude of devotion and worship towards an Eternal Goodness and Beauty.

339. The psychical type to which we have applied the name of genius may thus be recognised in every region of thought and emotion, and appears essential to the evolution of the race.

340. But whence comes this wisdom of the subliminal Self? Within what limits can these favourable "sports" occur?

341. My own argument, while not insisting on Platonic reminiscences, yet assumes a Soul in man and in the Universe an answering Spirit. These are familiar religious postulates, but we must extend the idea of indrawal from the spiritual world to the whole range of our psychical phenomena.

342. That process of indrawal appears healthy and joyous; it is to the *child*, not to the madman, that genius is near akin.

343. And men of genius, among whom we must reckon the group of saints, have made a palmary experiment on the development of our race,—a sane and fruitful effort to absorb strength and grace from an accessible and inexhaustible source.

## CHAPTER IV

### SLEEP

400. In the two preceding chapters I have reviewed the main disturbances and alternations of man's personality, and have then considered the

norm of the waking phase of that personality. The *sleeping* phase must now be discussed;—what its characteristics are, how its special faculties can be developed, and what light the study of its manifestations may throw upon the constitution of man.

**401.** A physiological definition of sleep has never yet been achieved, and is rendered increasingly difficult by what we now know of hypnotic sleep;—induced in apparent independence of the supposed physiological requisites of slumber.

**402.** On the psychological side, sleep is the suspension of waking consciousness. But this is only a negative definition. We must seek its positive characteristics, regarding it as a secondary personality. The abeyance of the supraliminal life may be the liberation of the subliminal.

**403.** To begin with, the mere break of waking consciousness is somehow associated with a potent physiological change—of a kind whose induction lies beyond the spectrum of our ordinary consciousness.

**404.** And when we pass on within the limits of powers consciously exercised in waking hours, we find that sleep, although it habitually *suspends*, yet does occasionally *enhance* those powers. Thus muscular control is enhanced in somnambulism.

**405.** And the power of visualisation is heightened in *illusions hypnagogiques*,—inward vision on the verge of sleep.

**406.** And also in *hypnopompic* pictures,—or the prolongation of dream-images into waking life.

**407.** Sometimes sensory imagination, inward vision, inward audition, and the like,—seem to be heightened and intensified in dream. **407 A.** Case of Dr. Hodgson.

**408.** R. L. Stevenson utilised this sleep-faculty by self-suggestion to secure visual and dramatic interest for imagined scenes.

**409.** And similarly, as though by an unwilling self-suggestion, a dream may leave permanent nervous injury, or nervous benefit. **409 A.** Faure's case. **409 B.** Case of Dr. Holbrook.

**410.** Even stigmata may apparently be caused by self-suggestion in sleep: Krafft-Ebing's case.

**411.** Dream-memory and hypnotic memory seem to be connected;—suggesting some subliminal continuity of memory through all phases of personality.

**412.** And in fact we find that, where the memories of several states can be compared, it is the memory furthest from waking life whose span is generally the widest.

**413.** And dream-memory does at least sometimes include *ecmnestic* periods, as a case of Charcot's shows.

**414.** Dream-memory may include facts once known but now forgotten; and also facts which have indeed fallen within the sensory field, but which waking attention has never observed.

**415.** Example from Delbœuf of the recovery in dream of a forgotten memory. Cases of: **415 A.** Mrs. Bickford-Smith. **415 B.** Col. A. v. S.

**416.** Example of the recovery through dream of an object whose position seemed beyond the range of waking myopic vision: Case of Mr. Lewis.

**417.** Examples of dreams which reason as well as remember. **417 A.**

Davey's case. **417 B.** Case of Professor Lamberton. **417 C.** Case of Professor Hilprecht.

**418.** Analogy between the achievements of dream and the achievements of genius. Possibility that sleep may stand in closer relation than vigilance to a spiritual environment. Ancient universality of this belief.

**419.** Both *telasthesia* and *telepathy*,—terms between which we may roughly divide our first groups of supernormal faculty,—meet us indistinguishably in the phenomena of dream. Other groups, as premonitions, present further difficulties for any logical scheme of classification.

**420.** Nor can the distinction between *excursive* dreams and *receptive* dreams serve as a definite mark of division. A fuller scheme will be discussed in Chapter VI. For the present we shall take first those phenomena most nearly allied to our ordinary perceptions of the material world, and shall proceed to those which suggest relations to a spiritual world.

**421.** Visions of objects during sleep, no longer explicable as revivals of facts which had once fallen, though unnoticed, within the field of vision, but suggesting supernormal perception or excursion by the dreamer. Cases of: **421 A.** Mr. Squires. **421 B.** Mr. Watts. **421 C.** Mrs. Wilkie. **421 D.** Judge Howe. **421 E.** Mr. Brighten. **421 F.** Captain Scott. **421 G.** Miss Luke. **421 H.** Sir L. Jones. **421 J.** Mr. Nascimento.

**422.** Cases where there is an apparently telepathic link between the dreamer and the scene discerned:—Case of Canon Warburton. Cases of: **422 A.** Mrs. West. **422 B.** Sir J. Drummond Hay.

**423.** Case of Mr. Boyle: vision of a death-scene.

**424.** Case of Sir E. Hamilton: dream of injury to brother's arm. Cases of: **424 A.** Mr. Crewdson. **424 B.** Mrs. Richardson. **424 C.** Mr. William Tudor.

**425.** Precognitive dreams. Indeterminate whether due to the subliminal self of the dreamer or to other spirits incarnate or discarnate. Case of Duchess of Hamilton. Cases of: **425 A.** Mr. Pratt. **425 B.** Mr. Ivey. **425 C.** Lady Z. **425 D.** Mr. Haggard. **425 E.** Lady Q.

**426.** Prolonged vision of a scene of death: **426 A.** Case of Dr. Bruce.

**427.** Case of Mrs. Storie. Symbolical presentation of a scene of death.

**428.** Illustrations of the theory of "psychical invasion" by the spirits of living persons: case of Mrs. T. Cases of: **428 A.** Mr. Pike. **428 B.** Mrs. Manning. **428 C.** Mr. Newnham. **428 D.** Mr. W. **428 E.** Mrs. Shagren. **428 F.** Mrs. Venter.

**429.** Sometimes this invasion appears to come from departed spirits. Cases of: **429 A.** Mrs. Menneer. **429 B.** Mrs. Lightfoot. **429 C.** Mr. Wingfield. **429 D.** Mrs. Green. **429 E.** Mr. Dignowity. **429 F.** Professor Dolbear.

**430.** Summary of the lines of inquiry dealt with in the preceding sections, and the conclusion suggested that the self of sleep is a spirit freed from ordinary material limitations.

**431.** This conclusion accords with the hypothesis that we are living a life in two worlds. The waking personality is adapted to the needs of earthly life; the personality of sleep maintains the fundamental connection between the organism and the spiritual world by supplying it with spiritual energy during sleep, and itself develops by the exercise of its own spiritual faculties.

**432.** This conclusion will be further justified in later chapters, and especially in those dealing with states analogous to sleep; somnambulistic and hypnotic trance—possession and ecstasy.

## CHAPTER V

## HYPNOTISM

**500.** Preliminary survey of the chapter. I first show that hypnotism is an experimental development of the sleeping phase of personality. Then, reviewing the various accredited modes of inducing hypnotic effects, I show that these resolve themselves into suggestion and self-suggestion; and, further, that suggestion from hypnotisers resolves itself, in its turn, into self-suggestion; and I define suggestion as a successful appeal to the subliminal self.

Analysing, in the next place, the main achievements of hypnotism, I find that these seem all of them to imply an increased subliminal *vitalisation* of the organism; and, again, that self-suggestion is exercised most effectively when it is supported by strong faith in some external vitalising or succouring power. I conclude that man's spirit does actually draw in energy from some spiritual environment; and that "by Grace we are saved through Faith."

**501.** Our study of sleep in the last chapter, even more than our study of genius in the chapter preceding, has suggested the desirability of reproducing and consolidating by experiment some part of that sporadic and spontaneous faculty which has come to the surface especially in vision and sleep-waking states.

**502.** Yet at the same time, if it were not for the knowledge which hypnotism has almost accidentally brought to us, we should find it hard to devise any appropriate scheme of experiment. Important lesson conveyed by the fact that a phenomenon so easily produced and so impressive as the hypnotic trance should have remained virtually unknown until so recent a period.

**503.** Hypnotism has now, in fact, been discovered, and has opened an easy road of exploration. Yet we should realise beforehand that we are only likely to reach experimentally such portions of our subliminal being as hysteria and somnambulism have affected in their spontaneous and sporadic way. We shall probably reach, so to say, only "middle-level centres" of the subliminal self.

**504.** These reflections, at any rate, show that hypnotism is no disconnected or extraneous insertion into experimental psychology, but rather a summary name for a group of necessary, although empirical and isolated, attempts to bring under control that range of submerged faculty which has already from time to time risen into our observation.

**505.** Mesmer showed broadly that a profound nervous change, often therapeutic, would often follow upon an obscure stimulus which he regarded as a specific effluence passing from hypnotiser to subject.

**506.** De Puységur developed this nervous change into its most important phase, namely, induced somnambulism, and in this phase obtained indications of supernormal faculty.

**507.** Elliotson and Esdaile, using mesmeric passes, effected remarkable cures, with deep anaesthesia under surgical operations.

**508.** Braid and Fahnstock showed that hypnotic results could be produced without passes by suggestion and self-suggestion.

**509.** Charcot, by strongly defending a definite, but mistaken, conception of

hypnotism, gave a fresh impulse to its study. **509 A.** Bramwell's criticism of Charcot.

**510.** Liébeault, Bernheim, and other hypnotists representing what was at first identified with "the Nancy School," but is now the generally accepted view, insisted that hypnotic phenomena are wholly due to suggestion and self-suggestion, but left these terms unexplained.

**511.** On a closer analysis it is seen that "suggestibility" means nothing more than increased internal responsiveness of the organism, which is the result which we wish to effect, not the means by which we effect it.

**512.** This plasticity, or readier response of the organism to our desire for its modification, is, in fact, aimed at by the use of various nervous stimuli, massive or specialised. *Drugs* afford a form of massive stimulus which is sometimes effective. **512 A.** Chloroform may sometimes act simply as a suggestion (Herrero's cases). **512 B.** Voisin's view of chloroform as facilitating attention. **512 C.** Influence of opium in adding force to self-suggestion: Case of Dr. Parsons.

**513.** *Sudden shock* has also been tried, but the resultant "cataplexy" is not identical with hypnotic trance. **513 A.** Bramwell on hypnosis in animals. **513 B.** Mesmerisation of animals regarded as a test of existence of mesmeric effluence. **513 C.** Liébeault on hypnotisation of infants.

**514.** Hypnotic trance is induced in some hysterical persons by pressure on certain patches of skin called *hypnogenous zones*. This method, however, seems to be merely a form of hysterical self-suggestion.

**515.** *Monotonous stimulation* (as used by Voisin, Braid, &c.), has some predisposing effect, but its apparent effect may often be more truly referred to suggestion.

**516.** And mesmeric passes involve too little monotonous stimulation to be thus explicable. Their effect must be due either to suggestion or to some influence or effluence akin to telepathy.

**517.** All forms of nervous stimulation, resulting in increased plasticity, tend thus to resolve themselves into the unexplained efficacy of "suggestion," while, on the other hand, unless there exist some influence or effluence of unknown type, suggestion by hypnotisers can mean little more than self-suggestion.

**518.** Self-suggestion is itself capricious and unintelligible; although it is in practice observed to work more readily along certain main lines. **518 A.** Fahnestock and Delbœuf on self-suggestion. **518 B.** Bramwell and the elder Despina on the same. **518 C.** Forel's experience. **518 D.** Wingfield's experiments in self-suggestion.

**519.** I define suggestion as "successful appeal to the subliminal self"; and thus, in the first place, I present the puzzle of the capriciousness of successful suggestion as part and parcel of the larger problem of the relationships of the supraliminal and the subliminal self.

**520.** This conception should throw light on the phenomena of hypnotism. In the first place, since the subliminal self is specially concerned with the sleeping phase of personality, we may expect that hypnotism will involve some developed form of sleep.

**521.** The hypnotic trance is not identical with ordinary sleep. The subliminal self comes to the front in reply to our appeal, and displaces just so much of the supraliminal self as may be needful for its purposes.

**522.** The stages of hypnotism do not follow any fixed physiological law,—as

Charcot, for instance, supposed. **522 A.** Jules Janet's case. **522 B.** Gurney on hypnotic stages.

**523.** Rather, as Gurney has shown, they resemble alternating personalities, of shallow type. **523 A.** Gurney on stages of memory in hypnosis. **523 B.** Mrs. Sidgwick on the same.

**524.** Beneath and between the alert states lies the profound hypnotic trance, which resembles a scientific rearrangement of sleep;—at once more stable and more responsive than ordinary sleep.

**525.** This generalised conception of hypnotism needs a survey, wider than has been usually attempted, of hypnotic results. The impracticability of framing a physiological scheme of these results teaches us to fall back on psychological considerations. *Inhibition* and *dynamogeny* form a convenient contrast of conceptions; both factors entering into all processes of education.

**526.** It is possible that the influence of suggestion begins before birth. At any rate, we may regard hypnotic suggestion as a summarised education, and may discuss the *rôle* of inhibition and dynamogeny from the nursery onwards. **526 A.** Liébeault's case of suggested birth-mark. **526 B.** Galton's case of suggested connate idiosyncrasy. **526 C.** Maston's case.

**527.** Inhibition of childish tricks (acquired morbid synergies) by hypnotic suggestion. **527 A.** Bérrillon's cases of cures of childish tricks, &c. **527 B.** Vlavianos' cure of similar tricks in an adult.

**528.** Inhibition of kleptomania and of violence. **528 A.** Cases and references *re* kleptomania. **528 B.** Janet's cases.

**529.** Inhibition of organic proclivities—dipsomania, nicotinism. **529 A.** Cases and references *re* dipsomania. **529 B.** Bramwell on dipsomania. **529 C.** Cure of nicotinism.

**530.** Inhibition of morphinomania. **530 A.** Marot's cure of a case.

**531.** Inhibition of aberrant sexual impulse and imagination.

**532.** Inhibition of morbid memory and attention,—of *idées fixes*. **532 A.** References to cures of *phobies professionnelles*. **532 B.** Vlavianos' cure of agoraphobia. **532 C.** Mavroukakis' cure of the same. **532 D.** Bramwell's cures of obsessions.

**533.** Inhibition of inconvenient elements of normal memory:—cure of shyness, &c. Hypnosis not a state of mono-ideism. **533 A.** Bramwell shows it to be rather one of poly-ideism.

**534.** Inhibition of pain;—the most forcible control of attention. **534 A.** Delbœuf's experiment of the two burns. **534 B.** References to some cases of hypnotic analgesia. **534 C.** Delbœuf's cure of neuralgia. **534 D.** A cure of *syctosis menti*. **534 E.** Hypnotic analgesia in *accouchements*.

**535.** Is this inhibited pain altogether abrogated, or translated to some other plane of consciousness? **535 A.** Green's cases. **535 B.** Bramwell's cases.

**536.** In any case suggestion has the power of dissociating vital phenomena hitherto conjoined, and thus allowing a man to retain in consciousness only such selection of faculties as may suit his immediate purpose.

**537.** Turning now to the *dynamogenic* results of suggestion, we find that even the results already classed as inhibitive are in the last resort dynamogenic; since although external acts may be inhibited, there must be a dynamogenic reinforcement of the ideas which check the acts. The more obviously dynamogenic results may now be arranged in an order resembling that which

we try to follow in education;—proceeding from external senses to internal sensory and other central operation; and thence again to attention and will, and so to *character*, which is a kind of resultant of all these.

**538.** Sensory dynamogeny; correction and reinforcement of defective end-organs by suggestion. **538 A.** Liébeault on cases of Aubry and Loué. **538 B.** Bramwell's subject, as examined by Hewetson. **538 C.** Cullerre's case of suggestion by motor images. **538 D.** Connection of hypnotic suggestion with Restitution of Function.

**539.** Hyperæsthesiæ of sight and hearing produced by suggestion. **539 A.** Bergson's case of cornea-reading.

**540.** Hyperæsthesiæ of the less defined sense-organs merge into what we may term *heteræsthesiæ*, or new varieties of sensibility. **540 A.** Kropotkin on primitive sense-organs.

**541.** Difficulties in the investigation of these; different types of heteræsthesiæ. **541 A.** Sensibility to inorganic objects; e.g. running water. **541 B.** Barrett on "dowsing." **541 C.** Metallæsthesia. **541 D.** Sensibility to magnets. **541 E.** Sensibility to dead or living organisms; or to mesmerised objects. **541 F.** Medical clairvoyance. **541 G.** Richet's experiments. **541 H.** Richet's case of clairvoyant diagnosis accompanied by some prevision. **541 J.** Suggestive dynamogeny thus leads up to supernormal faculty. **541 K.** Braid on medicamentous substances, &c.

**542.** Dynamogenic effects of suggestion continued. Effects of suggestion on the vaso-motor system. **542 A.** De Jong's cure of hæmorrhage. **542 B.** Various cases of vaso-motor effects. **542 C.** Bramwell's cure of hyperhydrosis.

**543.** Stigmatisation. **543 A.** Case of Louise Lateau. **543 B.** Biggs' cases. **543 C.** Coomes' case. **543 D.** Krafft-Ebing's case. **543 E.** Cases by Janet, Backman, &c. **543 F.** Charcot's production of œdema by suggestion. **543 G.** Artigalás' cure of hæmorrhage. **543 H.** Schrenck-Notzing's experiments.

**544.** Dynamogeny of the central sensorium; visual and auditory hallucinations.

**545.** Certain points peculiar to hypnotic hallucinations. Their capability of deferment.

**546.** So-called "negative hallucinations," or "systematised anæsthesiæ," imply a watchful adaptation of the hallucination to circumstances unpredictable when the suggestion was first given. **546 A.** Mrs. Sidgwick's experiments.

**547.** Organic effects of hypnotic hallucinations may be profounder than in spontaneous cases.

**548.** Possibility of utilising this vividness and durability of hallucinatory sensation in such a manner as to extend human faculty.

**549.** The so-called "transposition of senses" is perhaps a hallucinatory self-suggestion in explanation of a real emergence of telæsthetic capacity. **549 A.** Experiments of Pététin, Fahnestock, &c. **549 B.** Fontan's experiments.

**550.** Dynamogenic efficacy of suggestion on attention, will, and character.

**551.** Suggestions à *échance*, and post-hypnotic calculation of time-intervals, &c. Experiments of: **551 A.** Gurney; **551 B.** Delbœuf; **551 C.** Bramwell.

**552.** Vivification of memory, reinforcement of histrionic capacity, &c. **552 A.** Dufay's case. **552 B.** Bramwell on memory in hypnosis. **552 C.** Memory of secondary states recovered by hypnosis.

**553.** Capacity for attention strengthened and waste of intelligence checked by suggestion. **553 A.** Forel's warders. **553 B.** Bramwell's subject, &c.

**554.** Reinforcement of will-power. Backman's experiment. Control over involuntary muscles.

**555.** Supposed danger of loss of independence; how avoidable. **555 A.** Liégeois, Liébeault, &c., on subject's will-power and "suggested crimes." **555 B.** Bramwell on the same.

**556.** Influence of suggestion on character. **556 B.** Voisin and Dufour on moral reforms.

**557.** Types of faults and relative probability of hypnotic amelioration. **557 A.** Bourdon's cure of morbid jealousy.

**558.** Faults from which the erring person does not desire to be free.

**559.** Merging of hypnotic suggestibility into susceptibility to religious influences.

**560.** We have thus reviewed that branch of hypnotic results which develop the capacity of the subliminal self for organic recuperation in the sleeping phase of personality. We must turn to the results which develop its capacity for self-liberation in the same phase:—as shown by the emergence of supernormal powers.

**561.** Before expanding this theme I must introduce another subject whose consideration has thus far been postponed, namely, spontaneous somnambulisms.

**562.** These sleep-waking states form a development of dream, and show the middle-level elements of the subliminal self operating unchecked, with supernormal faculties, for the most part aimlessly and incoherently employed.

**563.** Sleep-waking parallels to genius. **563 A.** Case of Rachel Baker.

**564.** Sleep-waking sagacity and organic prevision. **564 A.** Teste's case and references to others.

**565.** Telæsthesia and telepathy in spontaneous sleep-waking. **565 A.** Dufay's case. References to cases of Elizabeth Squirrell, Jane Rider, &c.

**566.** Transition from spontaneous sleep-waking to the trance of "possession."

**567.** This evidence shows us that the supernormal powers which we have traced in each of the preceding chapters in turn present themselves in much the same fashion in spontaneous sleep-waking states also. We must now return to hypnotism, and ask whether these powers are also manifest in sleep-waking states experimentally induced.

**568.** And first, as to the supernormal induction of hypnotic states. Can hypnosis be telepathically produced from a distance? Experiments of: **568 A.** Janet and Gibert. **568 B.** Héricourt. **568 C.** Dusart. **568 D.** Dufay. **568 E.** Other cases.

**569.** If, then, a supernormal influence is exercised from a distance, it may presumably be exercised from close at hand, and we may thus be better able to analyse its true nature. Experiments in the telepathic production of local organic effects and in *silent willing* in proximity. **569 A.** Experiments in the production of local anæsthesia by Gurney. **569 B.** The same, by Mrs. Sidgwick. **569 C.** Experiments in silent willing by Barrett, H. S. Thompson, &c.

**570.** Possible physical effluence as a hypnotic agent in proximity, perhaps indicated by the occasional sensations accompanying mesmeric passes.

**571.** Supernormal *response* of the hypnotised subject. *Rapport*, and community of sensation with hypnotiser. **571 A.** Bramwell on *rapport*. **571 B.** Experiments in community of sensation by Gurney. **571 C.** The same, by Guthrie.

**572.** Perception of past sensation or action; retrocognitive telæsthesia. **572 A.** Dobbie's cases. **572 B.** Case of Ellen Dawson.

**573.** Perception of existing facts out of sensory range; telepathy and travelling clairvoyance, &c., with occasional elements of precognition. **573 A.** Professor and Mrs. Sidgwick's experiments. **573 B.** Case of "Jane." **573 C.** Backman's experiments. **573 D.** Fahnestock's experiments. **573 E.** Major Buckley's experiments. **573 F.** Case of prediction of result of operation.

**574.** We have now traced out the second line in which hypnotism is a development of the sleeping phase of personality;—the supernormal phenomena, as contrasted with the therapeutic. The chapter might here conclude; save that it is felt that, if hypnotism be thus generalised as an appeal to the subliminal self, that appeal should not be the mere appanage of medical practice, but should be based for mankind at large upon some deep-seated instinct or faith.

**575.** Such faiths or instincts form what I have called "schemes of self-suggestion";—which do, in fact, shape themselves for man at each stage in turn of human progress. **575 A.** Cases of efficacy of charms.

**576.** Transition from fetichistic to polytheistic conceptions of cure, and from polytheism to monotheism; the so-called "miracles of Lourdes."

**577.** Transition from monotheism to metaphysical abstraction; faith-healing; Christian science; mind-healing. Reasons for not here treating these faiths in detail. They are crude attempts at a practical realisation of the profound conception of the superior reality of mind over matter.

**578.** The "miracles of Lourdes," on the other hand, depend on a complex resuscitation of antique methods of self-suggestion. No evidence for the agency of the Virgin Mary, or that the cures belong to a different category from hypnotic cures. **578 A.** The Lourdes legend.

**579.** The Lourdes legend must needs be fully discussed, since it is important to clear away all that we can of superstition and delusion from the essential truth that it is possible by a right disposition of our own minds to draw energy from an environing world of spiritual life. The practical result of hypnotic artifice has been to strengthen in us that intelligent central force which guides organic metabolism to useful ends.

**580.** I can conceive that force in no other way than by saying that man is a spirit, controlling an organism irregularly and variably, and controlling more intimately those deeper strata which hypnotic suggestion reaches.

**581.** Thus in hypnotic or trance states the spirit can more easily either *modify* the organism, with self-sanative results, or partially *quit* the organism, with telæsthetic results.

**582.** The life of the organism depends on a perpetual and varying indraft from the cosmic energy, and there will be effective therapeutical or ethical self-suggestion whenever by any artifice subliminal attention to a bodily function or to a moral purpose is carried to some unknown pitch of intensity which draws fresh energy from the metetherial world.

**583.** We cannot at present define the form of faith which may be most effective in this illation of spiritual strength and grace. Yet we may at once

realise that our most comprehensive duty, in this or other worlds, is intensity of spiritual life ;—nay, that our own spirits are part and parcel of the ultimate vitalising Power.

## CHAPTER VI

### SENSORY AUTOMATISM

**600.** Summary of preceding chapters. While various kinds of manifestations of the Subliminal Self are disintegrative or morbid in character, we find in each class indications of higher faculties and of an evolutive potency. The converging lines of evidence lead to the conception of the Subliminal Self as the principal, deepest, and most permanent element of the Self ; although much that is incoherent or outworn is also subliminal.

**601.** The distinctive subliminal faculty of Telepathy or Telæsthesia is emancipated from the ordinary limitations of organic life, and also persists after organic death ; thus showing a relation between the subliminal and the surviving self. All subliminal action may be called *Automatism* and regarded under the form of *messages* conveying information from the subliminal to the supraliminal self, in either a sensory or a motor form.

**602.** Supraliminal life is here regarded as a special or privileged case of the whole personality, and consequently each ordinary faculty or sense will appear as a special case of some more general power, towards which its evolution may be tending. Each sense is generally supposed to obtain fresh information only through its own end-organ, but it will appear that new and true perceptions are also generated in the brain.

**603.** Vestiges of the primitive undifferentiated sensitivity persist in the form of *synæsthesia*, e.g. when the hearing of an external sound carries with it, by some arbitrary association of ideas, the seeing of some form or colour. These phenomena are apparently *entencephalic*. **603 A.** Flournoy's case. **603 B.** Gruber's case.

**604.** The successive stages leading from these entencephalic percepts towards ordinary vision are: Entoptic impressions due to mechanical stimuli of the optic nerve or eye.

**605.** After-images: the retinal sequelæ of ordinary vision.

**606.** Ordinary external vision.

**607.** The further stages from entencephalic vision towards the more internal forms are: Memory-images; either cerebral sequelæ of external vision, or a psychical rearrangement of these. **607 A.** Flournoy on memory-images.

**608.** Dreams, mostly consisting of confused memory-images.

**609.** Imagination-images, psychical rearrangements of visual imagery.

**610.** All these forms of internal vision lead up to the most completely developed form, viz., hallucinations. **610 A.** Mrs. Verrall on visualisation.

**611.** A hallucination is an intensified internal vision, a case of central hyperæsthesia. The faculty of internal vision varies in different persons, and only rarely attains to hallucination. Hallucinations sometimes arise from well-known morbid causes, but those which occur in normal conditions are more instructive, being apparently spontaneous modifications of central percepts.

**612.** The popular assumption that a hallucination was proof of some morbid condition was shown to be without foundation by Gurney's statistics of hallucinations occurring to persons "in good health, free from anxiety, and completely awake." Through the investigation initiated by Gurney and resumed later by a Committee of the S.P.R., a far larger collection, and one more completely representative of all classes of hallucinations than had ever existed before, was formed. It showed that for the majority of hallucinations, as for the great majority of dreams, no special explanation (either physiological or supernormal) can be offered. In most of the coincident cases, the events coinciding with the hallucinations were unknown to the percipients at the time.

**612 A.** Summary of the Report on the "Census of Hallucinations."

**613.** These veridical hallucinations afford evidence of a development of fresh faculty. The usual conformity of visual hallucinations to optical laws is the result of self-suggestion; this is true of veridical as of falsidical hallucinations.

**614.** But in that case, is the apparent spatial relation between percipient and percept due only to self-suggestion? Or is it not possible that real spatial relations may still exist in percepts—whether of embodied or of disembodied percipients—which have nothing to do with the sense-organs?

**615.** If so, veridical mental visions may symbolically represent material objects from a point of view outside the bodily organism of the percipient, and in the place to which he imagines himself to have travelled. This *excursive* theory may be applied to many telepathic and to all telæsthetic cases. A corollary to it would be the possible perception of the percipient, in the place where he imagines himself to be, by other persons actually present there.

**616.** Mental visions can be controlled; *e.g.* the most effective means of checking morbid and harmful hallucinations is the influence of hypnotic suggestion on the submerged mental strata.

**617.** Another instance of control is the production of harmless hallucinations by hypnotic suggestion. This differs from ordinary suggestion, in which only the ordinary powers of the subject are brought into play, since it involves at least a great increase in his ordinary visualising power, and forms another example of hypnotic evocations of fresh faculty, such as were given in Chapter V. The present cases are stimulations of central sensory tracts. The subliminal formation of these complex centrally initiated images is fostered by the suggestion which also projects them into the ordinary consciousness.

**618.** Hallucinations, then, have no necessary connection with disease, though they may often accompany it, since the central sensory tracts are of course capable of morbid as well as of healthful stimulus. The therapeutic study of hallucinations naturally preceded their psychological study; but in the newer practical study of *eugenics*—the study which aims at improving the human organism, instead of merely conserving it—experimental psychology is indispensable, and one branch of this is the experimental study of mental visions.

**619.** For this purpose it would be convenient to dispense with external suggestion, and confine our attention to the mind of the percipient. There are already in ordinary life indications of some faculty of projecting supraliminally visual images apparently matured elsewhere; *e.g.* in dreams, memory-images, *illusions hypnagogiques*.

**620.** Crystal-vision affords a simple empirical method of finding the cor-

relation between all these types of internal vision, by facilitating in the seers the externalisation of subliminal concepts or ideas. **620 A.** Résumé of history of crystal-gazing.

**621.** Hypnotisation, which is sometimes induced by prolonged gazing, may occur in crystal-gazing and facilitate hallucination. And the visions are sometimes determined by *points de repère*.

**622.** But crystal-visions generally occur without hypnotisation, and develop in a way independent of *points de repère*.

**623.** Crystal-gazing is a harmless empirical method of developing internal vision. Experiments have been tried to test if the visions follow optical laws, independently of suggestion;—and should be tried again. **623 A.** Discussion of optical effects in hallucinations.

**624.** A hypnotised person may be made to see visions on waking from the trance, and, as in the cases quoted in the Appendix, the seer, having forgotten the suggestion, may be unaware of the origin of the pictures and unable to explain what their subject or meaning is. **624 A.** Post-hypnotic crystal visions recorded by the present writer.

**625.** These experiments illustrate the transition between post-hypnotic hallucinations and crystal-visions, and afford further evidence of the genuine occurrence of the latter. Crystal-visions of: **625 A.** Mrs. Verrall; **625 B.** Miss Goodrich-Freer; **625 C.** “Miss. A.”; **625 D.** “Miss Angus.”

**626.** These are really instances of the control of inward vision; although at first sight appearing lawless and arbitrary,—a random mixture of normal and supernormal knowledge with mere imagination.

**627.** Induced crystal-visions illustrate the various types of spontaneous sensory automatism; and these—to have any objective validity—must represent knowledge supernormally acquired, or direct communication between the subliminal strata of two minds,—that is, telepathy.

**628.** Telepathy must exist if any disembodied intelligences exist. On the principle of continuity, evolution from the lower carries with it a presumption of development into the higher. Conversely, the ancient belief in the possibility of telepathic communication with higher minds, as in prayer, might well have suggested that such communication was possible between minds on the same level. This notion has occurred from time to time to philosophic thinkers, but has only recently been systematised by actual experiment.

**629.** The operation of telepathy is probably constant and far-reaching, and intermingled with ordinary modes of acquiring knowledge. But since we know nothing of its method of action, we can only specifically postulate it when all other known causes are excluded. The best experimental evidence is where the ideas to be transferred are trivial, and devoid of all association or emotion.

**630.** An account of the history and development of this form of experimentation, and the varied yet concordant results obtained, was given by Gurney in 1886 in *Phantasms of the Living*, and some part of this history is reproduced in our Appendices, with examples of the additional evidence received since as to experimental thought-transference in the normal state. **630 A.** Note on “Number-habits.” Experiments with agent and percipient in the same room by: **630 B.** Mr. Guthrie; **630 C.** Mr. Rawson. Experiments with agent and percipient at a distance from one another by: **630 D.** Mr. Kirk; **630 E.** Mr. Glardon; **630 F.** Dr. and Mrs. S.; **630 G.** Miss Despard.

631. Thus telepathy may produce definitely sensory, or vague, or ideal impressions; it may sometimes be assisted by hypnotisation; and we find a continuous transition from experimental to spontaneous telepathy. The apparently favourable effect of proximity may be due to self-suggestion alone.

632. We cannot as yet command success in the experiments;—(a) the idea to be transferred may not reach the percipient's mind; or (b) if it does, it may be prevented from emerging into his ordinary consciousness. It has been suggested that telepathy is propagated by "brain-waves," that is, by ether waves passing from brain to brain.

633. But this suggestion rests on very superficial analogies, since the mental images of agent and percipient are generally dissimilar, the percipient greatly modifying the impression before externalising it.

634. Nor does it meet cases of collective percipience, or of varying time-relation, or of telepathy from discarnate spirits. We can at present say little more in the way of explanation than that Life has the power of manifesting itself to Life. Such manifestation may involve the lower animals also. 634 A. Case of animal apparition: Mrs. Bagot.

635. Hypothesis of a possible mode of psychical interaction: a "psychical invasion" by the agent, creating a "phantasmogenetic centre" in the place invaded; the spirit of the agent being actually transferred to the distant scene, which it perceives, but may or may not remember; while its presence may or may not be perceived by the persons materially present in the scene.

636. Mere telepathy may explain an apparition coinciding with the death of the person seen; but the hypothesis of "psychical invasion" seems to apply better to (1) collective cases; (2) telepathic clairvoyance; (3) reciprocal cases.

637. The increased evidence for communications from the dead must affect our view of telepathy; as may also the increasing evidence for precognition; and theorising must simply follow the evidence.

638. The present theory starts from the conception that different segments of the personality can operate independently of and unknown to each other, and sometimes apart from the organism; (this latter is implied in the assumption of telepathy,—still more in that of survival). Through hypnotism the first important step has been proved possible, namely, the independent operation of different segments, with separate streams of memory and consciousness, all working through the same organism.

639. Between these minor dissociations expressing themselves through the brain and the complete dissociation from the brain itself occurring at death come the apparently intermediate cases of spiritual activity at a distance during the comatose condition sometimes preceding death.

640. The cases now to be considered are regarded as coming within the formula "Dissociation of personality, combined with activity in the metetherial environment"; and the word "spirit" is here used to mean that element of the personality which operates, before or after death, in this environment.

641. Hallucinations, however, were shown by Gurney's Census to be too frequent to have any evidential force apart from some correspondence with external events. They can easily be produced by hypnotic suggestion, and the percipient's subjective impression as to their validity is at best a very doubtful criterion.

642. The only valid evidence, then, for veridicality depends on a coincidence with some external event. Thus apparitions of the dying show *prima*

*facie* a causal connection between apparition and death unless the coincidence can be attributed to chance. The questions of evidence and chance coincidence were dealt with fully both by Gurney and in the Report of the later Census, with the conclusion that these coincidences could not be due to chance alone. **642 A.** Gurney's general criticism of the evidence for telepathy. **642 B.** Contemporary documentary evidence, with references to some cases supported by such evidence. **642 C.** Hallucinations and illusions of memory: Royce and Parish on "pseudo-presentiments"; replies by Gurney and Hodgson.

**643.** Coincidental hallucinations have been classified from different points of view according to (a) the external event to which they correspond; (b) the condition, waking or sleeping, of the percipient; (c) the sense affected; (d) the collectivity, or otherwise, of the perception. We take here as the basis of our scheme of classification the conception of *psychical invasion* by the agent.

**644.** We begin with cases where the action of the invader is of the weakest kind, so as to be hardly, if at all, evidential; *e.g.*, case of Col. Bigge seeing phantasm of Col. Reed shortly before his actual arrival. In "arrival cases" the agent is probably imagining himself in the place where he is seen.

**645.** In other cases there is no obvious link with the place; but the phantasm is probably veridical if seen either repeatedly by different persons, or collectively; *e.g.* repeated apparitions of Mrs. Hawkins; and the evidence is still stronger when the apparitions are both repeated and collective. Cases of: **645 A.** Mr. Williams. **645 B.** Mrs. Stone. **645 C.** Mrs. Beaumont. **645 D.** Canon Bourne. **645 E.** Miss Maughan.

**646.** In some cases, the percipience is merely collective, not repeated, and coincides with no crisis; *e.g.* apparition of Miss E. seen by her two sisters.

**647.** Apparition of Mrs. Hall seen by herself and three other persons.

**648.** Collective percipience has sometimes been explained by telepathy, but is here attributed to psychical invasion by the agent; since in some cases there is no link between him and any of the percipients. Further, the frequent absence of any crisis on his part suggests a special facility of psychical dissociations of a kind to make his phantom visible. The supposed idiosyncrasy is here called the "psychorrhagic diathesis."

**649.** Canon Bourne's case may be regarded as an instance. The same idiosyncrasy may exist in discarnate spirits, thus causing "haunts."

**650.** This hypothesis of a non-material effect produced on space is supported by cases in which the phantasm is perceived—not by the person apparently most appropriate as percipient, but by some comparatively uninterested person present with him, who happens to possess greater sensitivity; *e.g.* case of Mrs. Reddell.

**651.** Two other cases of the same kind are those of Mrs. Clerke, and **651 A.** Mr. Brown.

**652.** The next stage of psychical invasion consists of cases where the agent is seen in a place where he is probably imagining himself to be at the time. A few cases of precognitions of intended suicide are especially strong evidence of this; *e.g.* case of Mrs. McAlpine.

**653.** As already mentioned, phantasms seen just before arrival are of the same type; *e.g.* case of Mr. Carroll.

**654.** Any accessories to the picture (carriages, horses, &c.) are merely parts of the subliminal dream or scene imagined and projected by the agent. Cases of: **654 A.** Mr. Mountford. **654 B.** Major W.

655. The supposed space-modification may take the form of a phantasmal voice (not heard acoustically, instead of a figure; *e.g.* case of Mr. Stevenson. 655 A. Case of Mr. Fryer.

656. Other "arrival cases" and cases where contents of letters just arrived are discerned, as if mere vicinity aided clairvoyant perception, point to some spatial relation. Cases of: 656 A. Miss R. 656 B. Dr. Holmes.

657. We come next to cases where the supposed psychical invader or agent himself supernormally acquires information. This may be done through (a) hyperæsthesia, (b) crystal-gazing or shell-hearing, (c) telepathy, leading to telæsthesia, (d) telæsthetic dreams or visions; in all of which the percipient often has the impression of travelling to the distant scene.

658. The constitutional habits of the brain would dispose the perception to take a sensory form, but it is often symbolic, showing psychical shaping of the percept.

659. Such symbolism is no proof of any mental agency beyond our own, since all our percepts are ultimately symbolic, or indirectly representative of external realities. To incarnate spirits the material world seems the easiest to perceive, and consequently immaterial percepts are apt to assume a material symbolism. For discarnate spirits this position may be reversed.

660. There may be a continuous transition between supernormal perceptions of ideas and of matter. In travelling clairvoyance there seem to be all forms of supernormal faculty, and a power of perceiving objects or events distant either in space or time, and sometimes with no assignable link with any living person.

661. Cases of this kind occur more often in dreams than in waking hallucinations; *e.g.* case of Dr. ——. In many of these cases there is no clear indication of an agent; they suggest rather an active impulse on the part of the percipient. The scene perceived may or may not be of special interest to him.

662. Sometimes a scene may be discerned as in crystal vision; *e.g.*, in cases of: 662 A. Mr. Keulemans. 662 B. Mr. Gottschalk. 662 C. Mr. Searle. 662 D. Mrs. Taunton.

663. Clairvoyant visions representing a past scene (*e.g.* case of Mrs. Paquet) suggest either latency of the impression, or—more strongly—a sense of time-relations different from the ordinary. The latter conception is suggested also by cases of *premonition*. 663 A. Case of Dr. Wiltse. References to Hulin's cases and to Ermacora's theory of premonition.

664. The next case (that of Mr. Dyne) suggests yet another explanation—a picture of its last scenes on earth impressed by a spirit on a surviving friend.

665. Next come cases where there was probably some real projection of will or desire by the agent-invader, who (himself retaining no memory of his excursion) is seen by the percipient in his own vicinity; *e.g.* the case of Mrs. Elgee and Mrs. Ramsay, which, being collective, specially suggests invasion by the agent. Cases of: 665 A. Mr. Kearne. 665 B. Mr. Lodge. 665 C. Mr. Dickinson.

666. A still further stage is reached when the agent perceives and remembers the scene which he has been perceived to invade; *i.e.* in "reciprocal" cases. Cases of: 666 A. Mrs. Parker. 666 B. Mrs. S. 666 C. Mr. Wilmot.

667. Premature fulfilments of "death-compacts," when the agent is seen at the time of some dangerous but not fatal accident. Cases of: 667 A. Miss R. 667 B. Commander Aylesbury.

**668.** Apparitions produced experimentally; that is, when the agent is perceived at a time when he is strongly willing to appear, though he may not himself know of his success; *e.g.* case of Mr. S. H. B. Cases of: **668 A.** Mr. Godfrey. **668 B.** Mr. Kirk. **668 C.** Dr. G. **668 D.** Miss Maughan. **668 E.** "Miss Danvers." **668 F.** Mr. Sinclair. **668 G.** Councillor Wesermann.

**669.** Experiments should be tried as to whether self-projection could not be facilitated by hypnotic suggestion. Also the agent might be made to recall his visit by hypnotic suggestion.

**670.** These self-projections represent the most extraordinary achievements of the human will, and are perhaps acts which a man might perform equally well before and after death.

## CHAPTER I

### INTRODUCTION

Maior agit deus, atque opera in maiora remittit.

—VIRGIL.

100. In the long story of man's endeavours to understand his own environment and to govern his own fates, there is one gap or omission so singular that, however we may afterwards contrive to explain the fact, its simple statement has the air of a paradox. Yet it is strictly true to say that man has never yet applied to the problems which most profoundly concern him those methods of inquiry which in attacking all other problems he has found the most efficacious.

The question for man most momentous of all is whether or no he has an immortal soul; or—to avoid the word *immortal*, which belongs to the realm of infinities—whether or no his personality involves any element which can survive bodily death. In this direction have always lain the gravest fears, the farthest-reaching hopes, which could either oppress or stimulate mortal minds.

On the other hand, the method which our race has found most effective in acquiring knowledge is by this time familiar to all men. It is the method of modern Science—that process which consists in an interrogation of Nature entirely dispassionate, patient, systematic; such careful experiment and cumulative record as can often elicit from her slightest indications her deepest truths. That method is now dominant throughout the civilised world; and although in many directions experiments may be difficult and dubious, facts rare and elusive, Science works slowly on and bides her time,—refusing to fall back upon tradition or to launch into speculation, merely because strait is the gate which leads to valid discovery, indisputable truth.

I say, then, that this method has never yet been applied to the all-important problem of the existence, the powers, the destiny of the human soul.

101. Nor is this strange omission due to any general belief that the problem is in its nature incapable of solution by any observation whatever which mankind could make. That resolutely agnostic view—I may almost say that scientific superstition—“*ignoramus et ignorabimus*”—is no doubt held at the present date by many learned minds. But it has never been

the creed, nor is it now the creed, of the human race generally. In most civilised countries there has been for nearly two thousand years a distinct belief that survival has actually been proved by certain phenomena observed at a given date in Palestine. And beyond the Christian pale—whether through reason, instinct, or superstition—it has ever been commonly held that ghostly phenomena of one kind or another exist to testify to a life beyond the life we know.

But, nevertheless, neither those who believe on vague grounds nor those who believe on definite grounds that the question might possibly be solved, or has actually been solved, by human observation of objective facts, have hitherto made any serious attempt to connect and correlate that belief with the general scheme of belief for which Science already vouches. They have not sought for fresh corroborative instances, for analogies, for explanations; rather they have kept their convictions on these fundamental matters in a separate and sealed compartment of their minds, a compartment consecrated to religion or to superstition, but not to observation or to experiment.

It is my object in the present work—as it has from the first been the object of the Society for Psychical Research, on whose behalf most of the evidence here set forth has been collected,—to do what can be done to break down that artificial wall of demarcation which has thus far excluded from scientific treatment precisely the problems which stand in most need of all the aids to discovery which such treatment can afford.

Yet let me first explain that by the word “scientific” I signify an authority to which I submit myself—not a standard which I claim to attain. Any science of which I can here speak as possible must be a *nascent* science—not such as one of those vast systems of connected knowledge which thousands of experts now steadily push forward in laboratories in every land—but such as each one of those great sciences was in its dim and poor beginning, when a few monks groped among the properties of “the noble metals,” or a few Chaldean shepherds outwatched the setting stars.

What I am able to insist upon is the mere Socratic rudiment of these organisms of exact thought—the first axiomatic pre-requisite of any valid progress. My one contention is that in the discussion of the deeper problems of man’s nature and destiny there ought to be exactly the same openness of mind, exactly the same diligence in the search for objective evidence of any kind, exactly the same critical analysis of results, as is habitually shown, for instance, in the discussion of the nature and destiny of the planet upon which man now moves.

Obvious truism although this statement may at first seem, it will presently be found, I think, that those who subscribe to it are in fact committing themselves to inquiries of a wider and stranger type than any to which they are accustomed;—are stepping outside certain narrow limits

within which, by ancient convention, disputants on either side of these questions are commonly confined.

102. A brief recall to memory of certain familiar historical facts will serve to make my meaning clearer. Let us consider how it has come about that, whereas the problem of man's survival of death is by most persons regarded as a problem in its nature soluble by sufficient evidence, and whereas to many persons the traditional evidence commonly adduced appears insufficient,—nevertheless no serious effort has been made on either side to discover whether other and more recent evidence can or cannot be brought forward.

A certain broad answer to this inquiry, although it cannot be said to be at all points familiar, is not in reality far to seek. It is an answer which would seem strange indeed to some visitant from a planet peopled wholly by scientific minds. Yet among a race like our own, concerned first and primarily to live and work with thoughts undistracted from immediate needs, the answer is natural enough. For the fact simply is that the intimate importance of this central problem has barred the way to its methodical, its scientific solution.

There are some beliefs for which mankind cannot afford to wait. "What must I do to be saved?" is a question quite otherwise urgent than the cause of the tides or the meaning of the marks on the moon. Men must settle roughly somehow what it is that from the Unseen World they have reason to fear or to hope. Beliefs grow up in direct response to this need of belief; in order to support themselves they claim unique sanction; and thus along with these specific beliefs grows also the general habit of regarding matters that concern that Unseen World as somehow tabooed or segregated from ordinary observation or inquiry.

Let us pass from generalities to the actual history of Western civilisation. In an age when scattered ritual, local faiths—tribal solutions of cosmic problems—were destroying each other by mere contact and fusion, an event occurred which in the brief record of man's still incipient civilisation may be regarded as unique. A life was lived in which the loftiest response which man's need of moral guidance had ever received was corroborated by phenomena which have been widely regarded as convincingly miraculous, and which are said to have culminated in a Resurrection from the dead. To those phenomena or to that Resurrection it would at this point be illegitimate for me to refer in defence of my argument. I have appealed to Science, and to Science I must go;—in the sense that it would be unfair for me to claim support from that which Science in her strictness can set aside as the tradition of a pre-scientific age. Yet this one great tradition, as we know, has, as a fact, won the adhesion and reverence of the great majority of European minds. The complex results which followed from this triumph of Christianity have been discussed by many historians. But one result which here appears to us in a new light was this—that the Christian religion, the Christian Church, became for Europe the accredited repre-

sentative and guardian of all phenomena bearing upon the World Unseen. So long as Christianity stood dominant, all phenomena which seemed to transcend experience were absorbed in her realm—were accounted as minor indications of the activity of her angels or of her fiends. And when Christianity was seriously attacked, these minor manifestations passed unconsidered. The priests thought it safest to defend their own traditions, their own intuitions, without going afield in search of independent evidence of a spiritual world. Their assailants kept their powder and shot for the orthodox ramparts, ignoring any isolated strongholds which formed no part of the main line of defence.

103. Meantime, indeed, the laws of Nature held their wonted way. As ever, that which the years had once brought they brought again; and every here and there some marvel, liker to the old stories than any one cared to assert, cropped up between superstition on the one hand and contemptuous indifference on the other. Witchcraft, Mesmerism, Swedenborgianism, Spiritism—these especially, amid many minor phenomena, stood out in turn as precursory of the inevitable wider inquiry. A very few words on each of these four movements may suffice here to show their connection with my present theme.

*Witchcraft.*—The lesson which witchcraft teaches with regard to the validity of human testimony is the more remarkable because it was so long and so completely misunderstood. The belief in witches long passed—as well it might—as the culminant example of human ignorance and folly; and in so comparatively recent a book as Mr. Lecky's "History of Rationalism," the sudden decline of this popular conviction, without argument or disapproval, is used to illustrate the irresistible melting away of error and falsity in the "intellectual climate" of a wiser age. Since about 1880, however, when French experiments especially had afforded conspicuous examples of what a hysterical woman could come to believe under suggestion from others or from herself, it has begun to be felt that the phenomena of witchcraft were very much what the phenomena of the Salpêtrière would seem to be to the patients themselves, if left alone in the hospital without a medical staff. And in *Phantasms of the Living*, Edmund Gurney, after subjecting the literature of witchcraft to a more careful analysis than any one till then had thought it worth while to apply, was able to show that practically all recorded first-hand depositions (made apart from torture) in the long story of witchcraft may quite possibly have been *true*, to the best belief of the deponents; true, that is to say, as representing the conviction of sane (though often hysterical) persons, who merely made the almost inevitable mistake of confusing self-suggested hallucinations with waking fact. Nay, even the insensible spots on the witches were no doubt really anæsthetic—involved a first discovery of a now familiar clinical symptom—the *zones analgésiques* of the patients of Pitres or Charcot. Witchcraft, in fact, was a gigantic, a cruel psychological and pathological experiment conducted by inquisitors upon hysteria;

but it was conducted in the dark, and when the barbarous explanation dropped out of credence much of possible discovery was submerged as well.

104. *Mesmer.*—Again, the latent possibilities of “suggestion,”—though not yet under that name, and mingled with who knows what else?—broke forth into a blaze in the movement headed by Mesmer;—at once discoverer and charlatan. Again the age was unripe, and scientific opposition, although not so formidable as the religious opposition which had sent witches to the stake, was yet strong enough to check for the second time the struggling science. Hardly till our own generation—hardly even now—has a third effort found better acceptance, and hypnotism and psycho-therapeutics, in which every well-attested fact of witchcraft or of mesmerism finds, if not its explanation, at least its parallel, are establishing themselves as a recognised and advancing method of relieving human ills.

105. This brief sketch of the development as it were by successive impulses, under strong disbelief and discouragement, of a group of mental tendencies, faculties, or sensibilities now recognised as truly existing and as often salutary, is closely paralleled by the development, under similar difficulties, of another group of faculties or sensibilities, whose existence is still disputed, but which if firmly established may prove to be of even greater moment for mankind.

At no time known to us, whether before or since the Christian era, has the series of *trance-manifestations*—of supposed communications with a supernal world—entirely ceased. Sometimes, as in the days of St. Theresa, such trance or ecstasy has been, one may say, the central or culminating fact in the Christian world. Of these experiences I must not here treat. The evidence for them is largely of a subjective type, and they may belong more fitly to some future discussion as to the amount of confidence due to the interpretation given by entranced persons to their own phenomena.

But in the midst of this long series, and in full analogy to many minor cases, occurs the exceptional trance-history of Emmanuel Swedenborg. In this case, as is well known, there appears to have been excellent objective evidence both of clairvoyance or telæsthesia and of communication with departed persons;—and we can only regret that the philosopher Kant, who satisfied himself of some part of Swedenborg’s supernatural<sup>1</sup> gift, did

<sup>1</sup> I have ventured to coin the word “supernormal” to be applied to phenomena which are *beyond what usually happens—beyond*, that is, in the sense of suggesting unknown psychical laws. It is thus formed on the analogy of *abnormal*. When we speak of an abnormal phenomenon we do not mean one which *contravenes* natural laws, but one which exhibits them in an unusual or inexplicable form. Similarly by a supernormal phenomenon I mean, not one which *overrides* natural laws, for I believe no such phenomenon to exist, but one which exhibits the action of laws higher, in a psychical aspect, than are discerned in action in everyday life. By *higher* (either in a psychical or physiological sense) I mean, apparently belonging to a more advanced stage of evolution.

not press further an inquiry surpassed in importance by none of those upon which his master-mind was engaged. Apart, however, from these objective evidences, the mere subject-matter of Swedenborg's trance-revelations was enough to claim respectful attention. I cannot here discuss the strange mixture which they present of slavish literalism with exalted speculation, of pedantic orthodoxy with physical and moral insight far beyond the level of that age. It is enough to say here that even as Socrates called down philosophy from heaven to earth, so in a somewhat different sense it was Swedenborg who called up philosophy again from earth to heaven;—who originated the notion of science in the spiritual world, as earnestly, though not so persuasively, as Socrates originated the idea of science in this world which we seem to know. It was to Swedenborg first that that unseen world appeared before all things as a realm of law; a region not of mere emotional vagueness or stagnancy of adoration, but of definite progress according to definite relations of cause and effect, resulting from structural laws of spiritual existence and intercourse which we may in time learn partially to apprehend. For my own part I regard Swedenborg,—not, assuredly, as an inspired teacher, nor even as a trustworthy interpreter of his own experiences,—but yet as a true and early precursor of that great inquiry which it is our present object to advance.

106. The next pioneer—fortunately still amongst us—whom I must mention even in this summary notice, is the celebrated physicist and chemist, Sir W. Crookes. Just as Swedenborg was the first leading man of science who distinctly conceived of the spiritual world as a world of law, so was Sir W. Crookes the first leading man of science who seriously endeavoured to test the alleged mutual influence and interpenetration of the spiritual world and our own by experiments of scientific precision.<sup>1</sup> Beyond the establishment of certain supernormal facts Crookes declined to go. But a large group of persons have founded upon these and similar facts a scheme of belief known as Modern Spiritualism, or Spiritism. Later chapters in this book will show how much I owe to certain observations made by members of this group—how often my own conclusions concur with conclusions at which they have previously arrived. And yet this work of mine is in large measure a critical attack upon the main Spiritist position, as held, say, by Mr. A. R. Wallace, its most eminent living supporter,—the belief, namely, that all or almost all supernormal phenomena are due to the action of spirits of the dead. By far the larger proportion, as I hold, are due to the action of the still embodied spirit of the agent or percipient himself. Apart from speculative differ-

<sup>1</sup> Other savants of eminence—the great name of Alfred Russel Wallace will occur to all—had also satisfied themselves of the reality of these strange phenomena; but they had not tested or demonstrated that reality with equal care. I am not able in this brief sketch to allude to distinguished men of earlier date—Richard Glanvil, John Wesley, Samuel Johnson, &c., who discerned the importance of phenomena which they had no adequate means of investigating.

ences, moreover, I altogether dissent from the conversion into a sectarian creed of what I hold should be a branch of scientific inquiry, growing naturally out of our existing knowledge. It is, I believe, largely to this temper of uncritical acceptance, degenerating often into blind credulity, that we must refer the lack of progress in Spiritualistic literature, and the encouragement which has often been bestowed upon manifest fraud,—so often, indeed, as to create among scientific men a strong indisposition to the study of phenomena recorded or advocated in a tone so alien from Science.

107. I know not how much of originality or importance may be attributed by subsequent students of the subject to the step next in order in this series of approximations. To those immediately concerned, the feeling of a new departure was inevitably given by the very smallness of the support which they for a long time received, and by the difficulty which they found in making their point of view intelligible to the scientific, to the religious, or even to the spiritualistic world. In about 1873—at the crest, as one may say, of perhaps the highest wave of materialism which has ever swept over these shores—it became the conviction of a small group of Cambridge friends that the deep questions thus at issue must be fought out in a way more thorough than the champions either of religion or of materialism had yet suggested. Our attitudes of mind were in some ways different; but to myself, at least, it seemed that no adequate attempt had yet been made even to determine whether anything could be learnt as to an unseen world or no; for that if anything were knowable about such a world in such fashion that Science could adopt and maintain that knowledge, it must be discovered by no analysis of tradition, and by no manipulation of metaphysics, but simply by experiment and observation;—simply by the application to phenomena within us and around us of precisely the same methods of deliberate, dispassionate, exact inquiry which have built up our actual knowledge of the world which we can touch and see. I can hardly even now guess to how many of my readers this will seem a truism, and to how many a paradox. Truism or paradox, such a thought suggested a kind of effort, which, so far as we could discover, had never yet been made. For what seemed needful was an inquiry of quite other scope than the mere analysis of historical documents, or of the *origines* of any alleged revelation in the past. It must be an inquiry resting primarily, as all scientific inquiries in the stricter sense now must rest, upon objective facts actually observable, upon experiments which we can repeat to-day, and which we may hope to carry further to-morrow. It must be an inquiry based, to use an old term, on the uniformitarian hypothesis; on the presumption, that is to say, that *if a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.*

It was from this side, and from these general considerations, that the group with which I have worked approached the subject. Our methods,

our canons, were all to make. In those early days we were more devoid of precedents, of guidance, even of criticism that went beyond mere expressions of contempt, than is now readily conceived. Seeking evidence as best we could—collecting round us a small group of persons willing to help in that quest for residual phenomena in the nature and experience of man—we were at last fortunate enough to discover a convergence of experimental and of spontaneous evidence upon one definite and important point. We were led to believe that there was truth in a thesis which at least since Swedenborg and the early mesmerists had been repeatedly, but cursorily and ineffectually, presented to mankind—the thesis that a communication can take place from mind to mind by some agency not that of the recognised organs of sense. We found that this agency, discernible even on trivial occasions by suitable experiment, seemed to connect itself with an agency more intense, or at any rate more recognisable, which operated at moments of crisis or at the hour of death. Edmund Gurney—the invaluable collaborator and friend whose loss in 1888 was our heaviest discouragement—set forth this evidence in a large work, *Phantasms of the Living*, in whose preparation Mr. Podmore and I took a minor part. The fifteen years which have elapsed since the publication of this book in 1886 have added to the evidence on which Gurney relied, and have shown (I venture to say) the general soundness of the canons of evidence and the lines of argument which it was his task to shape and to employ.<sup>1</sup>

108. Of fundamental importance, indeed, is this doctrine of telepathy—the first law, may one not say?—laid open to man's discovery, which, in my view at least, while operating in the material, is itself a law of the spiritual or *metetherial*<sup>2</sup> world. In the course of this work it will be my task to show in many connections how far-reaching are the implications of this direct and supersensory communion of mind with mind. Among those implications none can be more momentous than the light thrown by this discovery upon man's intimate nature and possible survival of death.

We gradually discovered that the accounts of apparitions at the moment of death—testifying to a supersensory communication between the dying man and the friend who sees him—led on without perceptible break to apparitions occurring after the death of the person seen, but while that death was yet unknown to the percipient, and thus apparently due, not to mere brooding memory, but to a continued action of that departed spirit. The task next incumbent on us therefore seemed plainly to be the collection and analysis of evidence of this and other types, pointing directly to the survival of man's spirit. But after pursuing this task for some years I felt that in reality the step from the action of embodied to the action of

<sup>1</sup> The Society for Psychical Research was founded in 1882, Professor W. F. Barrett taking a leading part in its promotion. Henry Sidgwick was its first President, and Edmund Gurney was its first Honorary Secretary—he and I being joint Honorary Secretaries of its Literary Committee, whose business was the collection of evidence.

<sup>2</sup> For this term see *Glossary*.

disembodied spirits would still seem too sudden if taken in this direct way. So far, indeed, as the evidence from apparitions went, the series seemed continuous from phantasms of the living to phantasms of the dead. But the whole mass of evidence *primâ facie* pointing to man's survival was of a much more complex kind. It consisted largely, for example, in written or spoken utterances, coming through the hand or voice of living men, but claiming to proceed from a disembodied source. To these utterances, as a whole, no satisfactory criterion had ever been applied.

In considering cases of this kind, then, it became gradually plain to me that before we could safely mark off any group of manifestations as definitely implying an influence from beyond the grave, there was need of a more searching review of the capacities of man's incarnate personality than psychologists unfamiliar with this new evidence had thought it worth their while to undertake.

It was only slowly, and as it were of necessity, that I embarked on a task which needed for its proper accomplishment a knowledge and training far beyond what I could claim. The very inadequate sketch which has resulted from my efforts is even in its author's view no more than preparatory and precursive to the fuller and sounder treatment of the same subject which I doubt not that the new century will receive from more competent hands. The truest success of this book will lie in its rapid supersession by a better. For this will show that at least I have not erred in supposing that a serious treatise on these topics is nothing else than the inevitable complement and conclusion of the slow process by which man has brought under the domain of science every group of attainable phenomena in turn—every group save this.

109. Let me then without further preamble embark upon that somewhat detailed survey of human faculty, as manifested during various phases of human personality, which is needful in order to throw fresh light on these unfamiliar themes. My discussion, I may say at once, will avoid metaphysics as carefully as it will avoid theology. I avoid theology, as already explained, because I consider that in arguments founded upon experiment and observation I have no right to appeal for support to traditional or subjective considerations, however important. For somewhat similar reasons I do not desire to introduce the idea of personality with any historical *résumé* of the philosophical opinions which have been held by various thinkers in the past, nor myself to speculate on matters lying beyond the possible field of objective proof. I shall merely for the sake of clearness begin by the briefest possible statement of two views of human personality which cannot be ignored, namely, the old-fashioned or common-sense view thereof, which is still held by the mass of mankind, and the newer view of experimental psychology, bringing out that composite or "colonial" character which on a close examination every personality of men or animals is seen to wear.

The following passage, taken from a work once of much note, Reid's "Essay on the Intellectual Powers of Man," expresses the simple *primâ facie* view with care and precision, yet with no marked impress of any one philosophical school:—

The conviction which every man has of his identity, as far back as his memory reaches, needs no aid of philosophy to strengthen it; and no philosophy can weaken it without first producing some degree of insanity. . . . My personal identity, therefore, implies the continued existence of that indivisible thing which I call myself. Whatever this self may be, it is something which thinks, and deliberates, and resolves, and acts, and suffers. I am not thought, I am not action, I am not feeling; I am something that thinks, and acts, and suffers. My thoughts and actions and feelings change every moment: they have no continued, but a successive existence; but that *self* or *I*, to which they belong, is permanent, and has the same relation to all succeeding thoughts, actions, and feelings which I call mine. . . . The identity of a person is a perfect identity; wherever it is real it admits of no degrees; and it is impossible that a person should be in part the same and in part different, because a person is a *monad*, and is not divisible into parts. Identity, when applied to persons, has no ambiguity, and admits not of degrees, or of more and less. It is the foundation of all rights and obligations, and of all accountableness; and the notion of it is fixed and precise.

110. Contrast with this the passage with which M. Ribot concludes his essay on "Les Maladies de la Personnalité."

It is the organism, with the brain, its supreme representative, which constitutes the real personality; comprising in itself the remains of all that we have been and the possibilities of all that we shall be. The whole individual character is there inscribed, with its active and passive aptitudes, its sympathies and antipathies, its genius, its talent or its stupidity, its virtues and its vices, its torpor or its activity. The part thereof which emerges into consciousness is little compared with what remains buried, but operative nevertheless. The conscious personality is never more than a small fraction of the psychical personality. The unity of the Ego is not therefore the unity of a single entity diffusing itself among multiple phenomena; it is the co-ordination of a certain number of states perpetually reascent, and having for their sole common basis the vague feeling of our body. This unity does not diffuse itself downwards, but is aggregated by ascent from below; it is not an initial but a terminal point.

Does then this perfect unity really exist? In the rigorous, the mathematical sense, assuredly it does *not*. In a relative sense it is met with,—rarely and for a moment. When a good marksman takes aim, or a skilful surgeon operates, his whole body and mind converge towards a single act. But note the result; under those conditions the sentiment of real personality disappears, for the conscious individual is simplified into a single idea, and the personal sentiment is excluded by the complete unification of consciousness. We thus return by another route to the same conclusion; *the Self is a co-ordination*. It oscillates between two extremes at each of which it ceases to exist;—absolute unity and absolute incoherence.

The last word of all this is that since the consensus of consciousness is subordinated to the consensus of the organism, the problem of the unity of the Ego

is in its ultimate form a problem of Biology. Let Biology explain, if it can, the genesis of organisms and the solidarity of their constituent parts. The psychological explanation must needs follow on the same track.

111. Here, then, we have two clear and definite views,—supported, the one by our inmost consciousness, the other by unanswerable observation and inference,—yet apparently incompatible the one with the other. And in fact by most writers they have been felt and acknowledged to be even hopelessly incompatible. The supporters of the view that “The Self is a co-ordination,”—and this, I need hardly say, is now the view prevalent among experimental psychologists,—have frankly given up any notion of an underlying unity,—of a life independent of the organism,—in a word, of a human soul. The supporters of the unity of the Ego, on the other hand, if they have not been able to be equally explicit in *denying* the opposite view, have made up for this by the thorough-going way in which they have *ignored* it. I know of no source from which valid help has been offered towards the reconciliation of the two opposing systems in a profounder synthesis. If I believe—as I do believe—that in the present work some help in this direction is actually given, this certainly does not mean that I suppose myself capable of stitching the threadbare metaphysical arguments \_\_\_\_\_ a stable fabric. It simply means that certain fresh evidence can now be adduced, which has the effect of showing the case on each side in a novel light ;—nay, even of closing the immediate controversy by a judgment more decisively in favour of *both* parties than either could have expected. On the one side, and in favour of the co-ordinators,—all their analysis of the Self into its constituent elements, all that they urge of positive observation, of objective experiment, must—as I shall maintain on the strength of the new facts which I shall adduce—be unreservedly conceded. Let them push their analysis as far as they like,—let them get down, if they can, to those ultimate infinitesimal psychical elements from which is upbuilt the complex, the composite, the “colonial” structure and constitution of man. All this may well be valid and important work. It is only on their *negative* side that the conclusions of this school need a complete overhauling. Deeper, bolder inquiry along their own line shows that they have erred when they asserted that analysis showed no trace of faculty beyond such as the life of earth—as they conceive it—could foster, or the environment of earth employ. For in reality analysis shows traces of faculty which this material or planetary life could not have called into being, and whose exercise even here and now involves and necessitates the existence of a spiritual world.

On the other side, and in favour of the partisans of the unity of the Ego, the effect of the new evidence is to raise their claim to a far higher ground, and to substantiate it for the first time with the strongest presumptive proof which can be imagined for it ;—a proof, namely, that the Ego can and does survive—not only the minor disintegrations which affect it during earth-life—but the crowning disintegration of bodily death.

In view of this unhopèd-for ratification of their highest dream, they may be more than content to surrender as untenable the far narrower conception of the unitary Self which was all that "common-sense philosophies" had ventured to claim. The "conscious Self" of each of us, as we call it,—the empirical, the supraliminal Self, as I should prefer to say,—does not comprise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death.

Towards this conclusion, which assumed for me something like its present shape some fourteen years since,<sup>1</sup> a long series of tentative speculations, based on gradually accruing evidence, has slowly conducted me. The conception is one which has hitherto been regarded as purely mystical; and if I endeavour to plant it upon a scientific basis I certainly shall not succeed in stating it in its final terms or in supporting it with the best arguments which longer experience will suggest. Its validity, indeed, will be impressed—if at all—upon the reader only by the successive study of the various kinds of evidence which this book will set forth.

112. Yet so far as the initial possibility or plausibility of such a widened conception of human consciousness is concerned;—and this is all which can be dealt with at this moment of its first introduction;—I have not seen in such criticism as has hitherto been bestowed upon my theory any very weighty demurrer. I summarise in a note an attack of this kind, with what seems to me an adequate reply from a colleague's pen.<sup>2</sup>

<sup>1</sup> See, for instance, *Proceedings of the Society for Psychical Research* (henceforth in this book referred to as the *Proceedings S.P.R.*), vol. iv. p. 256, Jan. 1887.

<sup>2</sup> See an article in *Proceedings S.P.R.*, vol. xi. pp. 317 to 325, entitled "Subliminal Self or Unconscious Cerebration," by Mr. A. H. Pierce, of Harvard University. Mr. Pierce maintains (1) that the hypothesis of a subliminal self or secondary consciousness is chiefly based on a study of hysteria, in which sensations and movements are not governed by the primary consciousness. But these hysterical phenomena are, he argues, simply analogous to the actions of animals deprived of their cerebral hemispheres, and it is unnecessary to suppose that they are accompanied by any consciousness at all. (2) The ordinary automatic actions of normal persons are ascribed by some to a secondary consciousness. But "if this theory . . . be made to do its full duty, the doctrine that habits are due to well-worn nervous paths must be abandoned, and all the phenomena now ascribed to habit must be classed under the head of delegations to a secondary consciousness."

Further, the secondary consciousness is, *ex hypothesi*, divided into two parts,—one associated with physiological functions and the other with the highest mental processes, such as the "inspirations of genius"; and if we once admit the possibility of such subdivision, consistency demands that we should posit a separate consciousness for each physical process.

(3) We have no direct testimony for the existence of a split-off consciousness. The dream-consciousness is said to be thus split off because dream-images—forgotten on waking—are sometimes observed to recur in another dream. But this in itself proves

"Normally at least," says another critic, summarising in a few words the ordinary view, "all the consciousness we have at any moment corresponds to all the activity which is going on at that moment in the brain. There is one unitary conscious state accompanying all the simultaneous brain excitations together, and each single part of the brain-process contributes something to its nature. None of the brain-processes split themselves off from the rest and have a separate consciousness of their own." This is, no doubt, the apparent dictum of consciousness, but it is nothing more. And the dicta of consciousness have already been shown to need correction in so many ways which the ordinary observer could never have anticipated that we have surely no right to trust consciousness, so to say, a step further than we can feel it,—to hold that anything whatever—even a separate consciousness in our own organisms—can be proved *not* to exist by the mere fact that we—as we know ourselves—are not aware of it.

But indeed this claim to a unitary consciousness tends to become less forcible as it is more scientifically expressed. It rests on the plain man's conviction that there is only one of him; and this conviction the experimental psychologist is always tending to weaken or narrow by the admission of coexistent localised degrees of consciousness in the brain, which are at any rate not obviously reducible to a single state. Even those who would stop

that the fact of recurrence and knowledge of the recurring events were present in the primary consciousness, which is thereby shown not to be separate from the dream-consciousness. If the primary consciousness attempts to bear witness to the existence of a secondary dissociated fragment, "it thereby proves that the fragment is a portion of itself and therefore no fragment at all." . . . "All the facts usually taken in support of a double-consciousness theory appear explicable in terms of brain alone."

In reply to this, Mr. Podmore (*op. cit.* pp. 325 to 332) has well pointed out that the criticism rests almost wholly on an attempt to explain mental phenomena on a physical basis. The fact is that, accompanying the mental phenomena—states of consciousness, there are physical phenomena—brain-changes; but no knowledge of the one throws any light on the other. The physical explanation cannot be *substituted* for the mental one, because it applies to a different category of facts. The two sets may indeed be diverse aspects of the same essential fact, but for practical purposes we have to regard them as distinct and treat them separately. From the actions of brainless animals we cannot therefore argue to the consciousness of hysterics. Again, to ascribe mental habits to well-worn brain-paths has no bearing on the question whether they are accompanied by consciousness or not. With regard to direct testimony to the existence of a secondary consciousness, perhaps the strongest is to be found in the hypnotic condition. "The hypnotised subject presents, or may present, . . . all the phenomena which we associate with consciousness, not merely in our own case, but in the case of the same person when in his normal state. He talks, acts, reasons; exhibits emotion, judgment, volition." His actions "are frequently so difficult and complicated as necessarily to imply the exercise of the fullest intelligence of which [he] is capable. Moreover, the re-hypnotised subject remembers the performance of the enjoined act, and can explain any peculiarities in its performance, and correct mistakes made. It would surely be extravagant to refuse to admit that such acts are deliberately and consciously performed." . . . "And the consciousness of the hypnotic is certainly not identical with the consciousness of the waking state. With rare exceptions it is more extensive; it includes the waking consciousness as a larger includes a smaller concentric circle, itself not included by it."

far short of my own position find it needful to resort to metaphors of their own to express the different streams of "awareness" which we all feel to be habitually coexistent within us. They speak of "fringes" of ordinary consciousness; of "marginal" associations; of the occasional perception of "currents of low intensity." These metaphors may all of them be of use, in a region where metaphor is our only mode of expression; but none of them covers all the facts now collected. And on the other side, I need not say, are plenty of phrases which beg the question of soul and body, or of the man's own spirit and external spirits, in no scientific fashion. There seems to be need of a term of wider application, which shall make as few assumptions as possible. Nor is such a term difficult to find.

The idea of a *threshold* (*limen*, *Schwelle*,) of consciousness;—of a level above which sensation or thought must rise before it can enter into our conscious life;—is a simple and familiar one. The word *subliminal*,—meaning "beneath that threshold,"—has already been used to define those sensations which are too feeble to be individually recognised. I propose to extend the meaning of the term, so as to make it cover *all* that takes place beneath the ordinary threshold, or say, if preferred, outside the ordinary margin of consciousness;—not only those faint stimulations whose very faintness keeps them submerged, but much else which psychology as yet scarcely recognises; sensations, thoughts, emotions, which may be strong, definite, and independent, but which, by the original constitution of our being, seldom emerge into that *supraliminal* current of consciousness which we habitually identify with *ourselves*. Perceiving (as this book will try to show) that these submerged thoughts and emotions possess the characteristics which we associate with conscious life, I feel bound to speak of a *subliminal* or *ultra-marginal consciousness*,<sup>1</sup>—a consciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them. Perceiving further that this conscious life beneath the threshold or beyond the margin seems to be no discontinuous or intermittent thing; that not only are these isolated subliminal processes comparable with isolated supraliminal processes (as when a problem is solved by some unknown procedure in a dream), but that there also is a

<sup>1</sup> It is naturally impossible to express by the help of any single metaphor the complex and changing relation between that part of our personality with which in waking life we consciously identify ourselves, and that part which is not habitually represented in our consciousness. A *field of view* is quite as natural a metaphor as a *threshold*, and we may naturally speak of *intra-marginal* and *extra-marginal*.

These terms, of course, are merely superficial,—denoting a relationship to consciousness which is capable of frequent change, and is not in itself fundamental.

We may attempt, indeed, deeper distinctions, and speak of the *empirical* self on the one hand, and the *surviving* or the *transcendental* self on the other hand. But my object at present is to use whatever title makes the least assumption; and to leave it to our evidence gradually to give definite meaning to a distinction at first apprehended in a vague superficial way.

continuous subliminal chain of memory (or more chains than one) involving just that kind of individual and persistent revival of old impressions, and response to new ones, which we commonly call a Self,—I find it permissible and convenient to speak of subliminal Selves, or more briefly of a subliminal Self. I do not indeed by using this term assume that there are two correlative and parallel selves existing always within each of us. Rather I mean by the subliminal Self that part of the Self which is commonly subliminal; and I conceive that there may be,—not only *co-operations* between these quasi-independent trains of thought,—but also upheavals and alternations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no Self of which we can here have cognisance is in reality more than a fragment of a larger Self,—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation.

**113.** Now this hypothesis is exposed manifestly to two main forms of attack, which to a certain extent neutralise each other. On the one hand it has been attacked, as has already been indicated, as being too elaborate for the facts,—as endowing transitory moments of subconscious intelligence with more continuity and independence than they really possess. These ripples over the threshold, it may be said, can be explained by the wind of circumstance, without assuming springs or currents in the personality deep below.

But soon we shall come upon a group of phenomena which this view will by no means meet. For we shall find that the subliminal uprushes,—the impulses or communications which reach our emergent from our submerged selves,—are (in spite of their miscellaneousness) often characteristically different in quality from any element known to our ordinary supraliminal life. They are different in a way which implies faculty of which we have had no previous knowledge, operating in an environment of which hitherto we have been wholly unaware. This broad statement it is of course the purpose of my whole work to justify. Assuming its truth here for argument's sake, we see at once that the problem of the hidden self entirely changes its aspect. Telepathy and telæsthesia—the perception of distant thoughts and of distant scenes without the agency of the recognised organs of sense;—those faculties suggest either incalculable extension of our own mental powers, or else the influence upon us of minds freer and less trammelled than our own. And this second hypothesis,—which would explain by the agency of discarnate minds, or spirits, all these supernormal phenomena,—does at first sight simplify the problem, and has by Mr. A. R. Wallace and others been pushed so far as to remove all need of what he deems the gratuitous and cumbrous hypothesis of a subliminal self.

**114.** I believe, indeed, that it will become plain as we proceed that some such hypothesis as this,—of almost continuous spirit-intervention and

spirit-guidance,—is at once rendered necessary if the subliminal faculties for which I argue are denied to man. And my conception of a subliminal self will thus appear, not as an extravagant and needless, but as a limiting and rationalising hypothesis, when it is applied to phenomena which at first sight suggest Mr. Wallace's extremer view, but which I explain by the action of man's own spirit, without invoking spirits external to himself. I do not indeed say that the explanation here suggested is applicable in all cases, or to the complete exclusion of the spirit-hypothesis. On the contrary, the one view gives support to the other. For these faculties of distant communication exist none the less, even though we should refer them to our own subliminal selves. We can, in that case, affect each other at a distance, telepathically;—and if our incarnate spirits can act thus in at least apparent independence of the fleshly body, the presumption is strong that other spirits may exist independently of the body, and may affect us in similar manner.

The much-debated hypothesis of spirit-intervention, in short, still looms behind the hypothesis of the subliminal Self; but that intermediate hypothesis should, I think, in this early stage of what must be a long inquiry, prove useful to the partisans of either side. For those who are altogether unwilling to admit the action of agencies other than the spirits of living men, it will be needful to form as high an estimate as possible of the faculties held in reserve by these spirits while still in the flesh. For those, on the other hand, who believe in the influence of discarnate spirits, this scheme affords a path of transition, and as it were a provisional intelligibility.

115. These far-reaching speculations make the element of keenest interest in the inquiry which follows. But even apart from its possible bearing on a future life, the further study of our submerged mentation,—of the processes within us of which we catch only indirect, and as it were, refracted glimpses,—seems at this time especially called for by the trend of modern research. For of late years we have realised more and more fully upon how shifting and complex a foundation of ancestral experience each individual life is based. In recapitulation, in summary, in symbol, we retrace, from the embryo to the corpse, the history of life on earth for millions of years. During our self-adaptation to continually wider environments, there may probably have been a continual displacement of the threshold of consciousness;—involving the lapse and submergence of much that once floated in the main stream of our being. Our consciousness at any given stage of our evolution is but the phosphorescent ripple on an unsounded sea. And, like the ripple, it is not only superficial but manifold. Our psychical unity is federative and unstable; it has arisen from irregular accretions in the remote past; it consists even now only in the limited collaboration of multiple groups. These discontinuities and incoherences in the Ego the elder psychologists managed to ignore. Yet infancy, idiocy, sleep, insanity, decay;—these breaks and stagnancies in

the conscious stream were always present to show us, even more forcibly than more delicate analyses show us now, that the first obvious conception of man's continuous and unitary personality was wholly insecure; and that if indeed a soul inspired the body, that soul must be sought for far beneath these bodily conditions by which its self-manifestation was clouded and obscured.

**116.** The difference between older and newer conceptions of the unifying principle or soul (if soul there be) in man, considered as manifesting through corporeal limitations, will thus resemble the difference between the older and newer conceptions of the way in which the sun reveals himself to our senses. Night and storm-cloud and eclipse men have known from the earliest ages; but now they know that even at noonday the sunbeam which reaches them, when fanned out into a spectrum, is barred with belts and lines of varying darkness;—while they have learnt also that where at either end the spectrum fades out into what for us is blackness, there stretches onwards in reality an undiscovered illimitable ray.

It will be convenient for future reference if I draw out this parallel somewhat more fully. I compare, then, man's gradual progress in self-knowledge to his gradual decipherment of the nature and meaning of the sunshine which reaches him as light and heat indiscernibly intermingled. So also Life and Consciousness,—the sense of a world within him and a world without—come to the child indiscernibly intermingled in a pervading glow. Optical analysis splits up the white ray into the various coloured rays which compose it. Philosophical analysis in like manner splits up the vague consciousness of the child into many faculties;—into the various external senses, the various modes of thought within. This has been the task of descriptive and introspective psychology. Experimental psychology is adding a further refinement. In the sun's spectrum, and in stellar spectra, are many dark lines or bands, due to the absorption of certain rays by certain vapours in the atmosphere of sun or stars or earth. And similarly in the range of spectrum of our own sensation and faculty there are many inequalities—permanent and temporary—of brightness and definition. Our mental atmosphere is clouded by vapours and illumined by fires, and is clouded and illumined differently at different times. The psychologist who observes, say, how his reaction-times are modified by alcohol is like the physicist who observes what lines are darkened by the interposition of a special gas. Our knowledge of our conscious spectrum is thus becoming continually more accurate and detailed.

**117.** But turning back once more to the physical side of our simile, we observe that our knowledge of the visible solar spectrum, however minute, is but an introduction to the knowledge which we hope ultimately to attain of the sun's rays. The limits of our spectrum do not inhere in the sun that shines, but in the eye that marks his shining. Beyond each end of that prismatic ribbon are ether-waves of which our retina takes no cog-

nisance. Beyond the red end come waves whose potency we still recognise, but as heat and not as light. Beyond the violet end are waves still more mysterious; whose very existence man for ages never suspected, and whose intimate potencies are still but obscurely known. Even thus, I venture to affirm, beyond each end of our conscious spectrum extends a range of faculty and perception, exceeding the known range, but as yet indistinctly guessed. The artifices of the modern physicist have extended far in each direction the visible spectrum known to Newton. It is for the modern psychologist to discover artifices which may extend in each direction the conscious spectrum as known to Plato or to Kant. The phenomena cited in this work carry us, one may say, as far onwards as fluorescence carries us beyond the violet end. The "X rays" of the psychical spectrum remain for a later age to discover.

Our simile, indeed—be it once for all noted—is a most imperfect one. The range of human faculty cannot be truly expressed in any linear form. Even a three-dimensional scheme,—a radiation of faculties from a centre of life,—would ill render its complexity. Yet something of clearness will be gained by even this rudimentary mental picture;—representing conscious human faculty as a linear spectrum whose red rays begin where voluntary muscular control and organic sensation begin, and whose violet rays fade away at the point at which man's highest strain of thought or imagination merges into reverie or ecstasy.

At both ends of this spectrum I believe that our evidence indicates a momentous prolongation. Beyond the *red* end, of course, we already know that vital faculty of some kind must needs extend. We know that organic processes are constantly taking place within us which are not subject to our control, but which make the very foundation of our physical being. We know that the habitual limits of our voluntary action can be far extended under the influence of strong excitement. It need not surprise us to find that appropriate artifices—hypnotism or self-suggestion—can carry the power of our will over our organism to a yet further point.

The faculties that lie beyond the *violet* end of our psychological spectrum will need more delicate exhibition and will command a less ready belief. The actinic energy which lies beyond the violet end of the solar spectrum is less obviously influential in our material world than is the dark heat which lies beyond the red end. Even so, one may say, the influence of the ultra-intellectual or supernormal faculties upon our welfare as terrene organisms is less marked in common life than the influence of the organic or subnormal faculties. Yet it is *that* prolongation of our spectrum upon which our gaze will need to be most strenuously fixed. It is *there* that we shall find our inquiry opening upon a cosmic prospect, and inciting us upon an endless way.

118. Even the first stages of this progress are long and labyrinthine; and it may be useful to conclude this introductory chapter by a brief sketch of the main tracts across which our winding road must lie. It will

be my object to lead by transitions as varied and as gradual as possible from phenomena held as normal to phenomena held as supernormal, but which like the rest are simply and solely the inevitable results and manifestations of universal Law.

Our inquiry will naturally begin by discussing the subliminal structure, in disease or health, of those two familiar phases of human personality, ordinary waking and ordinary sleep. I shall go on to consider in what way the disintegration of personality by disease is met by its reintegration and purposive modification by hypnotism and self-suggestion. By that time enough will have been said of subliminal phenomena in general to make it possible to deal with their various groups in separate fashion. I shall go on, then, to their mode of automatic manifestation, and first (Chapter VI.) to the *sensory automatism* which is the basis of hallucination. This includes phenomena claiming an origin outside the automatist's own mind. It will be found that that origin is often to be sought in the minds of other living men; and various forms of *telepathy* will be brought under review. The conception of telepathy is not one that in its nature need be confined to spirits still incarnate; and we shall find evidence (Chapter VII.) that intercourse of similarly direct type can take place between discarnate and incarnate spirits. The remainder of the book will discuss the methods and results of this supernormal intercourse.

This scheme will be developed in a series of chapters whose general drift and connection I am anxious that the reader should clearly grasp before he studies them in detail.

119. My second chapter may at first sight appear to stray somewhat far from my main purport. It is of the *evolution* of human personality that this work proposes to treat;—of faculties newly dawning, and of a destiny greater than we know. Yet I must begin with a detailed discussion of certain modes of that personality's disintegration and decay. The extreme instances of such decay—actual imbecility or insanity—do indeed lie outside my province. But there are many cases where there is no actual insanity,—probably no organic disease of the brain,—but in which nevertheless there are disturbances of personality which teach us more than any theoretical treatise can do as to that complex structure or synergy which it is our object to upbuild or to develop. Alternations of personality and hysterical phenomena generally are in fact spontaneous experiments of precisely the type most instructive to us. For my own argument, indeed, I urgently need some true conception of the psychological meaning of *hysteria*,—a vague range of phenomena called by a meaningless name;—and when that conception has been reached, the support which it gives by analogy to my own principal thesis will be found to be of the most striking kind. For in hysteria (as my second chapter will show) we have before us a contraction, an effacement of the spectrum of consciousness, which leaves the hysteric occupying much the same position relatively to ourselves as our own supraliminal consciousness occupies (in my view) relatively to our whole self. Or, to return to our

other metaphor:—the essence of hysteria is an instability of the thresholds of consciousness and of voluntary movement,—insomuch that many perceptions which should be fully conscious are for the time submerged, and many actions or motor syntheses which should be subject to waking will have sunk out of that will's control. Occasionally, indeed, and as a sort of incident of the general disturbance, some faculties habitually submerged may rise into apprehension, and there may thus be at some points an analogy between hysteria and genius. But on the whole these two conditions are fundamentally opposed; genius consisting (as we shall presently see) in an intensification of the conscious spectrum,—hysteria in its dimming and interruption by dark belts of anæsthesia and aboulia,—defect of perception and of will;—genius consisting in the uprush of subliminal faculty,—hysteria in the descent and disappearance of faculty which should be supraliminal into depths from which it cannot voluntarily be recalled.

120. Continuing this inquiry in my third chapter, I shall consider what kind of man he is to whom the epithet of *normal*,—an epithet often obscure and misleading,—may be most fitly applied. I shall urge that in a rapidly altering genus—and such the genus *homo* undoubtedly is—the word *normal* may be best used to signify such a combination of new with old powers as can at the present stage be effected without dangerous instability. If, however, it be held that man's development is not in any given direction sufficiently definite to admit of this mode of measurement, then I shall at least claim that that man shall be regarded as normal who has the fullest grasp of faculties which inhere in the whole race. Among these faculties I shall venture to count subliminal as well as supraliminal powers;—the mental processes which take place below the conscious threshold as well as those which take place above it. What class of men, then, can we regard as reaping most advantage from this submerged mentation? Men of *genius*, I shall reply;—if to the vague word *genius* we may give a definite or psychological meaning, which, while adhering pretty closely to general usage, shall distinguish it in some real manner from other forms of capacity. Such a definition, I think, we shall attain if we describe an “inspiration of genius” as a *subliminal uprush*;—an emergence into ordinary consciousness of ideas matured below the threshold. Falling back upon our simile of the spectrum, this process would be represented by the brightening of lines previously dimmed by interposing vapours;—such a brightening as seems often due to an intensification of the central incandescence. The man who thus receives the upward message of his submerged self may or may not find in it something of value to the world. But at any rate he tends towards the employment of the whole range of his faculty, and thus also (as will be seen later on) towards a profounder realisation of his environment than is as yet possible for the mass of men.

This view differs widely from the estimate of genius now in fashion with a certain school of anthropologists, who regard the man of genius as in some sense an aberrant or even degenerate type,—and class him with

the criminal and the lunatic. The alleged nervous disorder of men of genius, on which this apparent paradox is based, is largely, I think, the creation of mere gossip and anecdote. So far as it really exists, I regard it as illustrating the instability which in a rapidly changing species is apt to characterise those very organs which on the whole are moving most decisively along the path of progress. There is a perturbation which masks evolution; and just as at the child's birth into the world, or at his entrance into the wider emotions of adolescence, there may be much that is disturbing and strange, so too in that new birth, that entry into the emotions of a vaster world, for which Earth-life at its best is one great opportunity, there is likely to be some straining and disruption of the spiritual organism adapted to the earlier phase. The true analogue of the genius is not the criminal nor the lunatic, but the child.

121. In the fourth chapter I shall deal with the alternating phase through which man's personality is constructed habitually to pass. I speak of *sleep*; which I regard as a phase of personality, adapted to maintain our existence in the spiritual environment, and to draw from thence the vitality of our physical organisms. Both sleep and waking will thus be developed phases of an earlier and less differentiated condition, from which waking life has been developed by practical needs, while sleep, less changed externally from the primitive state, may nevertheless have undergone some parallel evolution in its relations to that metetherial world. And thus I regard the passage back from waking into sleep as including elements both of *reversion* and of what I may term *preversion*. There is firstly a relapse or reversion to an earlier animal condition;—a condition where the conscious part of the spectrum lay nearer to the red end; consisting mainly of organic faculties and sensations many of which are no longer present to waking consciousness. But sleep also represents a stage of wider potentiality; a stage where a longer spectrum is more faintly seen; whereas the waking state represents a stage in which natural selection on this planet has operated both to intensify the range of faculty, and also to confine it within the limits serviceable for earthly life. When waking faculty, thus confined and thus intensified, is dimmed by sleep, we are able to catch some scattered lines of feeble radiance beyond each end of our ordinary spectrum. Of the ultra-red activities I have spoken just above. But there are traces of ultra-violet luminosity also. Those faculties which form man's link with the spiritual world,—telepathy and telæsthesia—are apt (as dreams obscurely show us) to make in sleep their first rudimentary appearance; or to use another metaphor, sleep-waking states teach us to think of sleep as a kind of "primitive magma" or "mother-solution" from which various phases of personality have a tendency to crystallise out. Somnambulism, trance, ecstasy, are such crystallisations; representing co-ordinations of faculty unfitted indeed for man's self-preservation upon this planet, but which it may be worth his while to develop experimentally, when once that preservation has been secured.

Or I may put the matter in yet another way, so as to bring out a certain parallel between the forms of dissolution and of evolution to which each phase of our personality—the waking phase and the sleeping—has shown itself liable.

What hysteria is to ordinary waking life, *that* is morbid somnambulism to sleep; what genius is to ordinary waking life, *that* is hypnotic trance to sleep.

In somnambulism, as in waking hysteria, there is a narrowing of the field of attention, accompanied by an arbitrary unsettlement of the threshold of consciousness. Some of the normal faculties of sleep,—as its organic recuperative power,—may in somnambulism be concealed or arrested; and on the other hand some faculties not normal for sleep,—as acute sensory perception, delicate muscular co-ordination, may rise into prominence. This exactly resembles the hysterical instability; and we need not wonder that in some hysterical conditions there is a mere confusion and jumble of states of imperfect sleep and of imperfect waking.

On the other hand,—as we are now about to see,—the sleeping phase of personality may be greatly improved, its beneficent effects greatly extended, by certain artifices which evoke in the sleeper a power of self-suggestion which corresponds to what in the waking phase we call an inspiration of genius.

122. Thus far I shall have been dealing with conditions or phases of personality which, whether for good or evil, appear spontaneously and without artificial induction. Were we limited to such a review alone, I should still trust that the importance and in a certain sense the independence of the subliminal portion of our consciousness might be brought out by careful inference. But we are not in fact thus restricted. We are not confined to observation only. We are able to mix therewith an element of experiment which, although yet in its infancy, has already, in my view, given us an insight into much of man's nature which no mere speculation or introspection could ever have reached. First among our experimental methods I must speak of hypnotism. That word indeed, as now used, is a vague one. It includes all the methods—and they are all of them frankly empirical—which have been found successful in inducing in man,—whether apparently waking or sleeping,—what is in fact a development and concentration of his sleeping phase;—and in thus reaching organic processes over which his supraliminal will has no control. The chief—some say the only—method which has been found thus effective is called “suggestion”;—a mere name for an appeal to subliminal faculty which sometimes succeeds and sometimes fails, without our being able either to predict or to explain its success or its failure. Long opposed or ignored by orthodox Science, this mode of acting on man's hidden being is now in most countries established in medical practice, and is increasingly successful in the direction especially of relieving pain. At the same time the psycho-physiological problems at the root

of its success are quite unsolved; and its profounder influences on personality have hardly yet been approached.

The discussion in my fifth chapter—that on Hypnotism—will naturally fall under three main heads. I shall first briefly discuss the psychology of hypnotism. I shall consider what actually are the methods which succeed in hypnotism,—whether this be called *mesmerism* on the one hand or *suggestion* on the other;—different aspects of an influence which no name fully expresses and which no theory fully explains. In the next place I shall describe some of the triumphs of psycho-therapeutics. These cures effected by suggestion belong to the very core of my subject. They are, so to say, the public advertisement or commercial application of just those hidden and subliminal faculties which for the most part show themselves in less easily apprehended fashion. Like the application of the “X rays” to the discovery and extraction of bullets or needles, these cures must at least bring home to the most conservative reader the fact that there is some unexplained agency operating upon human nature,—something of extraordinary potency which orthodox science has thus far completely failed to grasp. So surprising, indeed, are some of these cures,—they reproduce so startlingly certain cures held of old as miraculous,—that many men have been led to ask whether it be not in some way or other *religion* rather than science which is answerable for the marvels. A question, this, of deeper import than the literature either of the Lourdes miracles or of American “mental science” might lead the sceptical reader to suppose! On this point I shall dwell at some length; nor is there, I think, any line of inquiry more essential to the physical well-being of mankind.

Less conspicuously important, but of equal significance for my argument, is that group of hypnotic results which I shall in the third place briefly discuss. These phenomena I shall consider first as they occur in spontaneous sleep-waking states or somnambulisms, and then as they appear in cases experimentally induced, where they are manifested in a more marked degree. We see here the influence exercised by suggestion and self-suggestion on higher types of faculty, supernormal as well as normal, on character, on personality. It is on this side, indeed, that the outlook is the most deeply interesting. Man is in course of evolution; and the most pregnant hint which these nascent experiments have yet given him is that it may be in his power to hasten his own evolution in ways previously unknown.

123] In the following chapter on Sensory Automatism (Chapter VI.) I shall proceed to describe certain other experiments, less familiar to the public than those classed as hypnotic, but which give a still further insight into our subliminal faculty. With those experiments will be intermingled many spontaneous phenomena; and the chapter will take up and continue the spontaneous phenomena of Chapters III. and IV. as well as the experiments of Chapter V. Its theme will be the messages which the subliminal self sends up to the supraliminal in sensory form;—the visions

fashioned internally, but manifested not to the inward eye alone; the voices which repeat as though in audible tones the utterance of the self within. In this way we shall be in continued connection with the phenomena of Chapter II. also; but, instead of the morbid hallucinations which were there described, we shall be dealing with hallucinations which not only are consistent with health and sanity, but also resemble and in a sense surpass the inspirations of genius in their manifestation of important faculty, habitually screened from our view.

Even so long as these subliminal messages convey to us knowledge of no new kind,—even while they are still occupied with the known spectrum,—they are nevertheless full of instruction as regards the extent of subliminal faculty. They are the products of internal vision ejected into apparent externality; and the sights projected outwards from within us are to the psychologist even more interesting than the sights projected inwards from without.

But at this point, and amid these subjective hallucinations which, although they *extend*, do not fundamentally *modify* previous conceptions, we come face to face with a class of perceptions which, although in one sense hallucinatory, are in another sense the messengers of a truth deeper and more direct from the source than any which our ordinary senses convey to us. We come upon experiments which prove *telepathy*;—the transference of ideas and sensations from one mind to another without the agency of the recognised organs of sense. We shall already have encountered some telepathic and telæsthetic incidents among the phenomena of dreams and of hypnosis. But we shall now find that telepathy and telæsthesia occur in waking moments also; occur sometimes as the result of direct experiment; oftener as the spontaneous and apparently casual convergence of forces which we may be led to suppose to be normally operative between all of us. This is the central theme of Edmund Gurney's *Phantasms of the Living*; and subsequent experiment and observation, while they have strengthened the evidence for the conclusions of that book, have in no way diminished their startling importance. Believe though we may in the ultimate continuity of all existence and operation, there is still a vast and sudden separation—unbridgeable at present by any hypothesis of etherial vibrations or the like—between the smallest act of telepathic transmission and all that we have previously known concerning matter and motion. Even if there be no true Rubicon disparting the ocean of things, we have here for mortal minds the Rubicon between the mechanical and the spiritual conceptions of the Universe. I at least can see no logical halting-place between the first admission of supersensory faculty and the conclusion that such faculty is exercised by somewhat within us which is not generated from material elements, nor confined by mechanical limitations, but which may survive and operate uninjured in a spiritual world.

There is one particular line of telepathic experiment and observation

which seems to lead us by an almost continuous pathway across that hitherto impassable gulf. Among telepathic *experiments*, to begin with, none is more remarkable than the occasional power of some agent to project himself phantasmally; to make himself manifest, as though in actual presence, to some percipient at a distance. The mechanism of such projection is entirely unknown to the agent himself; nor is the act always preceded by any effort of the supraliminal will. But our records of such cases do assuredly suggest a quite novel disengagement of some informing spirit from the restraint of the organism;—a form of distant operation in which we cannot say whether the body in its apparent passivity co-operates or no.

With these experiments in mind, let us turn to the main groups of spontaneous telepathic phenomena which fill the work on *Phantasms of the Living* above alluded to. These are apparitions of a distant person mainly at moments of crisis, and at the moment of death. Now these spontaneous apparitions at moments when the agent whose phantasm appears is actually passing through some external or internal crisis, are separated by no clear line from the experimentally induced projection of a man's phantasmal figure of which I have spoken above. Sometimes, as I have already implied, we hardly know whether to call such a self-projection experimental or not, since the agent does not know how to accomplish it, and may not even have been conscious of desiring it at the precise moment when it occurred. Thus far the series of phenomena is plainly continuous. And it remains continuous as we gradually pass on from apparitions coincident with crises—crises often involving great danger or even apparent death—to apparitions coincident with the coma which frequently precedes death, or with the moment of death itself.

124. And thus (Chapter VII.) we come face to face with the supreme problem;—if not of all theoretical knowledge, at least of all knowledge as bearing upon the fate and the duty of man. The theoretical question of primary importance may be simply that of the existence or non-existence of a spiritual world. The human or practical question of supreme importance is that of man's presence or portion in that world, if it does exist. To prove that telepathy implies a spiritual environment would be at once to lift our knowledge of the Cosmos to a higher level. To prove that man survives death would also be to transform and transfigure his whole life here and now. Before us, as of old, is that all-embracing problem; but before us also, for the first time, is some hint and indication as to the track which may be pursued towards its solution.

The old conception of the *ghost*—a conception which seemed to belong only to primitive animism and to modern folk-lore—has received a new meaning from observations of phenomena occurring between living men. We realise that a phantasmal figure may bear a true relation to some distant person whose semblance is thus shown; we learn by

instances of directly provable coincidence that wraiths of this kind correspond with death too often to leave the correspondence attributable to chance alone. The vague question of former times narrows down, then, to the more precise question: Are there still coincidences, is there still evidence of some such definite type as this, showing that a phantasm can appear not only at but *after* a man's bodily death, and can still indicate connection with a persistent and individual life?

To this distinct question there can now be given, as I believe, a distinct and affirmative answer. When evidence has been duly analysed, when alternative hypotheses have been duly weighed, it seems to me that there is no real break in the appearance of veridical phantasms, or in their causation at the moment of bodily death; but rather that (after setting aside all merely subjective post-mortem apparitions) there is evidence that the self-same living spirit is still operating, and it may be in the self-same way. And thus my general dogma will have received its specific confirmation. Telepathy, I have said, looks like a law prevailing in the spiritual as well as in the material world. And that it does so prevail, I now add, is proved by the fact that those who communicated with us telepathically in this world communicate with us telepathically from the other. Man, therefore, is not a planetary or a transitory being; he persists as very man among cosmic and eternal things.

If this bare fact be gained, we have a basis for such an edifice of knowledge as will take many generations to uprear. At first, indeed, the mere observation of these phantasms does not seem as though it could lead us far. It is like the observation of shooting stars—of meteors which appear without warning and vanish in a flash of fire. Yet systematic observation has learnt much as to these meteors; has learnt, for instance, the point in heaven from which they issue; their orbital relation to earth and sun. Somewhat similarly, continuous observation of these brief phantasmal appearances may tell us much of them at last; much, for instance, as to their relative frequency at different epochs after death; something as to their apparent knowledge of what has happened on earth since they left it. From the study of meteorites, again, a further unexpected discovery has been made. "The stone that fell down from Jupiter" is nowhere alone in its glory. The solid earth, the ocean's floor, are covered with meteoric dust;—the dust of the cosmic wayside, which we have gathered in our rush through the constellations. Even thus we come to find that there are traces over all the earth of indeterminate and unrecognised communication from a world of unembodied intelligences;—*hauntings* of unknown purport, and bearing no perceptible relation to the thoughts or deeds of living men.

125. Much more, indeed, than would at first seem likely can be learnt by mere prolonged observation of spontaneous phantasms of the

dead. Yet here as everywhere,—here more than anywhere,—the need of actual experiment is felt. For experiment here would mean the conversion of the scarce decipherable flash which flits before our spectroscope into a steady glow; it would mean the enlistment of the departed in conscious and willing co-operation,—the long-desired opportunity to hear and to answer;—*veras audire et reddere voces*. And in fact such experiment turns out to be actually feasible. It is feasible in connection with each of the four forms of communication, of verbalisation, with which human life is familiar. There is a possibility of inducing a spiritual hearing and a spiritual picture-seeing or reading; and also a spiritually-guided writing and speech. Both our sensory automatism and our motor automatism may be initiated and directed by intelligence outside our own.

In Chapter VI., on Sensory Automatism, we shall already have discussed the passive methods in which communications of this kind may be awaited. We have now (in Chapter VIII.), to consider in what ways Motor Automatism,—the unwilld activity of hand or voice,—may be used to convey messages which come to the automatist as though from without himself.

As though from without himself, I say; but of course their apparent externality does not prove that they have not originated in submerged strata of his own mind. In most cases, indeed, with motor as with sensory automatism, this is probably what really occurs. We find that a tendency to automatic writing is by no means uncommon among sane and healthy persons. But we also find that the messages thus given do not generally rise above the level of an incoherent dream. They seem to emerge from a region where scraps of thought and feeling exist confusedly, with no adequate central control. Yet sometimes the vague scrawling changes its character. It becomes veridical; it begins to convey a knowledge of actual facts of which the automatist has no previous information; it indicates some subliminal activity of his own, or some telepathic access to an external mind. Apparitions may flash their signals; the automatic script will lay the wire. For however inchoate and ill-controlled these written messages may be, if once they have been received at all we can assign no limit to their development as the expression of thought that passes incorporeally from mind to mind.

*From mind to mind*, as we have already seen ground to hope, independently of the question whether both minds, or one only, be still clad in flesh. There will often be great difficulty of interpretation; great perplexity as to the true relation between a message and its alleged source. But every year of late has added,—every year ought to add,—both to the mass of matter and to the feasibility of interpretation. These are not the hieroglyphs of the dead, but the hieroglyphs of the living.

126. Side by side with the automatism of arm and hand we must place the automatism of throat and tongue (Chapter IX.). Automatic utterance parallels automatic script throughout the scale of degrees by this time familiar. It begins, that is to say, with mere incoherence; but it

assumes in some cases a veridical character; with knowledge delivered from some subliminal stratum or some external mind. And in some cases the special knowledge displayed in the utterances lends probability to their claim to proceed from a departed spirit.

When this occurs, when the utterance reaches this point of veracity and intensity, it is sometimes accompanied by certain other phenomena which for those who have witnessed them carry a sense of reality which description can hardly reproduce. The ordinary consciousness of the automatist appears to be suspended; he passes into a state of trance,—which in its turn seems but the preparation for an occupation by an invading intelligence,—by the surviving spirit, let us boldly say, of some recognisable departed friend. This friend then disposes of voice and hand almost as freely as though he were their legitimate owner. Nay, more than one intelligence may thus operate simultaneously, and the organism may thus appear as indeed no more than the organ of spiritual influences which make and break connection with it at will.

And here we reach a point which has become,—without my anticipation, and—as a matter (so to say) of mere scientific policy—even against my will,—the principal *nodus* of the present work. This book, designed originally to carry on, as continuously and coherently as possible, the argument and exposition of facts which in *Phantasms of the Living* I had aided in setting before serious readers, has been forced unexpectedly forward by the sheer force of evidence, until it must now dwell largely on the extreme branch of the subject, far beyond the reserves and cautious approaches of the earlier work.

For in truth during the last ten years the centre of gravity of our evidence has shifted so profoundly that it can no longer be said that the relative masses of evidence for each class of phenomenon correspond roughly to the degree of strangeness—of apparent difficulty—which the phenomena themselves exhibit. Ten years ago there was *most* evidence for telepathy between the living; *next most* for phantasms of the dead; *least*, perhaps, for that actual possession and control of human organisms by departed spirits, which of all our phenomena is likely to be the hardest for the scientific mind to accept,—since it carries us back to the most outrageously savage group among the superstitions of the early world. With the recent development of trance-phenomena, however, this semblance of logical proportion has been quickly altered. We seem suddenly to have arrived, by a kind of short cut, at a direct solution of problems which we had till then been approaching by difficult inference or laborious calculation of chances. What need of computing coincidental death-wraiths,—of analysing the evidential details of post-mortem apparitions,—if here we have the departed ready to hear and answer questions, and to tell us frankly of the fate of souls? Might not those earlier lines of inquiry be now abandoned altogether?—nay, must not our former results seem useless now, in view of this overwhelming proof?

I reply to this, that it was soon evident, in the first place, that our previous disciplined search had been by no means wasted. There was need of our canons of evidence, our analysis of the sources of subliminal messages, in order to satisfy ourselves that these trance-utterances could in part, but in part only, be explained by telæsthesia and telepathy,—operating among actual scenes and the minds of living men. Nay, further, that old evidence of ours at once explained and was explained by the new. Fresh light was thrown on many previous groups of phenomena, and they in their turn were seen to have precluded to the new phenomena in such fashion that the continuity of the whole series—albeit a series advancing by leaps and bounds—was intelligibly maintained for us.

Following on the first revelation of Mrs. Piper's trance-phenomena came the permission accorded to me by the executors of Mr. Stainton Moses to read and analyse his private records after his death. The strong impression which his phenomena had made upon me during his life was increased,—as the reader will afterwards see,—by this posthumous and intimate study; and his history was seen to be in many respects analogous to Mrs. Piper's. Further parallels have been afforded since by more than one other medium;—and it seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance-utterances and writings of sensitives apparently controlled by those spirits is established beyond serious attack.

In saying this, however, I desire to explain,—in anticipation of obvious and legitimate criticism,—that throughout all this discussion of “spirit-possession” I use purposely the simplest and most popular terms, without by any means denying that terms more accurate and philosophical may be ultimately attainable. What I feel sure of is that such more accurate terms have not yet been attained;—that we are not yet justified in using any nomenclature which assumes that we possess a deeper knowledge of what is going on than the messages themselves have given us. I do not of course mean that we ought to accept the messages unquestioningly as being in all cases literally what they claim to be. We know of various *vera causa*,—conscious or unconscious fraud, self-suggestion, telepathy between the living, and the like, which we are bound to regard as possibly operative, and which enable us to resolve many automatic messages into mere illustrations of agencies previously known. But I mean that where we get beyond these simpler causes,—where we are forced to accept the messages as representing in some way the continued identity of a former denizen of earth,—I do not think that either tradition or philosophy affords us any solid stand-point from which to criticise those messages;—any such knowledge of the nature or destiny of the human soul as can at present justify us in *translating* them, so to say, into any would-be interpretative terminology of our own. Such critical power we may perhaps achieve in the future; but we shall have to achieve it, I think, by careful collation of many more such messages than we as yet possess.

127. The reader who may feel disposed to give his adhesion to this culminating group of the long series of evidences which have pointed with more and more clearness to the survival of human personality, and to the possibility for men on earth of actual commerce with a world beyond, may feel perhaps that the *desiderium orbis catholici*, the intimate and universal hope of every generation of men, has never till this day approached so near to fulfilment. There has never been so fair a prospect for Life and Love. But the goal to which we tend is not an ideal of personal happiness alone. The anticipation of our own future is but one element in the prospect which opens to us now. Our inquiry has broadened into a wider scope. The point from which we started was an analysis of the latent faculties of man. The point towards which our argument has carried us is the existence of a spiritual environment in which those faculties operate, and of unseen neighbours who speak to us thence with slowly gathering power. Deep in this spiritual environment the cosmic secret lies. It is our business to collect the smallest indications; to carry out from this treasury of Rhampsinitus so much as our bare hands can steal away. We have won our scraps of spiritual experience, our messages from behind the veil; we can try them in their connection with certain enigmas which philosophy hardly hoped to be able to put to proof. Can we, for instance, learn anything,—to begin with fundamental problems,—of the relation of spiritual phenomena to Space, to Time, to the material world?

As to the idea of Space, the evidence which will have been presented will enable us to speak with perhaps more clearness than could have been hoped for in such a matter. Spiritual life, we infer, is not bound and confined by space-considerations in the same way as the life of earth. But in what way is that greater freedom attained? It appears to be attained by the mere extension of certain licenses (so to call them) permitted to ourselves. We on earth submit to two familiar laws of the physical universe. A body can only act where it is. Only one body can occupy the same part of space at the same moment. Applied to common affairs these rules are of plain construction. But once get beyond ponderable matter,—once bring life and ether into play, and definitions become difficult indeed. The orator, the poet, we say, can only act where he is;—but where is he? He has transformed the sheet of paper into a spiritual agency;—nay, the mere memory of him persists as a source of energy in other minds. Again, we may say that no other body can be in the same place as this writing-table; but what of the ether? What we have thus far learnt of spiritual operation seems merely to extend these two possibilities. Telepathy indefinitely extends the range of an embodied spirit's potential presence. The interpenetration of the spiritual with the material environment leaves this ponderable planet unable to check or to hamper spiritual presence or operation. Strange and new though our evidence may be, it needs at present in its relation to space nothing more than an immense extension of conceptions which

the disappearance of earthly limitations was certain immensely to extend.

How, then, does the matter stand with regard to our relation to Time? Do we find that our new phenomena point to any mode of understanding, or of transcending Time fundamentally different from those modes which we have at our command?

In dealing with Time Past we have memory and written record; in dealing with Time Future we have forethought, drawing inferences from the past.

Can, then, the spiritual knowledge of Past and Future which our evidence shows be explained by assuming that these existing means of knowledge are raised to a higher power? Or are we driven to postulate something in the nature of Time which is to us inconceivable;—some co-existence of Past and Future in an eternal Now? It is plainly with Time Past that we must begin the inquiry.

The knowledge of the past which automatic communications manifest is in most cases apparently referable to the actual memory of persons still existing beyond the tomb. It reaches us telepathically, as from a mind in which remote scenes are still imprinted. But there are certain scenes which are not easily assigned to the individual memory of any given spirit. And if it be possible for us to learn of present facts by telæsthesia as well as by telepathy;—by some direct supernormal percipience without the intervention of any other mind to which the facts are already known,—may there not be also a retrocognitive telæsthesia by which we may attain a direct knowledge of facts in the past?

Some conception of this kind may possibly come nearest to the truth. It may even be that some World-Soul is perennially conscious of all its past; and that individual souls, as they enter into deeper consciousness, enter into something which is at once reminiscence and actuality. But nevertheless a narrower hypothesis will cover the actual cases with which we have to deal. Past facts are known to men on earth not from memory only, but by written record; and there may be records, of what kind we know not, which persist in the spiritual world. Our retrocognitions seem often a recovery of isolated fragments of thought and feeling, pebbles still hard and rounded amid the indecipherable sands over which the mighty waters are "rolling evermore."

When we look from Time Past to Time Future we are confronted with essentially the same problems, though in a still more perplexing form, and with the world-old mystery of Free Will *versus* Necessity looming in the background. Again we find that, just as individual memory would serve to explain a large proportion of Retrocognition, so individual forethought—a subliminal forethought, based often on profound organic facts not normally known to us—will explain a large proportion of Precognition. But here again we find also precognitions which transcend what seems explicable by the foresight of any mind such as we know;

and we are tempted to dream of a World-Soul whose Future is as present to it as its Past. But in this speculation also, so vast and vague an explanation seems for the present beyond our needs; and it is safer—if aught be safe in this region which only actual evidence could have emboldened us to approach—to take refuge in the conception of intelligences not infinite, yet gifted with a foresight which strangely transcends our own.

Closely allied to speculations such as these is another speculation, more capable of being subjected to experimental test, yet which remains still inconclusively tested, and which has become for many reasons a stumbling-block rather than a corroboration in the spiritual inquiry. I refer to the question whether any influence is exercised by spirits upon the gross material world otherwise than through ordinary organic structures. We know that the spirit of a living man controls his own organism, and we shall see reason to think that discarnate spirits may also control, by some form of "possession," the organisms of living persons,—may affect directly, that is to say, some portions of matter which we call living, namely, the brain of the entranced sensitive. There seems to me, then, no paradox in the supposition that some effect should be produced by spiritual agency—possibly through the mediation of some kind of energy derived from living human beings—upon inanimate matter as well. And I believe that as a fact such effects have been observed and recorded in a trustworthy manner by Sir W. Crookes, the late Dr. Speer, and others, in the cases especially of D. D. Home and of W. Stainton Moses. If indeed, I call these and certain other records still inconclusive, it is mainly on account of the mass of worthless narratives with which they have been in some sense smothered; the long history of so-called investigations which have consisted merely in an interchange of credulity and fraud. For the present the evidence of this kind which has real value is better presented, I think, in separate records than collected or discussed in any generalised form. All that I purpose in this work, therefore, is briefly to indicate the relation which these "physical phenomena" hold to the psychical phenomena with which my book is concerned. Alongside of the faculty or achievement of man's ordinary or supraliminal self I shall demarcate the faculty or achievement which I ascribe to his subliminal self; and alongside of this again I shall arrange such few well-attested phenomena as seem *primâ facie* to demand the physical intervention of discarnate intelligences.

128. I have traced the utmost limits to which any claim to a scientific basis for these inquiries can at present be pushed. Yet the subject-matter has not yet been exhausted of half its significance. The conclusions to which our evidence points are not such as can be discussed or dismissed as a mere matter of speculative curiosity. They affect every

belief, every faculty, every hope and aim of man ; and they affect him the more intimately as his interests grow more profound. Whatever meaning be applied to ethics, to philosophy, to religion, the concern of all these is here.

It would have been inconsistent with my main purpose had I interpolated considerations of this kind into the body of this work. For that purpose was above all to show that realms left thus far to philosophy or to religion,—too often to mere superstition and idle dream,—might in the end be brought under steady scientific rule. I contend that Religion and Science are no separable or independent provinces of thought or action ; but rather that each name implies a different aspect of the same ideal ;—that ideal being the completely normal reaction of the individual spirit to the whole of cosmic law.

Assuredly this deepening response of man's spirit to the Cosmos deepening round him must be affected by all the signals which now are glimmering out of night to tell him of his inmost nature and his endless fate. Who can think that either Science or Revelation has spoken as yet more than a first half-comprehended word? But if in truth souls departed call to us, it is to them that we shall listen most of all. We shall weigh their undesigned concordances, we shall analyze the congruity of their message with the facts which such a message should explain. To some thoughts which may thus be generated I shall try to give expression in an Epilogue to the present work.

## CHAPTER II

### DISINTEGRATIONS OF PERSONALITY

*θάνατός ἐστιν ὀκόσα ἐγεθέντες ὀρέομεν, ὀκόσα δὲ εὐδοντες, ὕπνος.*

—HERACLITUS.

200. Of the race of man we know for certain that it has been evolved through many ages and through countless forms of change. We know for certain that its changes continue still; nay, that more causes of change act upon us in "fifty years of Europe" than in "a cycle of Cathay." We may reasonably conjecture that the race will continue to change with increasing rapidity, and through a period in comparison with which our range of recorded history shrinks into a moment.

The actual nature of these coming changes, indeed, lies beyond our imagination. Many of them are probably as inconceivable to us now as eyesight would have been to our eyeless ancestors. All that we can do is to note so far as possible the structural laws of our personality as deduced from its changes thus far; inferring that for some time to come, at any rate, its further changes will proceed upon similar lines.

I have already (Chapter I.) indicated the general view as to the nature of human personality which is maintained in this work. I regard each man as at once profoundly unitary and almost infinitely composite, as inheriting from earthly ancestors a multiplex and "colonial" organism — polyzoic and perhaps polypsychic in an extreme degree; but also as ruling and unifying that organism by a soul or spirit absolutely beyond our present analysis—a soul which has originated in a spiritual or metetherial environment; which even while embodied subsists in that environment; and which will still subsist therein after the body's decay.

It is, of course, impossible for us to picture to ourselves the way in which the individual life of each cell of the body is reconciled with the unity of the central life which controls the body as a whole. But this difficulty is not created or intensified by the hypothesis of a separate and persistent soul. On no hypothesis can we really understand the collaboration and the subordination of the cell-lives of any multicellular animal. It is as mysterious in the starfish as it is in Plato; and the "eight brains of Aurelia" with their individual and their common life are as inconceivable

as the life of the phagocytes in the philosopher's veins, in their relation to his central thought.<sup>1</sup>

201. I claim, in fact, that the ancient hypothesis of an indwelling soul, possessing and using the body as a whole, yet bearing a real, though obscure relation to the various more or less apparently disparate conscious groupings manifested in connection with the organism and in connection with more or less localised groups of nerve-matter, is a hypothesis not more perplexing, not more cumbrous, than any other hypothesis yet suggested. I claim also that it is conceivably provable,—I myself hold it as actually proved,—by direct observation. I hold that certain manifestations of central individualities, associated now or formerly with certain definite organisms, have been observed in operation apart from those organisms, both while the organisms were still living, and after they had decayed. Whether or no this thesis be as yet sufficiently proved, it is at least at variance with no scientific principle nor established fact whatever; and it is of a nature which continued observation may conceivably establish to the satisfaction of all. The negative thesis, on the other hand, is a thesis in unstable equilibrium. It cannot be absolutely proved by any number of negative instances; and it may be absolutely disproved by a single positive instance. It may have at present a greater scientific *currency*, but it can have no real scientific authority as against the view defended in these pages.

202. Leaving these questions, however, aside for the present, we may agree that in the organism as we can observe it in common life we have no complete or unchanging unity, but rather a complex hierarchy of groups of cells exercising vaguely limited functions, and working together with rough precision, tolerable harmony, fair success. That these powers ever work *perfectly* together we have no evidence. Our feeling of health is but a rough haphazard register of what is passing within us. Nor would it ever be possible to define a permanently ideal status in an organism in moving equilibrium,—an organism which lives by exploding unstable compounds, and which is constantly aiming at new ends at the expense of the old.

Many disturbances and disintegrations of the personality must presently fall to be described. But the reader who may follow me must remember the point of view from which I am writing. The aim of my analysis is not to destroy but to fulfil;—or say, rather, my hope is that observation of the ways in which the personality tends to disintegrate may suggest methods which may tend on the other hand to its more complete integration.

Such improvements upon the natural conditions of the organism are not unknown. Just as the study of hysteria deals mainly with instabilities in

<sup>1</sup> The difficulty of conceiving any cellular focus, either fixed or shifting, has actually led some psychologists to demand a unifying principle which is not cellular, and yet is not a soul.

the threshold of consciousness, so does the study of zymotic disease deal mainly with instabilities in the constitution of the blood. The ordinary object of the physician is to check these instabilities when they occur; to restore healthy blood in the place of vitiated. The experimental biologist has a further aim. He wishes to provide men with *better* blood than nature has bestowed; to elicit from virus and decay some element whose infusion into the veins may give immunity against microbic invasion. As the adult is safer against such attacks than the child by dint of his more advanced development, so is the immunised adult safer than the common man. The change in his blood which healthy maturity has induced has made him safe against whooping-cough. The change in his blood which we effect by injecting antitoxin makes him temporarily safe against diphtheria. We have improved upon nature;—and our artifice has been *prophylactic* by virtue of being in a certain sense *developmental*.

Even such, I trust, may be the achievement of experimental psychology in a later day. I shall be well content if in this chapter I can give hints for some future colligation of such evolutive phenomena as may lurk amid a mass of phenomena mainly dissolutive—phenomena whose records are scattered and imperfect, and have as yet only in some few directions, and by quite recent writers, been collated or systematised on any definite plan.

203. The discussion of these disintegrations of personality needs, I think, some little clearing of the ground beforehand, if it is to avoid confusion. It will be needful to speak of concurrent and alternating streams of consciousness,—of subliminal and supraliminal strata of personality and the like;—phrases which save much trouble when used with care, but which need some words of preliminary explanation. It is not easy to realise that anything which deserves the name of consciousness can be going on within us, apart from that central stream of thought and feeling with which we identify ourselves in common life. Something of definition is needed;—not indeed of any formal or dogmatic kind;—but enough to make clear the sense given to such words as consciousness, memory, personality, in the ensuing pages.

I begin, then, with the obvious remark that when we conceive any act other than our own as a conscious act, we do so either because we regard it as *complex*, and therefore *purposive*, or because we perceive that it has been *remembered*. Thus we call the fencer or the chess-player fully conscious; or, again, we say, “The man who seemed stunned after that blow on the head must really have been conscious all the time; for he afterwards recalled every incident.” The *memorability* of an act is, in fact, a better proof of consciousness than its complexity. Thus consciousness has been denied both to hypnotised subjects and to dogs; but it is easier to prove that the hypnotised subject is conscious than that the dog is conscious. For the hypnotised subject, though he may forget the incidents of the trance when he awakes, will remember them in the next trance; or he may be trained to remember them in the waking state also; while with

regard to the dog we cannot decide from the mere complexity of his actions how far he is conscious of their performance. With him, too, the best line of proof lies in his obvious memory of past acts. And yet, although all agree that our own memory, broadly speaking, proves our past consciousness, some persons would not admit that a dog's memory does so too. The dog's organism, they would say, responds, no doubt, in a new manner to a second repetition of a previous stimulus; but this is more or less true of all living organisms, or parts of organisms, even far below what we generally regard as a conscious level.

Reflections of this kind naturally lead to a wider conception of consciousness. It is gradually seen that the earlier inquiries which men have made about consciousness have been of a merely ethical or legal character;—have simply aimed at deciding whether at a given moment a man was *responsible* for his acts, either to a human or to a divine tribunal. Common sense has seemed to encourage this method of definite demarcation; we judge practically either that a man is conscious or that he is not; in the experience of life intermediate states are of little importance.

As soon, however, as the problem is regarded as a psychological one, to be decided by observation and experiment, these hard and fast lines grow fainter and fainter. We come to regard consciousness as an attribute which may possibly be present in all kinds of varying degrees in connection with the animal and vegetable worlds; as the psychical counterpart of all phenomenal existence. Or, rather, we may say this of *mind*, to which, in its more elementary forms, consciousness bears somewhat the same relation as self-consciousness bears to consciousness, or some higher evolution may bear to self-consciousness.

This being so, I cannot see how we can phrase our definition more simply than by saying that any act or condition must be regarded as conscious if it is *potentially memorable*;—if it can be recollected, under any circumstances, by the subject concerned. It does not seem needful that the circumstances under which such recollection may occur should arise while the subject is still incarnated on this planet. We shall never on this planet remember the great majority of our dreams; but those dreams were presumably no less conscious than the dreams which a sudden awakening allowed us to keep in memory. Certain hypnotic subjects, indeed, who can be made to remember their dreams by suggestion, apparently remember dreams previously latent just as easily as dreams previously remembered. And we shall have various other examples of the unexpected recollection of experiences supposed to have been entirely devoid of consciousness.

We are bound, I think, to draw at least this negative conclusion: that we must not take for granted that our apparently central consciousness is something wholly different in kind from the minor consciousnesses out of which it is in some sense elaborated. I do indeed believe it to be in an

important sense different; but this difference must not be assumed on the basis of our subjective sensations alone. We must approach the whole subject of split or duplicated personalities with no prepossession against the possibility of any given arrangement or division of the total mass of consciousness which exists within us.

204. Before we can picture to ourselves how that mass of consciousness may *disintegrate*, we ought, were it possible, to picture to ourselves how it is in the first instance *integrated*. That, however, is a difficulty which does not begin with the constitution of man. It begins when unicellular develop into multicellular organisms. It is, of course, a mystery how a single cell can hold together, and what kind of unity it can possess. But it is a fresh mystery when several cells cohere in a conjoint and independent life. In the collective unity of certain "colonial animals" we have a kind of sketch or parody of our own complex being. Higher intelligences may possibly see us as we see the hydrozoon—a creature split up into different "persons," a "hydriform person" who feeds, a "medusiform person" who propagates, and so on—elements of the animal differentiated for different ends—interconnected from one point of view as closely as our stomach and brain, yet from another point of view separable existences, capable of detachment and of independent regeneration in all kinds of different ways. Still more composite, though less conspicuously composite, is every animal that we meet as we rise through the scale; and in man we reach the summit both of colonial complexity and of centralised control.

I need hardly say that as regards the inner nature of this close co-ordination, this central government, science can at present tell us little or nothing. The growth of the nervous mechanism may be to some extent deciphered; but how this mechanism is centrally governed; what is the tendency which makes for unity; where precisely this unity resides, and what is its exact relation to the various parts of the multicellular organism—all these are problems in the nature of *life*, to which as yet no solution is known.

The needed clue, as I believe, can be afforded only by the discovery of laws affecting primarily that unseen or spiritual plane of being where I imagine the origin of life to lie. If we can suppose telepathy to be a first indication of a law of this type, and to occupy in the spiritual world some such place as gravitation occupies in the material world, we might imagine something analogous to the force of cohesion as operating in the psychical contexture of a human personality. Such a personality, at any rate, as the development of higher from lower organisms shows, involves the aggregation of countless minor psychical entities, whose characteristics still persist, although in a manner consistent with the possibility that one larger psychical entity, whether pre-existent or otherwise, is the unifying continuum of which those smaller entities are fragments, and exercises over them a pervading, though an incomplete, control.

205. It is plainly impossible to say beforehand what will be the relation to the ordinary stream of consciousness of a personality thus composed. We have no right to assume that all our psychical operations will fall at the same time, or at any time, into the same central current of perception, or rise above what we have called the ordinary conscious threshold. We can be sure, in fact, that there will be much which will *not* so rise; can we predict what *will* rise?

We can only reply that the perception of stimuli by the supraliminal consciousness is a kind of exercise of function; and that here, as in other cases where a function is exercised, part of its range will consist of such operation as the primary structure of the organism obliges it to perform, and part will consist of such operation as natural selection (after the structure has come into being) has trained it to perform. There will be something which is structurally inevitable, and something which was not structurally inevitable, but which has proved itself practically advantageous.

Thus it may be inevitable—a necessary result of nervous structure—that consciousness should accompany unfamiliar cerebral combinations;—that the “fraying of fresh channels” should carry with it a perceptible tingle of novelty. Or it is possible, again, that this vivid consciousness of new cerebral combinations may be a later acquisition, and merely due to the obvious advantage of preventing new achievements from stereotyping themselves before they have been thoroughly practised;—as a musician will keep his attention fixed on a difficult novelty, lest his execution should become automatic before he has learnt to render the piece as he desires. It seems likely, at any rate, that the greater part of the contents of our supraliminal consciousness may be determined in some such fashion as this, by natural selection so operating as to keep ready at hand those perceptions which are most needed for the conduct of life.

The notion of the upbuilding of the personality here briefly given is of use, I think, in suggesting its practical tendencies to dissolution. Subjected continually to both internal and external stress and strain, its ways of yielding indicate the grain of its texture.

206. It is possible that if we could discern the minute psychology of this long series of changes, ranging from modifications too minute to be noted as abnormal to absolute revolutions of the whole character and intelligence, we might find no definite break in all the series; but rather a slow, continuous detachment of one psychical unit or element of consciousness after another from the primary synthesis. It is possible, on the other hand, that there may be a real break at a point where there appears to our external observation to be a break, namely, where the personality passes into its new phase through an interval of sleep or trance. And I believe that there is another break, at a point much further advanced, and not to be reached in this chapter, where some external intelligence begins in some way to possess the organism and to replace for a time the ordinary

intellectual activity by an activity of its own. Setting, however, this last possibility for the present aside, we must adopt some arrangement on which to hang our cases. For this purpose the appearance of sleep or trance will make a useful, although not a definite line of demarcation.

We may begin with localised psychical hypertrophies and isolations,—terms which I shall explain as we proceed; and then pass on through hysterical instabilities (where intermediate periods of trance may or may not be present) to those more advanced sleep-wakings and dimorphisms which a barrier of trance seems always to separate from the primary stream of conscious life. All such changes, of course, are generally noxious to the psychical organism; and it will be simpler to begin by dwelling on their noxious aspect, and regarding them as steps on the road—on one of the many roads—to mental overthrow.

The process begins, then, with something which is to the psychical organism no more than a boil or a corn is to the physical. In consequence of some suggestion from without, or of some inherited tendency, a small group of psychical units set up a process of exaggerated growth which shuts them off from free and healthy interchange with the rest of the personality.

The first symptom of disaggregation is thus the *idée fixe*, that is to say, the persistence of an uncontrolled and unmodifiable group of thoughts or emotions, which from their brooding isolation,—from the very fact of deficient interchange with the general current of thought,—become alien and intrusive, so that some special idea or image presses into consciousness with undue and painful frequency. We may perhaps suppose that the fixed idea here represents the psychological aspect of some definite, although ultra-microscopic, cerebral lesion. One may look for analogy sometimes, as I have said, to a corn, sometimes to a boil, sometimes to an encysted tumour, sometimes to a cancer. The *idée fixe* may be little more than an indurated prejudice, which hurts when pressed upon. Or, again, it may be like a hypertrophied centre of inflammation, which sends its smart and ache abroad through the organism. Or for certain hysterical fixed ideas we shall find our best parallel if, accepting a well-known hypothesis, we suppose that a tumour may originate in the isolated and extravagant growth of some fragment of embryonic matter, accidentally nipped off or extruded from the embryo's concordant development. Such tumours may be encysted or encapsuled, so that they injure surrounding tissues by pressure, while yet their own contents can only be discovered by incision. Just such, one may say, are the forgotten and irrecoverable terrors which Dr. Janet has shown us as giving rise to hysterical attacks. (See 207 A, in Appendices at end of volume.) Such tumours of the mind may sometimes be psychologically cut down upon and removed by free discussion; "talked out," as Dr. Breuer has it.<sup>1</sup> Worst of all, of course, are

<sup>1</sup> For a series of independent, but fully concordant observations, see "The Use of Hypnotism in the First Degree," by Dr. Russell Sturgis (Boston, 1894).

the cancer-like cases, where the degeneration, beginning it hardly matters where, invades with rapid incoherence the whole compass of the mind.

The fixed idea, thus originating probably from various causes, may develop in different ways. It may become a centre of explosion, or a nucleus of separation, or a beginning of death. It may induce an access of hysterical convulsions, thus acting like a material foreign body which presses on a sensitive part of the organism. Or it may draw to its new parasitic centre so many psychical elements that it forms a kind of secondary personality, co-existing secretly with the primary one, or even able at times (as in some well-known cases) to carry the whole organism by a *coup-de-main*. (Such changes, it may be noted in passing, are not always for the *worse*.) Or, again, the new quasi-independent centres may be merely *anarchical*; the revolt may spread to every cell; and the forces of the environment, ever making war upon the organism, may thus effect its total decay.

207. Let us dwell for a few moments on the nature of these fixed or insistent ideas. They are not generally or at the first outset extravagant fancies,—as that one is made of glass, or the like. Rather will “fixed ideas” come to seem a mere expression for something in a minor degree common to most of us. Hardly any mind, I suppose, is wholly free from tendencies to certain types of thought or emotion for which we cannot summon any adequate check—useless recurrent broodings over the past or anxieties for the future, perhaps traces of old childish experience which have become too firmly fixed ever wholly to disappear. Nay, it may well be that we must look even further back than our own childhood for the origin of many haunting troubles. Inherited tendencies to terror, especially, seem to reach back far into a prehistoric past. In a recent “Study of Fears,” which Professor Stanley Hall has based on a wide statistical collection,<sup>1</sup> it would seem that the fears of childhood,—indications of the nervous instability of the yet immature system,—often correspond to no existing cause for uneasiness, but rather to the vanished perils of primitive man. The fear of darkness, for instance, the fear of solitude, the fear of thunderstorms, the fear of the loss of orientation, speak of primitive helplessness,—just as the fear of animals, the fear of strangers, suggest the fierce and hazardous life of early man. To all such instinctive feelings as these a morbid development is easily given.

Of what nature must we suppose this morbid development to be? Does it fall properly within our present discussion? or is it not simply a beginning of brain-disease, which concerns the physician rather than the psychologist? The psychologist's best answer to this question will be to show cases of fixed ideas *cured* by psychological means. (For instances of such cures, see 207 A, in Appendices at end of volume.) And indeed there are few cases to show which have been cured by any methods *except* the

<sup>1</sup> Stanley Hall's “Study of Fears,” *American Journal of Psychology*, vol. viii., No. 2, January 1897.

psychological ; if hypnotic suggestion does not succeed with an *idée fixe*, it is seldom that any other treatment will cure it. We may, of course, say that the brain troubles thus cured were functional, and that those which went on inevitably into insanity were organic, although the distinction between functional and organic is not easily demonstrable in this ultra-microscopic realm.

At any rate, we have actually on record,—and that is what our argument needs,—a great series of *idées fixes*, of various degrees of intensity, cured by suggestion ;—cured, that is to say, by a subliminal setting in action of minute nervous movements which our supraliminal consciousness cannot in even the blindest manner manage to set to work. Some such difference as exists on a gross scale between striped and unstriped muscle seems to exist on a minute scale among these smallest involved cells and fibres, or whatever they be. Some of them obey our conscious will, but most of them are capable of being governed only by subliminal strata of the self.

If, however, it be the subliminal self which can reduce these elements to order, it is often probably the subliminal self to which their disorder is originally due. If a fixed idea, say agoraphobia, grows up in me, this may probably be because the proper controlling co-ordinations of thought, which I ought to be able to summon up at will, have sunk below the level at which will can reach them. I am no longer able, that is to say, to convince myself by reasoning that there is no danger in crossing the open square. And this may be the fault of my subliminal self, whose business it is to keep the ideas which I need for common life easily within my reach, and which has failed to do this, owing to some enfeeblement of its grasp of my organism.

**208.** If we imagine these obscure operations under some such form as this, we get the advantage of being able to connect these insistent ideas in a coherent sequence with the more advanced phenomena of hysteria. We have seen that the insistent ideas are essentially a kind of small displacements of the habitual level of consciousness. They imply that some small but necessary scraps of supraliminal equipment have dropped, so to say, through chinks in the floor of the waking mind (as where the visual field has been narrowed hysterically), and have sunk to a point whence only hypnotic suggestion is likely to be able to call them back to use. Or in some cases we may go a step further, and say that these fixed ideas show us, not merely an ordinary supraliminal instinct functioning without due check, but rather a submerged and primitive instinct rising with a subliminal uprush into undesired prominence, and functioning wildly instead of remaining hidden and quiescent. That is to say, we have to do with an instability of the conscious threshold which often implies or manifests a disorderly or diseased condition of the hypnotic stratum,—of that region of the personality which, as we shall see, is best known to us through the fact that it is reached by hypnotic suggestion.

Now we shall find, I think, that all the phenomena of hysteria are reducible to the same general conception. To understand their many puzzles—we have to keep our eyes fixed upon just these psychological notions—upon a threshold of ordinary consciousness above which certain perceptions and faculties ought to be, but are not always, maintained, and upon a “hypnotic stratum” or region of the personality to which hypnotic suggestion appeals; and which includes faculty and perception which surpass the supraliminal, but whose operation is capricious and dreamlike, inasmuch as they lie, so to say, in a debateable region between two rules—the known rule of the supraliminal self, adapted to this life’s experience and uses, and the conjectured rule of a fuller and profounder self, rarely reached by any artifice which our present skill suggests. Some of these conscious groupings have got separated from the ordinary stream of consciousness. These may still be unified in the subliminal, but they need to be unified in the supraliminal also. The normal relation between the supraliminal and the subliminal may be disturbed by the action of *either*.

Let us now see how far this view, which I suggested in the S. P. R. *Proceedings* as far back as 1892,<sup>1</sup> fits in with those modern observations of hysteria, in Paris and Vienna especially, which are transforming all that group of troubles from the mere opprobrium of medicine into one of the most fertile sources of new knowledge of body and mind.

209. First, then, let us briefly consider what is the general type of hysterical troubles. Speaking broadly, we may say that the symptoms of hysteria form, in the first place, a series of phantom copies of real maladies of the nervous system; and, in the second place, a series of fantasies played upon that system—of unreal, dreamlike ailments, often such as no physiological mechanism can be shown to have determined. These latter cases are often due, as we shall see, not to purely physiological, but rather to intellectual causes; they represent, not a particular pattern in which the nervous system tends of itself to disintegrate, but a particular pattern which has been imposed upon it by some intellectual process;—in short, by some form of self-suggestion.

Let us briefly review some common types of hysterical disability,—taking as our first guide Dr. Pierre Janet’s admirable work, *L’Etat Mental des Hystériques* (Paris, 1893).

What, then, to begin with, is Dr. Janet’s general conception of the psychological states of the advanced hysteric? “In the expression *I feel*,” he says (*L’Etat Mental*, p. 39), “we have two elements: a small new psychological fact, ‘feel,’ and an enormous mass of thoughts already formed into a system ‘I.’ These two things mix and combine, and to say *I feel* is to say that the personality, already enormous, has seized and absorbed this small new sensation; . . . as though the *I* were an amœba

<sup>1</sup> See vol. vii. p. 309.

which sent out a prolongation to suck in this little sensation which has come into existence beside it." Now it is in the assimilation of these elementary sensations or affective states with the *perception personnelle*, as Janet terms it, that the advanced hysteric fails. His field of consciousness is so far narrowed that it can only take in the minimum of sensations necessary for the support of life. "One must needs have consciousness of what one sees and hears, and so the patient neglects to perceive the tactile and muscular sensations with which he thinks that he can manage to dispense. At first he could perhaps turn his attention to them, and recover them at least momentarily within the field of personal perception. But the occasion does not present itself, and the *psychological bad habit* is formed. . . . One day the patient—for he is now veritably a patient—is examined by the doctor. His left arm is pinched, and he is asked whether he feels the pinch. To his surprise the patient realises that he can no longer feel consciously, can no longer bring back into his personal perception sensations which he has neglected too long—he has become anæsthetic. . . . Hysterical anæsthesia is thus a fixed and perpetual distraction, which renders its subjects incapable of attaching certain sensations to their personality; it is a restriction of the conscious field."

The proof of these assertions depends on a number of observations, all of which point in the same direction, and show that hysterical anæsthesia does not descend so deep into the personality, so to say, as true anæsthesia caused by nervous decay, or by the section of a nerve.

Thus the hysteric is often *unconscious* of the anæsthesia, which is only discovered by the physician. There is none of the distress caused by true anæsthesia, as, for instance, by the "tabetic mask," or insensibility of part of the face, which sometimes occurs in *tabes dorsalis*. An incident reported by Dr. Jules Janet illustrates this peculiarity. A young woman cut her right hand severely with broken glass, and complained of insensibility in the palm. The physician who examined her found that the sensibility of the right palm was, in fact, diminished by the section of certain nerves. But he discovered at the same time that the girl was hysterically anæsthetic over the whole left side of her body. She had never even found out this disability, and the doctor twitted her with complaining of the small patch of anæsthesia, while she said nothing of that which covered half her body. But, as Dr. Pierre Janet remarks, she might well have retorted that these were the facts, and that it was for the man of science to say why the small patch annoyed her while the large one gave her no trouble at all.

Of similar import is the ingenious observation that hysterical anæsthesia rarely leads to any accident to the limb;—differing in this respect, for instance, from the true and profound anæsthesia of syringomyelitis, in which burns and bruises frequently result from the patient's forgetfulness of the part affected. There is usually, in fact, a supervision—a *subliminal* supervision—exercised over the hysteric's limbs. Part of her personality

is still alive to the danger, and modifies her movements, unknown to her supraliminal self.

This curious point, I may remark in passing, well illustrates the kind of action which I attribute to the subliminal self in many phases of life. Thus it is that the hypnotised subject is prevented (as I hold) from committing a real as opposed to a fictitious crime; thus it is that fresh ideas are suggested to the man of genius; thus it is—I will even say—that in some cases monitory hallucinations are generated, which save the supraliminal self from some sudden danger.

210. I pass on to another peculiarity of hysterical anæsthesiæ;—also in my eyes of deep significance. The anæsthetic belts or patches do not always, or even generally, correspond with true anatomical areas, such as would be affected by the actual lesion of any given nerve. They follow what may be called *fancy* arrangements;—sometimes corresponding to rough popular notions of divisions of the body,—sometimes seeming to reflect a merely childish caprice. “It is not,” says Dr. Janet, “the region innervated by the cubital or the median nerve which is anæsthetic; it is the hand or the wrist. The whole arm, shoulder included, is insensible, not the region innervated by the brachial plexus. . . . In hysterical blindness the anæsthesia is not confined to the retina, but extends to the conjunctiva and even to the eyelids; the amaurotic hysterical patient has a pair of anæsthetic spectacles across her face. That is to say, she has lost the use of the eye, taking the *eye* not in the physiological but in the popular sense, as including all that is contained in the orbit.”

Now to ordinary notions it will seem very strange that a crude, vulgar conception of this kind—a conception, moreover, upon which the patient may never have consciously dwelt—should be able to modify the state of the nervous system in so marked a way. A mere silly fancy seems to have produced an effect which is not merely fanciful;—which is objective, measurable, and capable of causing long and serious disablement. This result, however, is quite accordant with my view of what I have termed the *hypnotic stratum* of the personality. I hold, as our coming discussion of hypnotism will more fully explain, that the region into which the hypnotic suggestion gives us access is one of strangely mingled strength and weakness;—of a faculty at once more potent and less coherent than that of waking hours. I think that in these cases we get at the subliminal self only somewhat in the same sense as we get at the supraliminal self when the “highest-level centres” are for the time inoperative (as in a dream) and only “middle-level centres” are left to follow their own devices without inhibition or co-ordination. I hold that this is the explanation of the strange contrasts which hypnosis makes familiar to us—the combination of profound power over the organism with childish readiness to obey the merest whims of the hypnotiser. The intelligence which thus responds is in my view only a fragmentary intelligence; it is a dreamlike scrap of the

subliminal self, functioning apart from that self's central and profounder control.

What happens in hypnotism in obedience to the hypnotiser's caprice happens in hysteria in obedience to the caprice of the hypnotic stratum itself. Some middle-level centre of the subliminal self (to express a difficult idea by the nearest phrase I can find) gets the notion that there is an "anæsthetic bracelet," say, round the left wrist;—and lo, this straightway is so; and the hysteric loses supraliminal sensation in this fantastic belt. The fact, indeed, is most instructive; for it begins to show us divisions of the human body based not upon local innervation but upon ideation (however incoherent);—upon intellectual conceptions like "a bracelet," "a cross,"—applied though these conceptions may be with dreamlike futility.

211. This mode of description,—it may be convenient to point out,—is thoroughly concordant with Professor Janet's phrase of *rétrécissement de la personnalité*. As he justly insists, the hysterical loss of sensibility is due to a state of *misère psychologique*,—to a "psychical poverty," a slackness of the grip with which the known or apparent personality holds and controls the organism's capacity of sensation. Over a certain part of the mechanism of sensation this grasp gives way; there is a deep and prolonged distraction of attention, which ends in the permanent loss of the power to recognise the sensations of the special part affected. With all this I agree; these words describe the phenomena from the supraliminal point of view. From the point of view of the first subliminal region—of the hypnotic stratum—matters look slightly different. There we see certain dreamlike incoherent faculties functioning with undue freedom, for the same reason which affected the supraliminal attention, namely, the enfeebled hold which the personality now has upon the organism. Acting in dreamlike fashion these fragments of subliminal faculty disturb and confuse the weakened threshold,—the psychical diaphragm, now grown too permeable,—above which should lie all the faculty needed for the conduct of life by the supraliminal self. The morbid subliminal activity attracts or sucks down scraps of *supraliminal* activity,—scraps often quite fantastic in their delimitation,—and deprives the supraliminal self of thus much of its due scope of control. And observe that even at this early stage the conception here given of subliminal operation is needed to fill gaps which remain in the explanation which is given from above the threshold alone. Whence comes, for instance, the notion of the "anæsthetic bracelet"? Not from the hysteric's supraliminal self; for she is generally unaware of its existence until the physician discovers it. Nor is it a chance combination;—even were there such a thing as chance. It is a dream of the hypnotic stratum;—an incoherent self-suggestion starting from and affecting a region below the reach of conscious will.

In this view, then, we regard the fragments of perceptive power over which the hysteric has lost control as being by no means really extin-

guished, but rather as existing immediately beneath the threshold, in the custody, so to say, of a dreamlike or hypnotic stratum of the subliminal self, which has selected them for reasons sometimes explicable as the result of past suggestions, sometimes to us inexplicable. If this be so, we may expect that the same kind of suggestions which originally cut off these perceptions from the main body of perception may stimulate them again to action either below or above the conscious threshold.

212. We have already, indeed, seen reason to suppose that the submerged perceptions are still at work, when Dr. Janet pointed out how rare a thing it was that any accident or injury followed upon hysterical loss of feeling in the limbs. A still more curious illustration is afforded by the condition of the field of vision in a hysteric. It often happens that the field of vision is much reduced, so that the hysteric, when tested with the perimeter, can discern only objects almost directly in front of the eye. But if an object which happens to be particularly exciting to the hypnotic stratum—for instance, the hypnotiser's finger, used often as a signal for trance—is advanced into that part of the hysteric's normal visual field of which she has apparently lost all consciousness, there will often be an instant subliminal perception,—shown by the fact that the subject promptly falls into trance. A hysterical boy, a patient of Professor Janet's, with great retrenchment of the visual field, had been frightened into his first attack by a conflagration, and the sight of a flame near him was enough to bring on an attack again. Professor Janet, with due precautions, moved a lighted match into the normal visual field, far beyond his hysterically narrowed range of conscious sight. Almost at once the boy cried, "Fire! fire!" and fell into hysterical convulsions. The same experiment was tried by M. Laurent with a girl who had first been frightened into hysteria by the sight of a mouse. A stuffed mouse—held quite outside her narrowed field of conscious vision—had the same effect upon this girl as the lighted match upon the boy.

In these cases the action of the submerged perceptions, while provoked by very shallow artifices, continued definitely *subliminal*. The patient *herself*, as we say, does not know why she does not burn her anæsthetic limbs, or why she suddenly falls into a trance while being subjected to optical tests.

But it is equally easy to devise experiments which shall call these submerged sensations up again into supraliminal consciousness. A hysteric has lost sensation in one arm; Dr. Janet tells her that there is a caterpillar on that arm; and the reinforcement of attention thus generated brings back the sensibility. A patient of Professor Pitres is hysterically unable to see with the left eye. On a screen before her he places a word or sentence so arranged that her right eye can only see half the print. The attention thus generated enables the left eye to aid her in reading the whole inscription.

213. These hysterical anæsthesiæ, it may be added here, may be not

only very definite but very profound. Just as the reality,—though also the impermanence,—of the hysterical retrenchment of field of vision of which I have been speaking can be shown by optical experiments beyond the patient's comprehension, so the reality of some profound organic hysterical insensibilities is sometimes shown by the progress of independent disease. A certain patient feels no hunger or thirst; this indifference might be simulated for a time; but her ignorance of severe inflammation of the bladder is easily recognisable as real. Throw her into hypnosis and her sensibilities return. The disease is for the first time felt, and the patient screams with the pain. This result well illustrates one main effect of hypnosis, viz., to bring the organism into a more normal state. The deep organic anæsthesia of this patient was dangerously abnormal; the missing sensibility had first to be restored, although it might be desirable afterwards to remove the painful elements in that sensibility again, under, so to say, a wiser and deeper control.

Another peculiarity of interest for us in these anæsthesiæ lies in what I may term a partial regression to the vagueness of primitive irritability. The patient M., Dr. Janet tells us, has been for years totally anæsthetic.

“Under certain circumstances, and particularly after she has long been kept in the somnambulant state, she recovers for a time, but incompletely, tactile sensations. Sometimes sensibility seems to return in the vague form of pain or distress, with no distinctive sign. Her sensations are indefinite; heat, cold, a pinch, an object placed in her hands,—each of these stimuli produces only a vague sense of something disagreeable.” And even when the sense of touch becomes more definite, confusion and error of *localisation* still persist. Thus may hysteria present to us in a few minutes a series of stages through which our early ancestors have slowly travelled;—stages to which we may fall back in dementia, but through which only in this quasi-experiment which nature offers us can we see the spirit pass and re-pass unmoved.

214. What has been said of hysterical defects of sensation might be repeated for motor defects. There, too, the powers of which the supra-liminal self has lost control continue to act in obedience to subliminal promptings.

“I cannot in the least understand what is going on,” said Maria, when she entered the hospital [I quote Dr. Janet again]; “for some time past I have been working in an odd way; it is no longer I who am working, but only my hands. They get on pretty well, but I have no part in what they do. When it is over I do not recognise my work at all. I see that it is all right; but I feel that I am quite incapable of having accomplished it. If any one said, ‘It is not *you* who did that!’ I would answer, ‘True enough, it is not I.’ When I want to sing it is impossible to me; yet at other times I hear my voice singing the song very well. It is certainly not I who walk; I feel like a balloon which jumps up and down of itself. When I want to write I find nothing to say, my head is empty, and I must let my hand write what it chooses, and it fills four pages, and if the stuff is silly I cannot help it.”

"The curious point is," continues M. Janet, "that in this fashion she produces some really good things. If she makes up a dress or writes a letter she sometimes shows real talent, but it is all done in a bizarre way. She looks absorbed in her work, but yet unconscious of it; when she lifts her head she seems dazed as if she was coming out of a dream, and does not recollect what she has been doing. Her way of acting recalls what is said of men of genius who obey their inspiration without being themselves aware of accomplishing their masterpieces. . . . To take a humbler comparison, she acts as we occasionally do when we let our hand write of itself a word which we have forgotten how to spell. But what with us is accidental is with her perpetual; although she has still activity she has no longer the personal consciousness of this activity, and her acts therefore can no longer be called voluntary. . . . Some patients, on the other hand, will not or cannot abandon themselves to this automatic activity. They try to perform the actions consciously and voluntarily, and then they fail altogether."

215. I pass on to one of M. Janet's most acute observations<sup>1</sup>—a case where the difference between the faculty still at the command of the supraliminal personality and the faculty transmissible only by automatic impulse from the subliminal self reaches its maximum point, and suggests some reflections of novel import.

"If we tell hemiplegics or amyotrophics to squeeze the dynamometer, we get such figures as 5 and 10,—very much what these hysterics manage to reach. But with the truly paralysed such figures do not surprise us. We know that we are dealing with impotent persons whose every action shows their weakness. But our hysterics who mark 5 and 10 are by no means impotent; they sew, they work, they carry burdens without any apparent trouble. Célestine, for instance, is a robust country girl, accustomed to hard work, and still asking as a favour to be allowed to sweep and rub the floors. She is quick-tempered, and when things do not go just as she likes she shakes the beds, changes their places, and lifts with one arm the wooden armchairs. She has terrible fits of passion; and in some asylums where she has been she has soundly thrashed strong men. Well, I stop this young woman in the middle of her work, and give her the dynamometer to squeeze. To begin with, she is absolutely anæsthetic on both sides of her body, and must needs *look* at the instrument in order to be able to squeeze it at all. I have tried this experiment often; and the dynamometer generally marks 9 with the squeeze of her right hand, 5 with that of her left. Now I repeat that such indications of feeble muscular power are in complete contradiction with what I see her doing every minute. I have made the trial myself, and although I can squeeze the same dynamometer up to 50, I cannot lift and move the chairs and beds as Célestine does. . . . It is clear that in the hysteric there is a special modification of muscular power when she is made the subject of an experiment, when she is told to pay attention, and to squeeze an instrument with *personal will* in order to show her *personal strength*. She can

<sup>1</sup> *Etat Mental des Hystériques*, p. 171.

then no longer get at her strength; she cannot use it in this fashion; albeit the strength is really there, and is lavishly expended in all the acts of common life when the patient is not thinking of it. What we have here is a defect not of muscle but of will."

216. The above examples, which might be greatly multiplied, especially from French sources will suffice to give a notion of dissolutive hysterical processes, as now observed with closer insight than formerly, in certain great hospitals. But, nevertheless, these hospital observations do not exhaust what has recently been learnt of hysteria. Dealing almost exclusively with a certain class of patients, they leave almost untouched another group, smaller, indeed, but equally instructive for our study.

Hysteria is no doubt a disease, but it is by no means on that account an indication of initial weakness of mind, any more than an Arctic explorer's frost-bite is an indication of bad circulation. Disease is a function of two variables: power of resistance and strength of injurious stimulus. In the case of hysteria, as in the case of frost-bite, the inborn power of resistance may be unusually great, and yet the stimulus may be so excessive that that power may be overcome. Arctic explorers have generally, of course, been among the most robust of men. And with some hysterics there is an even closer connection between initial strength and destructive malady. For it has often happened that the very feelings which we regard as characteristically civilised, characteristically honourable, have reached a pitch of vividness and delicacy which exposes their owners to shocks such as the selfish clown can never know. It would be a great mistake to suppose that all psychical upsets are due to vanity, to anger, to terror, to sexual passion. The instincts of personal cleanliness and of feminine modesty are responsible for many a breakdown of a sensitive, but not a relatively *feeble* organisation. The love of one's fellow-creatures and the love of God are responsible for many more. And why should it not be so? There exist for many men and women stimuli far stronger than self-esteem or bodily desires. Human life rests more and more upon ideas and emotions whose relation to the conservation of the race or of the individual is indirect and obscure. Feelings which may once have been utilitarian have developed wholly out of proportion to any advantage which they can gain for their possessor in the struggle for life. The dangers which are now most shudderingly felt are often no real risks to life or fortune. The aims most ardently pursued are often worse than useless for man regarded as a mere over-runner of the earth.

There is thus real psychological danger in fixing our conception of human character too low. Some essential lessons of a complex perturbation of personality are apt to be missed if we begin with the conviction that there is nothing before us but a study of decay. As I have more than once found need to maintain, it is his steady advance, and not his occasional regression, which makes the chief concern of man.

To this side of the study of hysteria Drs. Breuer and Freud (in, *e. g.*,

their *Studien über Hysterie*, Leipzig, 1895) have made valuable contribution. Drawing their patients not from hospital wards, but from private practice, they have had the good fortune to encounter, and the penetration to understand, some remarkable cases where unselfish but powerful passions have proved too much for the equilibrium of minds previously well-fortified both by principle and by education. A somewhat detailed account of two of these cases may serve my purpose in this chapter in more ways than one. In the first case we shall see the insistent idea in its most interesting form, midway between the unreachable subliminal reminiscences, which give the signal (as in Janet's cases) for hysterical attacks, and the supraliminal and recognised *idée fixe*, which is the torment of many waking existences. Nowhere have we a better example of the mutual *convertibility* of moral and physical sensations—the way in which an emotional idea may be *symbolised* for the sufferer by the affection of an external sense. Here is the converse process to psycho-therapeutics, a kind of psychical self-infection—self-suggestion in a powerful and a noxious form.

In the second case to be here analysed we see a still stranger process of disintegration at work. Here also the first symptoms are subliminal *idées fixes*, translating themselves into somatic symptoms, whose origin is only recovered by help of the profounder memory of hypnotic trance. But with Fräulein Anna these submerged ideas, these hidden ulcers of the mind, become, so to say, *confluent*. We have a transition from *idées fixes* to a secondary personality, dominated by those ideas, and sinking into incoherent insanity. Yet even from that depth a certain resolute firmness of the patient's temper, aided by Dr. Breuer's skill in suggestion, raises her once more, and replaces her uninjured among sane and vigorous women.

217. Miss Lucy R., the heroine of the first case, was an English governess in the family of a German manufacturer. She was thirty years of age, in perfect health, except for a local inflammation of the nose. It is interesting to note that this local trouble probably suggested the special sense on which a hallucination could most readily fix itself.

The symptom for which Miss R. consulted Dr. Freud was, in fact, a persistent hallucinatory smell of *burnt pudding*. Careful inquiry traced the origin of this smell to a scene when the children under her charge, affectionately sporting with her, had allowed some pudding which was on the schoolroom fire to burn. It was not obvious why this incident should have carried so much emotional import. Gradually the truth came out, a truth which Miss R.—and this is an essential point—had *concealed from herself* with all the resolution of which she was capable. She had unconsciously fallen in love with her employer, a widower, whose children she had promised their dying mother to care for always. The scene of the burnt pudding represented a moment at which an obscure scruple of conscience urged her to quit her trust, to leave these children, who were now devoted to her, on account of something dimly felt to be unsuitable

in her own attitude of mind towards their father. When once this confession had been made—a confession new to herself as well as to the physician—the hallucinatory smell of burnt pudding disappeared. Its persistence had indicated that the emotional memory on which it was based had not, so to say, been absorbed into the general psychical circulation, but had remained encysted in the personality, a cause of pressure and distress.

But now occurred a symptom which to a less skilful or patient observer would have seemed merely baffling and capricious, but from which Dr. Freud drew a psychological lesson which illustrates with curious delicacy the superposition of strata more and more segregated from waking consciousness.

As the scent of burnt pudding went off it became clear that another scent had underlain it, which still persisted—a scent of tobacco-smoke. It seemed impossible to trace the moment of origin of so everyday an odour. But by strong suggestions in a waking or lightly hypnotised state,—placing his hand on the patient's forehead,—Dr. Freud was able to evoke a stream of pictorial memory, closely analogous to crystal-vision. He called upon her to picture thus the scene required. Then slowly and fragmentarily “a picture rises to the surface” (*aufsteucht*). But it represents only the dining-room of her employer's house, where she is waiting with the children for his return to early dinner from the manufactory. “And now,” she says, “we are all sitting down at table—the gentlemen, the French governess, the housekeeper, the children, and I. But this is just an everyday scene!” “Go on looking at the picture,” replies Dr. Freud, “it will develop and specialise itself.” “I see that there is a guest, the head cashier, an old gentleman who loves the children like an uncle; but he comes so often to dinner that there is nothing unusual in his presence.” “Patience! go on looking at the picture; I am sure that something will happen.” “Nothing particular happens. Now we are rising from table; the children are leaving the room, and are going into the next room with the French governess and myself as they always do.” “Well, what next?” “Ah! here is an unusual circumstance, and now I recognise the scene completely! As the children leave the room the cashier makes as though to kiss them. The father jumps up and calls out roughly, ‘Don't kiss the children!’ I feel a kind of stab in my heart. The gentlemen are smoking; hence it is that the smell of cigars remains fixed in my memory.”

The point is easy to understand. It was this harshness, pride, aloofness in the nature of the manufacturer, who treated thus roughly a subordinate who was also an old friend, which burnt itself upon the brain, as we say, of this other subordinate who had obscurely hoped that her employer had a gentler and more accessible heart. She put aside the painful impression; but the thought which was kept out of the supraliminal lodged in the hypnotic stratum.

The way to minister to a mind thus diseased was not hard to discover. There was nothing in this deep-hidden affection which was unworthy of a pure heart. There was only the maidenly shame at having, however secretly, entertained it for one who was above her in worldly fortune, and who was not prepared to respond. By sympathy, by suggestion, the tone of the affection was changed. "Gewiss, ich liebe ihn, aber das macht mir weiter nichts. Man kann ja bei sich denken und empfinden was man will." With the disappearance of all personal claim or hope the love ceased to perturb, and the patient recovered health and spirits.

218. Still more remarkable was the case of Fräulein Anna O., of which a brief record must now be given. Dr. Breuer asserts, and the details of the story support his view, that Fräulein O. was greatly above the average standard in character, education, and physical vigour. There was here no *misère psychologique*, no thinness or feebleness in the original structure of the personality. Fräulein O. led an active and happy life; her strongest attachment was to her father. Her thoughts did not dwell on love or marriage (in the whole range of her hallucinations and delirium there was no trace of this), but she had great imaginative activity in day-dreams, the invention of stories, and the like.

The cause of her break-down lay in a long, distressing, and ultimately fatal illness of her father's (1880-81) when she was twenty-one years old. She nursed him with a passionate self-devotion, which was, no doubt, unwise, but which can hardly be called *morbid*. Her nervous system gave way, and a quantity of hysterical affections set in. There were headaches, strabismus, disturbances of sight and of speech, positive and negative hallucinations, the influence of *idées fixes*, contractions, anæsthesiæ, &c. The condition of extreme instability thus induced, varying from hour to hour, gave rise at times to a secondary personality which lay outside the primary memory. We thus have a very direct transition from isolated disturbances to a cleavage of the whole personality.

Disturbances of *speech* may give very delicate indications of internal turmoil of the personality; and Fräulein O.'s great linguistic gift made her perhaps the most interesting example on record of hysterical aphasia and paraphasia. Sometimes she was altogether speechless. Sometimes she talked German in the ungrammatical, negro-like fashion which so often accompanies trance or secondary states;—well indicating, in my view, the incoherent character of the then operative control. Sometimes she spoke English, apparently believing it to be German, but understood German; sometimes she spoke English and could not understand German. (The English phrases of hers which Dr. Breuer quotes are, be it noted, remarkably neat and well chosen.) Sometimes she spoke French or Italian; and in French or Italian states she had no memory of English states, and *vice versa*. Sometimes, however, in an English state she could understand French or Italian books; but if she read them aloud she read them in English, apparently unaware that they were not in that language.

The origin of this tendency to English was afterwards explained in the hypnotic state. Each of the specific hysterical symptoms took its rise from some incident which had happened in hours of anxious anguish by her father's bedside. In an hour of bewildered exhaustion she had suffered from a kind of half-waking nightmare, had striven to pray, could find no words, and had at last remembered only a line from an English child's hymn. This effort, with this casual result, seemed to have given a persistent suggestion of English speech, in a manner somewhat reminding us of the phrase which has been last uttered before aphasia sets in, and which often persists for the aphasic as his single utterance. Throughout the year 1881 these symptoms continued, and as the time of year came round when she was first taken ill, a singular time-hallucination sprang up. This was, in fact, a duplex existence at two dates, reminding us of Louis Vivé (see Section 233) and some other hysterics who can be set back by artifice to a former period of their lives. Healthy hypnotic subjects, as I have seen, can sometimes be thus transported backwards, although in a less profound manner.

219. "The two conditions," says Dr. Breuer, "no longer differed, as formerly, only in the fact that in the first condition she was normal and in the second practically insane. For now in her first condition she lived, like the rest of us, in the winter of 1881-82, while in her second condition she lived in the winter of 1880-81, and in that state all that had happened subsequently was clean forgotten. Only the consciousness that her father was dead seemed to persist throughout. The set-back into the past year was so definite and strong that in her new house she was subject to the hallucination of her former bedroom; and when she wished to go to the door she ran to the stove, which in her new room stood in the same place relatively to the window as the door had stood in the old room. The transition from one state to another came on spontaneously, and could also be easily summoned up by means of any sense-impression which vividly reminded her of the previous year. It was enough to hold before her an orange (oranges had been her main food in her illness), to put her back from 1882 to 1881. And this return to the past year took place in no vague or general fashion, but she lived each day through each corresponding day of the past winter. I discovered this in two ways: in the evening's hypnosis she confessed day by day the troubles or illusions which had disturbed her on the corresponding day of 1881, and also a private diary of her mother's showed me the absolute accuracy of the external facts of the previous winter as revived in the hysterical illusion.

"It was curious to see how these revived psychical stimuli exercised an effect from the second condition upon the first or normal condition. It happened, for instance, that the patient said to me laughingly in the morning that she did not know why, but she was angry with me. Thanks to the mother's diary I found out what was the matter, and removed it by 'talking it out' in the evening's hypnosis. I had in point of fact greatly

angered the patient on that evening in the previous year. Or she said another day that there was something wrong with her eyes; she saw colours untruly; she knew that her dress was brown, but she saw it blue. Experiment showed that she could perfectly well distinguish tints on test-papers, and that the disturbance affected only her vision of the stuff of her dress. The reason was that on that day in the previous year she had been very busy with a dressing-gown for her father, made of the same stuff as this dress, but blue instead of brown."

A most distressing inability to *drink* came on in the summer of 1882, and lasted for six weeks, obliging the patient to live mainly on melons,—until it was discovered that this shuddering incapacity to swallow liquids was the result of a disgust experienced at a like period in 1881, at the sight of a dog allowed to drink from an acquaintance's glass. Fräulein O. had concealed this disgust at the time, out of politeness, but the unexpressed loathing had so worked itself out in her organism, as to produce a kind of hydrophobic spasm when the subliminally remembered time of year came round.

During the nights the "second condition," which still reproduced the previous year, was dominant. Consequently, since the family had changed houses since that date, the patient, if she woke in the night, was liable to greater alarm than in the day, thinking, in the loss of correction from recent memories, that she had been carried away from home. This awkwardness was averted by a suggestion from Dr. Breuer that she could not open her eyes at night; although once when she wept in her sleep her eyelids were, so to say, forced open by the tears, and she was seized with the same terror at her surroundings.

Here, as in so many cases, hypnotism showed itself the exact correlative, the specific antidote, of hysteria. Exactly the symptoms which hysteria had caused hypnotic suggestion could remedy. Exactly the puzzles which hysteria had woven hypnotic suggestion could unlock.

"The talking cure" or "chimney-sweeping," as Fräulein O. called it, was practically equivalent to *confession under hypnosis*. Every evening Dr. Breuer hypnotised her, and then inquired as to the origin of each symptom in turn. For each symptom there did exist such a moment of origin; often a trivial accident originating a long and serious trouble. For instance, the "macropsy and strabismus convergens" which had long troubled the patient were traced to a moment when her father asked her what time it was, and she, looking hastily while she wept, saw the dial of her watch magnified and distorted through her tears. So soon as the cause of each accident of this kind was traced and discussed, with special arguments to remove any self-blame thereto attaching, the perversion of sensibility or of motricity disappeared. The isolated, hypertrophied memory was brought back, as I have said, into the general current of the psychical circulation. It is as though the past passage of life was re-lived, and altered in the re-living.

220. In certain cases of Janet's, indeed, a new and false, but helpful memory was substituted for the old distressing memory; as where a hysteric, suffering from horror at the recollection of having been made to sleep as a child along with another child suffering from skin-disease, was persuaded by hypnotic suggestion that this other child had really been perfectly sound and well. In Fräulein O.'s case no deception was needful. All that was necessary was to make her see past events in their true proportion. The confession was *cathartic*; it cleared away the morbid products and strengthened the coherence of the sane personality; it restored Fräulein O. to mental and bodily vigour.

"Wax to receive and marble to retain;" such, as we all have felt, is the human mind in moments of excitement which transcend its resistant powers. This may be for good or for evil, may tend to that radical change in ethical standpoint which is called *conversion*, or to the mere setting-up of some hysterical disability. Who shall say how far we desire to be susceptible to stimulus? Most rash would it be to assign any fixed limit, or to class as inferior those whose main difference from ourselves may be that they feel sincerely and passionately what we feel torpidly, or perhaps only affect to feel. "The term degenerate," says Dr. Milne Bramwell, "is applied so freely and widely by some modern authors that one cannot help concluding that they rank as such all who do not conform to some primitive, savage type, possessing an imperfectly developed nervous system." Our "degenerates" may sometimes be in truth *progenerate*; and their perturbation may mask an evolution which we or our children needs must traverse when they have shown the way.

Let us pause for a moment and consider what is here implied. We are getting here among the *hystériques qui mènent le monde*. We have advanced, that is to say, from the region of *idées fixes* of a paltry or morbid type to the region of *idées fixes* which in themselves are reasonable and honourable, and which become morbid only on account of their relative intensity. Here is the debateable ground between hysteria and genius. The kind of genius which we approach here is not, indeed, the purely intellectual form. Rather it is the "moral genius," the "genius of sanctity," or that "possession" by some altruistic idea which lies at the root of so many heroic lives.

The hagiology of all religions offers endless examples of this type. That man would hardly be regarded as a great saint whose conduct seemed completely reasonable to the mass of mankind. The saint in consequence is apt to be set unduly apart, whether for veneration or for ridicule. He is regarded either as inspired or as morbid; when in reality all that his mode of life shows is that certain *idées fixes*, in themselves of no unworthy kind, have obtained such dominance that their impulsive action may take and retake, as accident wills, the step between the sublime and the ridiculous.

Martyrs, missionaries, crusaders, nihilists,—enthusiasts of any kind

who are swayed by impulses largely below the threshold of ordinary consciousness,—these men bring to bear on human affairs a force more concentrated and at higher tension than deliberate reason can generate. They are virtually carrying out self-suggestions which have acquired the permanence of *idées fixes*. Their fixed ideas, however, are not so isolated, so encysted as those of true hysterics. Although more deeply and immutably rooted than their ideas on other matters, these subliminal convictions are worked in with the products of supraliminal reason, and of course can only thus be made effective over other minds. A deep subliminal horror, generated, say, by the sight of some loathsome cruelty, must not only prompt hallucinations,—as it might do in the hysteric and has often done in the reformer as well,—it must also, if it is to work out its mission of reform, be held clearly before the supraliminal reason, and must learn to express itself in writing or speech adapted to influence ordinary minds.

221. We may now pass from the first to the second of the categories of disintegration of personality suggested at the beginning of this chapter. The cases which I have thus far described have been mainly cases of *isolation* of elements of personality. They have exhibited minor detachments from the main personality, assuming a quasi-independent existence either as recognisable fixed ideas, or as the physical representations or somatic equivalents of obscure fixed ideas,—as, for instance, persistent hallucinations or disturbances of smell or of sight. We have not dealt as yet with *secondary personalities* as such. There is, however, a close connection between these two classes. We have seen that in Fräulein O.'s case, for example, a kind of secondary state at times intervened—a sort of bewilderment arising from confluent *idées fixes* and overrunning her whole personality. This new state was preceded or accompanied by something of somnambulant change. It is this new feature of which we have here a first hint which seems to me of sufficient importance for the diagnosis of my second class of psychical disintegrations. This second class starts from sleep-wakings of all kinds, and includes all stages of alternation of personality, from brief somnambulisms up to those permanent and thorough changes which deserve the name of dimorphisms.

We are making here a transition somewhat resembling the transition from isolated bodily injuries to those subtler changes of diathesis which change of climate or of nutrition may induce. Something has happened which makes the organism react to all stimuli in a new way. Our best starting-point for the study of these secondary states lies among the phenomena of *dream*.

We shall in a later chapter discuss certain rare characteristics of dreams; occasional manifestations in sleep of waking faculty heightened, or of faculty altogether new. We have now to consider ordinary dreams in their aspect as indications of the structure of our personality, and as agencies which tend to its modification.

In the first place, it should be borne in mind that the dreaming state, though I will not call it the normal form of mentation, is nevertheless the form which our mentation most readily and habitually assumes. Dreams of a kind are probably going on within us both by night and by day, unchecked by any degree of tension of waking thought. This view—theoretically probable—seems to me to be supported by one's own actual experience in momentary dozes or even momentary lapses of attention. The condition of which one then becomes conscious is that of swarming fragments of thought or imagery, which have apparently been going on continuously, though one may become aware of them and then unaware at momentary intervals;—while one tries, for instance, to listen to a speech or to read a book aloud between sleep and waking.

This, then, is the kind of mentation from which our clearer and more coherent states may be supposed to develop. Waking life implies a fixation of attention on one thread of thought running through a tangled skein. In hysterical patients we see some cases where no such fixation is possible, and other cases where the fixation is involuntary, or follows a thread which it is not desirable to pursue.

There is, moreover, another peculiarity of dreams which has hardly attracted sufficient notice from psychologists, but which it is essential to review when we are dealing with fractionations of personality.<sup>1</sup> I allude to their *dramatic* character. In dream, to begin with, we have an environment, a surrounding scene which we have not wittingly invented, but which we find, as it were, awaiting our entry. And in many cases our dream contains a *conversation* in which we await with eagerness and hear with surprise the remarks of our interlocutor, who must, of course, all the time represent only another segment or stratum of ourselves. This duplication may become either painful or pleasant. A feverish dream may simulate the confusions of insanity—cases where the patient believes himself to be two persons at once, and the like.<sup>2</sup> On the other hand, a relatively coherent dream may agreeably split off visual memories and imagination from the consciousness with which the dreamer identifies himself. One may walk in dream through a picture-gallery criticising pictures which another element of one's personality has hung on the walls. Again, one may be able to identify a division of date between two mental strata; the first stratum being puzzled by a scrap of memory which the second stratum retains. In other cases one's higher and one's lower moral impulses may be arrayed against each other in dream; the dreamer identifying himself sometimes with his worse, sometimes with his better impulse. These complications rarely cause the dreamer any surprise. One may even say that with the first touch of sleep the superficial unity of consciousness disappears, and that the dream world gives a truer representation than

<sup>1</sup> On this subject see Du Prel, "Philosophy of Mysticism," Eng. trans., vol. i., *passim*.

<sup>2</sup> See R. L. Stevenson's dream (221 A). *Note.*—The lettering of cases refers to their place in the Appendices.

the waking world of the real fractionation or multiplicity existing beneath that delusive simplicity which the glare of waking consciousness imposes upon the mental field of view.

Bearing these analogies in mind, we shall see that the development of somnambulism out of ordinary dream is no isolated oddity. It is parallel to the development of a secondary state from *idées fixes* when these have passed a certain pitch of intensity. The sleep-waking states which develop from sleep have the characteristics which we should expect from their largely subliminal origin. They are less coherent than waking secondary personalities, but richer in supernormal faculty. It is in connection with displays of such faculty—hyperæsthesia or telæsthesia—that they have been mainly observed, and that I shall, in a future chapter, have most need to deal with them. But there is also great interest simply in observing what fraction of the sleep-waker's personality is able to hold intercourse with other minds. A trivial instance of such intercourse reduced to its lowest point has often recurred to me. When I was a boy another boy sleeping in the same room began to talk in his sleep. To some slight extent he could answer me; and the names and other words uttered—*Harry, the boat, &c.*—were appropriate to the day's incidents, and would have been enough to prove to me, had I not otherwise known, who the boy was. But his few coherent remarks represented not facts but dreaming fancies—*the boat is waiting*, and so forth. This trivial jumble, I say, has since recurred to me as precisely parallel to many communications professing to come from disembodied spirits. There are other explanations, no doubt, but one explanation of such incoherent utterances would be that the spirit was speaking under conditions resembling those in which this sleeping boy spoke.

There are, of course, many stages above this. Spontaneous somnambulist states become longer in duration, more coherent in content, and may gradually merge, as in the well-known case of Félicité X. (see 231) into a continuous or dimorphic new personality.

222. The transition which has now to be made is a very decided one. We have been dealing with a class of secondary personalities consisting of elements *emotionally selected* from the total or primary personality. We have seen some special group of feelings grow to morbid intensity, until at last it dominates the sufferer's mental being, either fitfully or continuously, but to such an extent that he is "a changed person," not precisely insane, but quite other than he was when in normal mental health. In such cases the new personality is of course dyed in the morbid emotion. It is a kind of dramatic impersonation, say, of jealousy or of fear, like the case of "demoniacal possession," quoted from Dr. Janet in the Appendix (222 A). In other respects the severance between the new and the old self is not very profound. Dissociations of memory, for instance, are seldom beyond the reach of hypnotic suggestion. The cleavage has not gone down to the depths of the psychical being.

223. We must now go on to cases where the origin of the cleavage seems to us quite arbitrary, but where the cleavage itself seems even for that very reason to be more profound. It is no longer a question of some one morbidly exaggerated emotion, but rather of a scrap of the personality taken at random and developing apart from the rest. To recur to our physical simile, we are dealing no longer with a corn, a boil, a cancer, but with a tumour starting apparently from some scrap of embryonic tissue which has become excluded from the general development of the organism.

The commonest mode of origin for such secondary personalities is from some access of sleep-waking, which, instead of merging into sleep again, repeats and consolidates itself, until it acquires a chain of memories of its own, alternating with the primary chain.

An old case of Dr. Dyce's forms a simple example of this type. Dr. Mesnet's case also should be referred to here (see Appendices). In these instances the secondary state is manifestly a degeneration of the primary state, even when certain traces of supernormal faculty are discernible in the narrowed psychical field.

224. And here, as an illustration of a secondary condition purely degenerative, I may first mention *post-epileptic* states, although they belong too definitely to pathology for full discussion here. Post-epileptic conditions may run parallel to almost all the secondary phases which we have described. They may to all outward semblance closely resemble normality,—differing mainly by a lack of rational *purpose*, and perhaps by a recurrence to the habits and ideas of some earlier moment in the patient's history. Such a condition resembles some hypnotic trances, and some factitious personalities as developed by automatic writing. Or, again, the post-epileptic state may resemble a suddenly developed *idée fixe* triumphing over all restraint, and may prompt to serious crime, abhorrent to the normal, but premeditated in the morbid state. There could not, in fact, be a better example of the unchecked rule of middle-level centres;—no longer secretly controlled, as in hypnotic trance, by the higher-level centres;—which centres in the epileptic are in a state not merely of psychological abeyance, but of physiological exhaustion. I give in an Appendix a remarkable narrative from the *Zoist*, which shows the inevitable accomplishment of a post-epileptic crime in such a way as to bring out its analogy with the inevitable working out of a post-hypnotic suggestion (224 A).

225. The case of Ansel Bourne, which I give next in an Appendix, is a very unusual one. It is perhaps safest to regard his change of personality as *post-epileptic*, although I know of no recorded parallel to the length of time during which the influence of the attack must have continued. The effect on mind and character would suit well enough with this hypothesis. The "Brown" personality showed the narrowness of interests and the uninquiring indifference which is common in such

states. But on this theory the case shows one striking novelty, namely, the recall by the aid of hypnotism of the memory of the post-epileptic state. It is doubtful, I think, whether any definite post-epileptic memory had ever previously been recovered. On the other hand, it is doubtful whether serious recourse had ever been had at such times to hypnotic methods, whose increasing employment certainly differentiates the later from the earlier cases of split personality in a very favourable way. And this application of hypnotism to post-epileptic states affords us possibly our best chance—I do not say of directly checking epilepsy, but of getting down to the obscure conditions which predispose to each attack.

226. The two cases reported by Dr. Proust and M. Boeteau quoted in the next Appendices belong to the same general type as Ansel Bourne's. There does not seem, however, to be any definite evidence that the secondary state was connected with epileptic attacks. It was referred rather by the physicians who witnessed it to a functional derangement analogous to hysteria, though it must be remembered that there are various forms of epilepsy, which are not completely understood, and some of which may be overlooked by persons who are not familiar with the symptoms. In both these cases, again, the memory of the secondary states was recovered through hypnotism.

227. Another remarkable case was that of the Rev. Thomas C. Hanna,<sup>1</sup> in whom complete amnesia followed an accident. By means of a method which Dr. Sidis (who studied the case) calls "hypnoidisation," he was able to prove that the patient had all his lost memories stored in his subliminal consciousness, and could temporarily recall them to the supraliminal. By degrees the two personalities which had developed since the accident were thus fused into one and the patient was completely cured.

228. The next case I give (228 A) is one reported by Dr. Drewry. This is of the "ambulatory" type, like Ansel Bourne's, but is remarkable in that it was apparently associated with a definite physical lesion—an abscess in the ear—the cure of which was followed by the rapid return of the patient to his normal condition. There was also in this case an inherited tendency to eccentricity, if not to insanity.

229. I may next cite a case in which the secondary state seems to owe its origination to a kind of tidal exhaustion of vitality, as though the repose of sleep were not enough to sustain the weakened personality, which lapsed on alternate days into exhaustion and incoherence (229 A).

230. The secondary personalities thus far dealt with have been the spontaneous results of some form of *misère psychologique*, of defective integration of the psychical being. We shall now see that when cohesion is thus relaxed a slight touch from without can effect dissociations which,

<sup>1</sup> For full details of this, see Dr. Boris Sidis' work, "The Psychology of Suggestion: Research into the Subconscious Nature of Man and Society" (New York, 1898).

however shallow and almost playful in their first inception, may stiffen by repetition into phases as marked and definite as those secondary states which spring up of themselves, that is to say, from self-suggestions which we cannot trace. I quote in Appendices some examples of these factitious secondary personalities, drawn from Dr. Pierre Janet, the most ingenious and indefatigable of workers in this field.

**231.** Up to this point the secondary states which we have considered, however startling to old-fashioned ideas of personality, may, at any rate, be regarded as forms of mental derangement or decay—varieties on a theme already known. Now, however, we approach a group of cases to which it is difficult to make any such definition apply. They are cases where the secondary state is *not* obviously a degeneration;—where it may even appear to be in some ways an *improvement* on the primary; so that one is left wondering how it came about that the man either originally was what he was, or—being what he was—suddenly became something so very different. There has been a shake given to the kaleidoscope, and no one can say why either arrangement of the component pieces should have had the priority.

In the classical case of Félicité X. the second state is, as regards health and happiness, markedly superior to the first (see **231 A**).

**232.** The old case of Mary Reynolds, which I next cite (**232 A**), is again remarkable in respect of the change of character involved. The deliverance from gloomy preoccupations—the childish insouciance of the secondary state—again illustrates the difference between these *allo-tropic* changes or reconstructions of personality and that mere predominance of a morbid factor which marked the cases of *idée fixe* and hysteria. Observe, also, in Mary Reynolds's case the tendency of the two states gradually to *coalesce* apparently in a third phase likely to be preferable to either of the two already known.

**233.** The next two cases which I shall cite—Louis Vivé and “Sally Beauchamp”—while extremely different from each other, are among the most remarkable of all. In Louis Vivé we have the extreme example of dissociations dependent on *time-relations*, on the special epoch of life in which the subject is ordered to find himself. My readers may have witnessed the amusing hypnotic experiment which consists in putting back the adult into early childhood by suggestion—in making the grown man write round hand and play with his tin soldiers, the grown woman give a tea-party to her dolls. But Louis Vivé, as will be seen in the detailed account in the Appendix to this section, is put back into earlier stages of life in a much profounder way. Among various conditions of his organism—all but one of them implying, or at least simulating, some grave central lesion—any given condition can be revived in a moment, and the whole gamut of changes rung on his nervous system as easily as if one were setting back or forward a continuous cinematograph. It is hard to frame a theory of memory which shall admit of these sudden reversions,—of

playing fast and loose in this manner with the accumulated impressions of years.

234. Yet if Louis Vivé's case thus strangely intensifies the already puzzling notion of *ecmnesia*—as though the whole organism could be tricked into forgetting the events which had most deeply stamped it—what are we to say to Dr. Morton Prince's case of "Sally Beauchamp," with its grotesque exaggeration of a subliminal self—a kind of hostile bedfellow which knows everything and remembers everything—which mocks the emotions and thwarts the projects of the ordinary reasonable self which can be seen and known? The case must be studied in full as it stands (see 234 A); its later developments may help to unravel the mysteries which its earlier stages have already woven.

235. I quote in full in the text the next case, reported by Dr. R. Osgood Mason (in a paper entitled "Duplex Personality: its Relation to Hypnotism and to Lucidity," in the *Journal of the American Medical Association*, November 30th, 1895). Dr. Mason writes:—

Alma Z. was an unusually healthy and intellectual girl, a strong and attractive character, a leading spirit in whatever she undertook, whether in study, sport, or society. From overwork in school, and overtaxed strength in a case of sickness at home, her health was completely broken down, and after two years of great suffering suddenly a second personality appeared. In a peculiar child-like and Indian-like dialect she announced herself as "Twoey," and that she had come to help "Number One" in her suffering. The condition of "Number One" was at this time most deplorable; there was great pain, extreme debility, frequent attacks of syncope, insomnia, and a mercurial stomatitis which had been kept up for months by way of medical treatment and which rendered it nearly impossible to take nourishment in any form. "Twoey" was vivacious and cheerful, full of quaint and witty talk, never lost consciousness, and could take abundant nourishment, which she declared she *must* do for the sake of "Number One." Her talk was most quaint and fascinating, but without a trace of the acquired knowledge of the primary personality. She gave frequent evidence of supranormal intelligence regarding events transpiring in the neighbourhood. It was at this time that the case came under my observation, and has remained so for the past ten years. Four years later, under depressing circumstances, a third personality made its appearance and announced itself as "The Boy." This personality was entirely distinct and different from either of the others. It remained the chief alternating personality for four years, when "Twoey" again returned.

All these personalities, though absolutely different and characteristic, were delightful each in its own way, and "Twoey" especially was, and still is, the delight of the friends who are permitted to know her, whenever she makes her appearance; and this is always at times of unusual fatigue, mental excitement, or prostration; then she comes and remains days at a time. The original self retains her superiority when she is present, and the others are always perfectly devoted to her interest and comfort. "Number One" has no personal knowledge of either of the other personalities, but she knows them well, and especially "Twoey," from the report of others and from characteristic letters which are often received from her; and "Number One" greatly enjoys the spicy,

witty, and often useful messages which come to her through these letters and the report of friends.

Dr. Mason goes on to say :—

Here are three cases [the one just given, that of another patient of his own, and that of Félicité X.] in which a second personality—perfectly sane, thoroughly practical, and perfectly in touch and harmony with its surroundings—came to the surface, so to speak, and assumed absolute control of the physical organisation for long periods of time together. During the stay of the second personality the primary or original self was entirely blotted out, and the time so occupied was a blank. In neither of the cases described had the primary self any knowledge of the second personality, except from the report of others or letters from the second self, left where they could be found on the return of the primary self to consciousness. The second personality, on the other hand, in each case, knew of the primary self, but only as another person—never as forming a part of, or in any way belonging to their own personalities. In the case of both Félicité X. and Alma Z., there was always immediate and marked improvement in the physical condition when the second personality made its appearance.

**236.** The case of Mollie Fancher, of which I quote (in **236 A**) such brief and imperfect account as is accessible, might have been one of the most instructive of all, had it been observed and recorded with scientific accuracy—nay, even with the most ordinary diligence and care. It is true that at the remote date when Miss Fancher's phenomena were at their best an observer both willing and capable would have been as hard to find among professed *savants* as among professed spiritualists. And there is at least this good point in the case, that the *probity* of the whole group has always been held above suspicion. The indications of supernatural faculty, which occur throughout the story, were not, at any rate, invented as a self-advertisement. And the sudden changes of personality, with a childish character fitted to each, seem to stand midway between the transformations of Louis Vivé,—each of them frankly himself at a different epoch of life,—and the “pseudo-possession” of imaginary spirits with which we shall in a later chapter have to deal.

**237.** The case of Anna Winsor, next to be cited, goes so far further in its suggestion of interference from without, that it presents to us, at any rate, a contrast and even conflict between positive insanity on the part of the organism generally with wise and watchful sanity on the part of a *single limb*, with which that organism professes to have no longer any concern.

Perhaps, indeed, the conception which this case suggests is not so much that of an external spirit intervening on the sufferer's behalf, as of her own spirit, coexisting in gentleness and wisdom alongside of all that wild organic excitement and decay. Of course I do not press so strange a notion; yet to myself, I must in fairness add, it is by no means ludicrous. Indeed, I think that all these sudden changes and recuperations should teach us our inability to say *how deep* even the severest

psychical lesion goes—whether there may not at the worst be *that* within us which persists unmutated and untarnished through all confusion of the flesh.

238. The case which I place last in this series, the “Watseka Wonder,” must plainly be presented to the reader as a duplication of personality—a pseudo-possession, if you will—determined in a hysterical child by the suggestion of friends. Thus, I repeat, the story must for the present be offered and received. At a later stage, and when some other wonders have become to us more familiar—not less wonderful—than now, we may perhaps consider once more what further lessons this singular narrative may have to teach us.

239. We have now briefly surveyed a series of disintegrations of personality ranging from the most trifling *idée fixe* to actual alternations or permanent changes of the whole type of character. All these form a kind of continuous series, and illustrate the structure of the personality in concordant ways. There do exist, it must be added, other forms of modified personality with which I shall not at present deal. Those are cases where some telepathic influence from outside has been at work, so that there is not merely dissociation of existing elements, but apparent introduction of a novel element. Such cases also pass through a long series, from small phenomena of motor automatism up to trance and so-called possession. But all this group I mention here merely in order to defer their discussion to later chapters.

The brief review already made will suffice to indicate the complex and separable nature of the elements of human personality. Of course a far fuller list might have been given; many phenomena of actual insanity would need to be cited in any complete conspectus. But hysteria is in some ways a better dissecting agent than any other where delicate psychical dissociations are concerned. Just as the microscopist stains a particular tissue for observation, so does hysteria stain with definiteness, as it were, particular synergies—definite complexes of thought and action—more manifestly than any grosser lesion, any more profound or persistent injury could do. Hysterical mutism, for instance (the observation is Charcot’s<sup>1</sup>), supplies almost the only cases where the faculty of vocal utterance is attacked in a quite isolated way. In aphasia dependent upon organic injury we generally find other word-memories attacked also,—elements of agraphy, of word-blindness, of word-deafness appear. In the hysteric the incapacity to speak may be the single symptom. So with anæsthesiæ; we find in hysteria a separation of sensibility to heat and to pain, possibly even a separate subsistence of electrical sensibility. It is worth remarking here that it was during the hypnotic trance, which in delicacy of discriminating power resembles hysteria, that (so far as I can make out) the distinctness of the temperature-sense from the pain-sense was first observed. Esdaile,

<sup>1</sup> *Revue de l’Hypnotisme*, July 1889.

when removing tumours under mesmerism in Calcutta, noticed that patients, who were actually undergoing capital operations without a murmur, complained if a draught blew in upon them from an open window.

**240.** Nor is it only as a dissecting agent that hysteria can aid our research. There are in hysteria frequent *acquisitions* as well as *losses* of faculty. It is not unusual to find great hyperæsthesia in certain special directions—of touch, hearing, perception of light, &c.—combined with hysterical loss of sensation of other kinds. This subject will be more conveniently treated along with the hyperæsthesia of the hypnotic trance. But I may note here that just such occasional quickenings of faculty were, in my view, almost certain to accompany that instability of psychical threshold which is the distinguishing characteristic of hysteria, since I hold that subliminal faculty habitually overpasses supraliminal. These also are a kind of capricious *idées fixes*; only the caprice in such cases raises what was previously submerged instead of exaggerating what was previously emergent.

And from this point it is that our inquiries must now take their fresh departure. We in this work are concerned with changes which are the *converse* of hysterical changes. We are looking for integrations in lieu of disintegrations; for intensifications of control, widenings of faculty, instead of relaxation, scattering, or decay.

**241.** Suppose, then, that in a case of instability of the psychical threshold,—ready *permeability*, if you will, of the psychical diaphragm separating the supraliminal from the subliminal self,—the elements of emergence tend to increase and the elements of submergence to diminish. Suppose that the permeability depends upon the force of the uprushes from below the diaphragm rather than on the tendency to sink downwards from above it. We shall then reach the point where the vague name of *hysteria* must give place to the vague name of *genius*. The uprushes from the subliminal self will now be the important feature; the down-draught from the supraliminal, if it still exists, will be trivial in comparison. The content of the uprush will be congruous with the train of voluntary thought; and the man of genius will be a man more capable than others of utilising for his waking purposes the subliminal region of his being.

**242.** Next in order to the uprushes of genius will come the uprushes of dream. All men pass normally and healthily into a second phase of personality, alternating with the first. That is *sleep*, and sleep is characterised by those incoherent forms of subliminal uprush which we know as dreams. It is here that our evidence for telepathy and telæsthesia will first present itself for discussion. Sleep will indicate the existence of submerged faculty of a rarer type than even that to which genius has already testified.

There are, moreover, other states, both spontaneous and induced, analogous to sleep, and these will form the subject of my fifth chapter, that on Hypnotism. Hypnotism, however, does not mean trance or

somnambulism only. It is a name, if not for the whole *ensemble*, yet for a large group of those artifices which we have as yet discovered for the purpose of eliciting and utilising subliminal faculty. The results of hypnotic suggestion will be found to imitate sometimes the subliminal uprushes of genius, and sometimes the visions of spontaneous somnambulism; while they also open to us fresh and characteristic accesses into subliminal knowledge and power.

243. Further than this point our immediate forecast need not go. But when we shall have completed the survey here indicated, we shall see, I think, how significant are the phenomena of hysteria in any psychological scheme which aims at including the hidden powers of man. For much as the hysteric stands in comparison with us ordinary men, so perhaps do we ordinary men stand in comparison with a not impossible ideal of faculty and of self-control.

For might not all the hysteric tale be told, *mutato nomine*, of the whole race of mortal men? What assurance have we that from some point of higher vision we men are not as these shrunken and shadowed souls? Suppose that we had all been a community of hysterics; all of us together subject to these shifting losses of sensation, these inexplicable gaps of memory, these sudden defects and paralyses of movement and of will. Assuredly we should soon have argued that our actual powers were all with which the human organism was or could be endowed. We should have thought it natural that nervous energy should only just suffice to keep attention fixed upon the action which at the moment we needed to perform. We should have pointed out that our lack of sensation over large tracts of the body rarely led to positive injury; but by what means such injury was averted, by the action of what subjacent intelligence our skin was saved from steel or fire—of this we should have been too contentedly ignorant even to ask the question. Nor, again, should we have been astonished at our capricious lack of power over our organisms, our intermittent defect of will. We should have held, and with some reason, that the mystery as to how our will could ever move any limb of our bodies was far greater than the mystery as to why certain limbs at certain moments failed to obey it. And as for defects of recollection;—is the reader inclined to think that the hysterical *memory* could never have been accepted as normal? That some guess of a more continuous consciousness, of an identity unmoved and stable beneath the tossing of the psychic storm, must needs have been suggested by all those strange interruptions?—by the lapses into other phases of personality, by the competing fields of reminiscence, by the clean sweep and blank destruction of great slices and cantles of the Past? I ask in turn how much of guess at an underlying continuity has been suggested, I do not say to the popular, but even to the scientific mind, by life broken as we know it now?—by our nightly lapses into a primitive phase of personality? by the competing fields of recollection which shift around the hypnotic trance? by the irrecoverable

gaps in past existence when the sun's ray or the robber's bludgeon has struck too rudely on the skull?

244. Nay, if we had been a populace of hysterics we should have acquiesced in our hysteria. We should have pushed aside as a fantastic enthusiast the fellow-sufferer who strove to tell us that this was not all that we were meant to be. As we now stand,—each one of us *totus, teres, atque rotundus* in his own esteem,—we see at least how cowardly would have been that contentment, how vast the ignored possibilities, the forgotten hope. Yet who assures us that even here and now we have developed into the full height and scope of our being? A moment comes when the most beclouded of these hysterics has a glimpse of the truth. A moment comes when, after a profound slumber, she wakes into an *instant clair*—a flash of full perception, which shows her as solid vivid realities all that she has in her bewilderment been apprehending phantasmally as a dream. Ἐξ ὄνειρου δ' αὐτίκα—Ἦν ἴσαρ. Is there for us also any possibility of a like resurrection into reality and day? Is there for us any sleep so deep that waking from it after the likeness of perfect man we shall be satisfied; and shall see face to face; and shall know even as also we are known?

245. But apart from these broader speculations, it will surely have become evident, as we have studied the evidence in this chapter that human personality is, at any rate, a much more *modifiable* complex of forces than is commonly assumed, and is a complex, moreover, which has hitherto been dealt with only in crude, empirical fashion. Each stage, each method of disintegration, suggests a corresponding possibility of integration. Two points have been especially noticeable throughout the chapter. In the first place, we observe in many of the narratives some rudiment of supernormal perceptivity cropping up; probably something in itself useless, yet enough to indicate to us how great a reserve of untapped faculty is latent at no great depth beneath our conscious level. In the second place, we observe that in the more recent cases, where it has been possible to appeal, mainly through hypnotic suggestion, to the deeper strata of the personality, that appeal has seldom been made in vain. In almost every case something more has been thus learnt of the actual mischief which was going on, something effected towards the re-establishment of psychical stability. These disturbances of personality are no longer for us—as they were even for the last generation—mere empty marvels, which the old-fashioned sceptic would often plume himself on refusing to believe. On the contrary, they are beginning to be recognised as psycho-pathological problems of the utmost interest;—no one of them exactly like another, and no one of them without some possible *aperçu* into the intimate structure of man.

The purpose of this book, of course, is not primarily practical. It aims rather at the satisfaction of scientific curiosity as to man's psychical structure; esteeming *that* as a form of experimental research which the

more urgent needs of therapeutics have kept in the background too long. Yet it may not have been amiss to realise thus, on the threshold of our discussion, that already even the most delicate speculations in this line have found their justification in helpful act; that strange bewilderments, paralysing perturbations, which no treatment could alleviate, no drug control, have been soothed and stablished into sanity by some appropriate and sagacious mode of appeal to a *natura medicatrix* deep-hidden in the labouring breast.

## CHAPTER III

## GENIUS

Igneus est ollis vigor et cœlestis origo  
 Seminibus, quantum non noxia corpora tardant  
 Terrenique hebetant artus moribundaque membra.  
 —VIRGIL.

300. In my second chapter I made no formal attempt to define that human personality which is to form the main subject of this book. I was content to take the conception roughly for granted, and to enter at once on the study of the lapses of personality into abnormal conditions,—short of the lowest depths of idiocy or madness. From that survey it appeared that these degenerations could be traced to some defect in that central control which ought to clasp and integrate into steady manhood the hierarchies of living cells which compose the human organism. This insight into the Self's decay was the needed prerequisite to our present task—that of apprehending its true normality, and thereafter of analysing certain obscurer faculties which indicate the line of its evolution during and after the life of earth.

Strength and concentration of the inward unifying control—*that* must be the true normality which we seek ; and in seeking it we must remember how much of psychological operation goes on below the conscious threshold, imperfectly obedient to any supraliminal appeal. What advance can we make in inward mastery? how far extend our grasp over the whole range of faculty with which we are obscurely endowed?

301. "Human perfectibility" has been the theme of many enthusiasts; and many utopian schemes of society have been and still are suggested, which postulate in the men and women of the future an increase in moral and physical health and vigour. And it is plain that in a broad and general way natural selection, sexual selection, and the advance of science are working together towards improvements of these kinds. But it is plain also that these onward tendencies, at least in comparison with our desires and ideals, are slow and uncertain; and it is possible to argue that the apparent advance in our race is due merely to the improvement which science has effected in its material environment, and not to any real development, during the historical period, in the character or faculties of man himself. Nay, since we have no means

of knowing to what extent any genus has an inward potentiality of improvement, it is possible for the pessimist to argue that the *genus homo* has reached its fore-ordained evolutionary limit; so that it cannot be pushed further in any direction without risk of nervous instability, sterility, and ultimate extinction. Somewhat similarly (it might be urged) you cannot domesticate some wild tribes of animals (perhaps some wild tribes of men) without checking their fertility; and even among animals most susceptible to domestication, and to the induction of varieties in the domesticated state,—as, for instance, pigeons,—you cannot at present exaggerate fantail or pouter beyond a certain limit without bringing on a fragility of constitution which would soon extinguish the overpressed variety. Some dim apprehension of this kind lends plausibility to many popular diatribes. Dr. Max Nordau's works afford a well-known example of this line of protest against the present age as an age of overwork and of nervous exhaustion. And narrowing the vague discussion to a somewhat more definite test, Professor Lombroso and other anthropologists have discussed the characteristics of the "man of genius"; with the result of showing (as they believe) that this apparently highest product of the race is in reality not a culminant but an aberrant manifestation; and that men of genius must be classed with criminals and lunatics, as persons in whom a want of balance or completeness of organisation has led on to an over-development of one side of their nature;—helpful or injurious to other men as accident may decide.

302. On this point I shall join issue; and I shall suggest, on the other hand, that Genius—if that vaguely used word is to receive anything like a psychological definition—should rather be regarded as a power of utilising a wider range than other men can utilise of faculties in some degree innate in all;—a power of appropriating the results of subliminal mentation to subserve the supraliminal stream of thought;—so that an "inspiration of Genius" will be in truth a *subliminal uprush*, an emergence into the current of ideas which the man is consciously manipulating of other ideas which he has not consciously originated, but which have shaped themselves beyond his will, in profounder regions of his being. I shall urge that there is here no real departure from normality; no abnormality, at least in the sense of degeneration; but rather a fulfilment of the true norm of man, with suggestions, it may be, of something *supernormal*;—of something which transcends existing normality as an advanced stage of evolutionary progress transcends an earlier stage.

303. But before proceeding further I wish to guard against a possible misapprehension. I shall be obliged in this chapter to dwell on valuable aid rendered by subliminal mentation; but I do not mean to imply that such mentation is *ipso facto superior* to supraliminal, or even that it covers a large proportion of practically useful human achievement. When I say "The differentia of genius lies in an increased control over subliminal mentation," I express, I think, a well-evidenced thesis, and I suggest an

important inference, namely, that the man of genius is for us the best type of the normal man, in so far as he effects a successful co-operation of an unusually large number of elements of his personality—reaching a stage of integration slightly in advance of our own. Thus much I wish to say: but my thesis is not to be pushed further:—as though I claimed that all our best thought was subliminal, or that all that was subliminal was potentially “inspiration.”

Hidden in the deep of our being is a rubbish-heap as well as a treasure-house;—degenerations and insanities as well as beginnings of higher development; and any prospectus which insists on the amount of gold to be had for the washing should describe also the mass of detritus in which the bright grains lie concealed. The range of the subliminal is wide: nor will it be waste of time if I pause here to expound it.

The distinction, then, between supraliminal and subliminal,—between intra-marginal and extra-marginal;—in short, between the thoughts and sensations which fall within our ordinary waking consciousness and those which find place beneath or outside it,—cannot possibly be a distinction at once applicable to practical ends;—as though (for instance) one were able to say at once that the subliminal idea or impulse was always wiser than the supraliminal. On the contrary, the basis of the distinction is, as I have just said, a purely psychological one: it is founded on the attempt to analyse the relation of one chain of memory to another chain of memory, of one type to another type of human perception and faculty. Our simplest observation indeed must be that *that* which extends *beneath* the threshold, *beyond* the margin of a field of consciousness specialised for our ordinary needs, will probably be both more extensive and more miscellaneous than *that* which is contained within those limits. The range of our subliminal mentation is more extended than the range of our supraliminal. At one end of the scale we find *dreams*,—a normal subliminal product, but of less practical value than any form of sane supraliminal thought. At the other end of the scale we find that the rarest, most precious knowledge comes to us from outside the ordinary field,—through the eminently subliminal processes of telepathy, telæsthesia, ecstasy. And between these two extremes lie many subliminal products, varying in value according to the dignity and trustworthiness of the subliminal mentation concerned.

304. This last phrase,—inevitably obscure,—may be illustrated by reference to that hierarchical arrangement of *supraliminal* action and perception which Dr. Hughlings Jackson has so used as to clear up much previous confusion of thought. Following him, we now speak of highest-level nerve-centres, governing our highest, most complex thought and will; of middle-level centres, governing movements of voluntary muscles, and the like; and of lowest-level centres (which from my point of view are purely subliminal), governing those automatic processes, as respiration and circulation, which are independent of conscious rule, but necessary to the maintenance of life. We can roughly judge from the nature of any observed action

whether the highest-level centres are directing it, or whether they are for the time inhibited, so that middle-level centres operate uncontrolled.

Thus ordinary speech and writing are ruled by highest-level centres. But when an epileptic discharge of nervous energy has exhausted the highest-level centres, we see the middle-level centres operating unchecked, and producing the convulsive movements of arms and legs in the "fit." As these centres in their turn become exhausted, the patient is left to the guidance of lowest-level centres alone ;—that is to say, he becomes comatose, though he continues to breathe as regularly as usual.

Now this series of phenomena,—*descending* in coherence and co-ordination from an active consensus of the whole organism to a mere automatic maintenance of its most stably organised processes,—may be pretty closely paralleled by the series of subliminal phenomena also.

Sometimes we seem to see our subliminal perceptions and faculties acting truly in unity, truly as a Self ;—co-ordinated into some harmonious "inspiration of genius," or some profound and reasonable hypnotic self-reformation, or some far-reaching supernormal achievement of clairvoyant vision or of self-projection into a spiritual world. Whatever of subliminal personality is thus acting corresponds with the highest-level centres of supraliminal life. At such moments the *subliminal* represents (as I believe) most nearly what will become the *surviving* Self.

But it seems that this degree of clarity, of integration, cannot be long preserved. Much oftener we find the subliminal perceptions and faculties acting in less co-ordinated, less coherent ways. We have products which, while containing traces of some faculty beyond our common scope, involve, nevertheless, something as random and meaningless as the discharge of the uncontrolled middle-level centres of arms and legs in the epileptic fit. We get, in short, a series of phenomena which the term *dream-like* seems best to describe.

In the realm of genius,—of uprushes of thought and feeling fused beneath the conscious threshold into artistic shape,—we get no longer masterpieces but half-insanities,—not the Sistine Madonna, but Wiertz's Vision of the Guillotined Head ; not *Kubla Khan*, but the disordered opium dream. Throughout all the work of William Blake (I should say) we see the subliminal self flashing for moments into unity, then smouldering again in a lurid and scattered glow.

In the realm of hypnotism, again, we sink from the reasonable self-suggestion to the "platform experiments,"—the smelling of ammonia, the eating of tallow candles ;—all the tricks which show a *profound* control, but not a *wise* control, over the arcana of organic life. I speak, of course, of the subject's *own* control over his organism ; for in the last resort it is *he* and not his hypnotiser who really exercises that directive power. And I compare these tricks of middle-level subliminal centres to the powerful yet irrational control which the middle-level centres ruling the epileptic's

arms and legs exercise over his muscles in the violence of the epileptic attack.

And so again with the *automatism*s which are, one may say, the subliminal self's peculiar province. Automatic script, for instance, may represent highest-level subliminal centres, even when no extraneous spirit, but the automatist's own mind alone, is concerned. It will then give us true telepathic messages, or perhaps messages of high moral import, surpassing the automatist's conscious powers. But much oftener the automatic script is regulated by what I have called middle-level subliminal centres only;—and then, though we may have scraps of supernormal intelligence, we have confusion and incoherence as well. We have the falsity which the disgusted automatist is sometimes fain to ascribe to a devil; though it is in reality not a devil, but a dream.

And hence again, just as the epileptic sinks lower and lower in the fit,—from the incoordinated movements of the limbs down to the mere stertorous breathing of coma,—so do these incoherent automatism>s sink down at last, through the utterances and drawings of the degenerate and the paranoiac,—through mere fragmentary dreams, or vague impersonal bewilderment,—into the minimum psychical concomitant, whatever that be, which must co-exist with brain-circulation.

305. Such is the apparent parallelism; but of course no knowledge of a hierarchy of the familiar forms of nervous action can really explain to us the mysterious fluctuations of subliminal power. When we speak of the highest-level and other centres which govern our supraliminal being, and which are fitted to direct this planetary life in a material world, we can to some extent point out actual brain-centres whose action enables us to meet those needs. What are the needs of our cosmic life we do not know; nor can we indicate any point in our organism (as in the "solar plexus," or the like), which is adapted to meet them. We cannot even either affirm or deny that such spiritual life as we maintain while incarnated in this material envelope involves any physical concomitants at all.

For my part, I feel forced to fall back upon the old-world conception of a *soul* which exercises an imperfect and fluctuating control over the organism; and exercises that control, I would add, along two main channels, only partly coincident—that of ordinary consciousness, adapted to the maintenance and guidance of earth-life; and that of subliminal consciousness, adapted to the maintenance of our larger spiritual life during our confinement in the flesh.

We men, therefore, *clausi tenebris et carcere cæco*, can sometimes widen, as we must sometimes narrow, our outlook on the reality of things. In mania or epilepsy we lose control even of those highest-level supraliminal centres on which our rational earth-life depends. But through automatism and in trance and allied states we draw into supraliminal life some rivulet from the undercurrent stream. If the subliminal centres which we thus impress into our waking service correspond to the *middle-level* only, they

may bring to us merely error and confusion; if they correspond to the highest-level, they may introduce us to previously unimagined truth.

It is to work done by the aid of some such subliminal uprush, I say once more, that the word "genius" may be most fitly applied. "A work of genius," indeed, in common parlance, means a work which satisfies two quite distinct requirements. It must involve something original, spontaneous, unteachable, unexpected; and it must also in some way win for itself the admiration of mankind. Now, psychologically speaking, the first of these requirements corresponds to a real class, the second to a purely accidental one. What the poet feels while he writes his poem is the psychological fact in *his* history; what his friends feel while they read it may be a psychological fact in *their* history, but does not alter the poet's creative effort, which was what it was, whether any one but himself ever reads his poem or no.

And popular phraseology justifies our insistence upon this subjective side of genius. Thus it is common to say that "Hartley Coleridge" (for example) "was a genius, although he never produced anything worth speaking of." Men recognise, that is to say, from descriptions of Hartley Coleridge, and from the fragments which he has left, that ideas came to him with what I have termed a sense of subliminal uprush,—with an authentic, although not to us an instructive, inspiration.

As psychologists, I maintain, we are bound to base our definition of genius upon some criterion of this strictly psychological kind, rather than on the external tests which as artists or men of letters we should employ;—and which consider mainly the degree of delight which any given achievement can bestow upon other men. The artist will speak of the pictorial genius of Raphael, but not of Haydon; of the dramatic genius of Corneille, but not of Voltaire. Yet Haydon's Autobiography—a record of tragic intensity, and closing in suicide—shows that the tame yet contorted figures of his "Raising of Lazarus" flashed upon him with an overmastering sense of direct inspiration. Voltaire, again, writes to the president Hénault of his unreadable tragedy *Catiline*: "Five acts in a week! I know that this sounds ridiculous; but if men could guess what enthusiasm can do,—how a poet in spite of himself, idolising his subject, devoured by his genius, can accomplish in a few days a task for which without that genius a year would not suffice;—in a word, *si scirent donum Dei*,—if they knew the gift of God,—their astonishment might be less than it must be now." I do not shrink from these extreme instances. It would be absurd, of course, to place Haydon's "Raising of Lazarus" in the same *artistic* class as Raphael's "Madonna di San Sisto." But in the same *psychological* class I maintain that both works must be placed. For each painter, after his several kind, there was the same inward process,—the same sense of subliminal uprush;—that extension, in other words, of mental concentration which draws into immediate cognisance some workings or elements of the hidden self.

Let me illustrate this conception by a return to the metaphor of the "conscious spectrum" to which I introduced my reader in the first chapter. I there described our conscious spectrum as representing but a small fraction of the *aurai simplicis ignis*, or individual psychical ray;—just as our visible solar spectrum represents but a small fraction of the solar ray. And even as many waves of ether lie beyond the red end, and many beyond the violet end, of that visible spectrum, so have I urged that much of unrecognised or subliminal faculty lies beyond the red (or organic) end, and much beyond the violet (or intellectual) end of my imaginary spectrum. My main task in this book will be to prolong the psychical spectrum beyond either limit, by collecting traces of latent faculties, organic or transcendental:—just as by the bolometer, by fluorescence, by other artifices, physicists have prolonged the solar spectrum far beyond either limit of ordinary visibility.

306. But at present, and before entering on that task of rendering manifest supernormal faculty, I am considering what we ought to regard as the normal range of faculty from which we start;—what, in relation to man, the words *norm* and *normal* should most reasonably mean.

The word *normal* in common speech is used almost indifferently to imply either of two things, which may be very different from each other—conformity to a standard and position as an average between extremes. Often indeed the average constitutes the standard—as when a gas is of normal density; or is practically equivalent to the standard—as when a sovereign is of normal weight. But when we come to living organisms a new factor is introduced. Life is change; each living organism changes; each generation differs from its predecessor. To assign a fixed norm to a changing species is to shoot point-blank at a flying bird. The actual average at any given moment is no ideal standard; rather, the furthest evolutionary stage now reached is tending, given stability in the environment, to become the average of the future. Human evolution is not so simple or so conspicuous a thing as the evolution of the pouter pigeon. But it would be rash to affirm that it is not even swifter than any variation among domesticated animals. Not a hundred generations separate us from the dawn of history;—about as many generations as some microbes can traverse in a month;—about as many as separate the modern Derby-winner from the war-horse of Gustavus Adolphus. Man's change has been less than the horse's change in physical contour,—probably only because man has not been specially bred with that view;—but taking as a test the power of self-adaptation to environment, man has traversed in these thirty centuries a wider arc of evolution than separates the race-horse from the eohippus. Or if we go back further, and to the primal germ, we see that man's ancestors must have varied faster than any animal's, since they have travelled farthest in the same time. They have varied also in the greatest number of directions; they have evoked in greatest multiplicity the unnumbered faculties latent in the irritability of a speck of slime. Of

all creatures man has gone furthest both in differentiation and in integration; he has called into activity the greatest number of those faculties which lay potential in the primal germ,—and he has established over those faculties the strongest central control. The process still continues. Civilisation adds to the complexity of his faculties; education helps him to their concentration. It is in the direction of a still wider range, a still firmer hold, that his evolution now must lie. I shall maintain that this ideal is best attained by the man of genius.

Let us consider the way in which the maximum of faculty is habitually manifested; the circumstances under which a man does what he has never supposed himself able to do before. We may take an instance where the faculty drawn upon lies only a little way beneath the surface. A man, we say, outdoes himself in a great emergency. If his house is on fire, let us suppose, he carries his children out over the roof with a strength and agility which seem beyond his own. That effective impulse seems more akin to instinct than to calculation. We hardly know whether to call the act reflex or voluntary. It is performed with almost no conscious intervention of thought or judgment, but it involves a new and complex adaptation of voluntary muscles such as would need habitually the man's most careful thought to plan and execute. From the point of view here taken the action will appear to have been neither reflex nor voluntary in the ordinary sense, but *subliminal*;—a subliminal uprush, an emergence of hidden faculty,—of nerve co-ordinations potential in his organism, but till now unused,—which takes command of the man and guides his action at the moment when his being is deeply stirred.

This stock instance of a man's possible behaviour in moments of great physical risk does but illustrate in a gross and obvious manner, and in the motor region, a phenomenon which, as I hold, is constantly occurring on a smaller scale in the inner life of most of us. We identify ourselves for the most part with a stream of voluntary, fully conscious ideas,—cerebral movements connected and purposive as the movement of the hand which records them. Meantime we are aware also of a substratum of fragmentary, automatic, *liminal* ideas, of which we take small account. These are bubbles that break on the surface; but every now and then there is a stir among them. There is a rush upwards as of a subaqueous spring; an inspiration flashes into the mind for which our conscious effort has not prepared us. This so-called inspiration may in itself be trivial or worthless; but it is the initial stage of a phenomenon to which, when certain rare attributes are also present, the name of genius will be naturally given.

I am urging, then, that where life is concerned, and where, therefore, change is normality, we ought to place our norm somewhat ahead of the average man, though on the evolutionary track which our race is pursuing. I have suggested that that evolutionary track is at present leading him in the direction of greater complexity in the perceptions which he forms of things without, and of greater concentration in his own will and thought,—

in that response to perceptions which he makes from within. Lastly, I have argued that men of genius, whose perceptions are presumably more vivid and complex than those of average men, are also the men who carry the power of concentration furthest;—reaching downwards, by some self-suggestion which they no more than we can explain, to treasures of latent faculty in the hidden Self.

307. I am not indeed here assuming that the faculty which is at the service of the man of genius is of a kind different from that of common men, in such a sense that it would need to be represented by a prolongation of either end of the conscious spectrum. Rather it will be represented by such a brightening of the familiar spectrum as may follow upon an intensification of the central glow.

The solar spectrum itself, as all know, is by no means a uniform or continuous band of coloured light. It contains many dark lines, where some element held in vaporous suspension absorbs the special line of light which the still hotter vapour of that same element characteristically emits. Still more dimmed and interrupted are the spectra of some other stars. Bands and bars of comparative darkness stud their dispersed light. Even thus the spectrum of man's conscious faculty is not a continuous but a banded spectrum. There are groups of the dark lines of obstruction and incapacity, and even in the best of us a dim unequal glow.

It will, then, be the special characteristic of genius that its uprushes of subliminal faculty will make the bright parts of the habitual spectrum more brilliant, will kindle the dim absorption-bands to fuller brightness, and will even raise quite dark lines into an occasional glimmer. But if, as I believe, we can best give to the idea of genius some useful distinctness by regarding it in some such way as this, we shall find also that genius will fall into line with many other sensory and motor automatisms to which the word could not naturally be applied. Genius represents a narrow selection among a great many cognate phenomena;—among a great many uprushes or emergences or subliminal faculty both within and beyond the limits of the ordinary conscious spectrum.

It will be more convenient to study all these together, under the heading of sensory or of motor automatism. It will then be seen that there is no kind of perception which may not emerge from beneath the threshold in an indefinitely heightened form, with just that convincing suddenness of impression which is described by men of genius as characteristic of their highest flights. Even with so simple a range of sensation as that which records the lapse of time there are subliminal uprushes of this type, and we shall see that a man may have a sudden and accurate inspiration of what o'clock it is, in just the same way as Virgil might have an inspiration of the second half of a difficult hexameter.

308. For the purpose of present illustration of the workings of genius it seems well to choose a kind of ability which is quite indisputable, and which also admits of some degree of quantitative measurement. I would

choose the higher mathematical processes, were data available; and I may say in passing how grateful I should be to receive from mathematicians any account of the mental processes of which they are conscious during the attainment of their highest results. Meantime there is a lower class of mathematical gift which by its very specialisation and isolation seems likely to throw light on our present inquiry.

During the course of the present century,—and alas! the scientific observation of unusual specimens of humanity hardly runs back further, or so far,—the public of great cities has been from time to time surprised and diverted by some so-called “calculating boy,” or “arithmetical prodigy,” generally of tender years, and capable of performing “in his head,” and almost instantaneously, problems for which ordinary workers would require pencil and paper and a much longer time. In some few cases, indeed, the ordinary student would have no means whatever of solving the problem which the calculating boy unriddled with ease and exactness.

The especial advantage of the study of arithmetical prodigies is that in their case the subjective impression coincides closely with the objective result. The subliminal computator feels that the sum is right, and it *is* right. Forms of real or supposed genius which are more interesting are apt to be less undeniable.

An American and a French psychologist<sup>1</sup> have collected such hints and explanations as these prodigies have given of their methods of working; methods which one might naturally hope to find useful in ordinary education. The result, however, has been very meagre, and the records left to us, imperfect as they are, are enough to show that the main and primary achievement has in fact been subliminal, while conscious or supraliminal effort has sometimes been wholly absent, sometimes has supervened only after the gift has been so long exercised that the accesses between different strata have become easy by frequent traversing. The prodigy grown to manhood, who now recognises the arithmetical artifices which he used unconsciously as a boy, resembles the hypnotic subject trained by suggestion to remember in waking hours the events of the trance.

In almost every point, indeed, where comparison is possible, we shall find this computative gift resembling other manifestations of subliminal faculty,—such as the power of seeing hallucinatory figures,—rather than the results of steady supraliminal effort, such as the power of logical analysis. In the first place, this faculty, in spite of its obvious connection with general mathematical grasp and insight, is found almost at random,—among non-mathematical and even quite stupid persons, as well as among

<sup>1</sup> Professor Scripture in the *American Journal of Psychology*, vol. iv., No. 1, April 1891; Professor Binet in the *Revue Philosophique*, 1895. Professor Binet's article deals largely with Jacques Inaudi, the most recent prodigy, who appears to differ from the rest in that his gift is audile rather than visual. His gift was first observed in childhood. His general intelligence is below the average. <sup>2</sup> Another recent prodigy, Diamanti, seems, on the other hand, to be in other ways quick-witted.

mathematicians of mark. In the second place, it shows itself mostly in early childhood, and tends to disappear in later life;—in this resembling visualising power in general, and the power of seeing hallucinatory figures in particular; which powers, as both Mr. Galton's inquiries and our own tend to show, are habitually stronger in childhood and youth than in later years. Again, it is noticeable that when the power disappears early in life it is apt to leave behind it no memory whatever of the processes involved. And even when, by long persistence in a reflective mind, the power has become, so to say, adopted into the supraliminal consciousness, there nevertheless may still be flashes of pure "inspiration," when the answer "comes into the mind" with absolutely no perception of intermediate steps.

309. I subjoin a table, compiled by the help of Dr. Scripture's collection, which will broadly illustrate the main points above mentioned. Some more detailed remarks may then follow.

TABLE OF PRINCIPAL ARITHMETICAL PRODIGES.

Name (alphabetically).	Age when gift was observed.	Duration of gift.	Intelligence.
Ampère . . . . .	4	?	eminent
Bidder . . . . .	10	through life	good
Buxton . . . . .	?	?	low
Colburn . . . . .	6	few years	average
Dase [or Dahse] . . . . .	boyhood	through life	very low
Fuller . . . . .	boyhood	?	low
Gauss . . . . .	3	?	eminent
Mangiamele . . . . .	10	few years	average?
Mondeux . . . . .	10	few years	low
Prolongeau . . . . .	6	few years	low
Safford . . . . .	6	few years	good
"Mr. Van R., of Utica" . . . . .	6	few years	average?
Whately . . . . .	3	few years	good

Now among these thirteen names we have two men of transcendent, and three of high ability. What accounts have they given us of their methods?

310. Of the gift of Gauss and Ampère we know nothing except a few striking anecdotes. After manifesting itself at an age when there is usually no continuous supraliminal mental effort worth speaking of, it appears to have been soon merged in the general blaze of their genius. With Bidder the gift persisted through life, but grew weaker as he grew older. His paper in Vol. XV. of the *Proceedings of the Institute of Civil Engineers*, while furnishing a number of practical hints to the calculator, indicates also a singular readiness of communication between different mental strata. "Whenever," he says (p. 255), "I feel called upon to make use of the stores of my mind, they seem to rise with the rapidity of light-

ning." And in Vol. CIII. of the same *Proceedings*, Mr. W. Pole, F.R.S., in describing how Mr. Bidder could determine mentally the logarithm of any number to 7 or 8 places, says (p. 252) : " He had an almost miraculous power of seeing, as it were, intuitively what factors would divide any large number, not a prime. Thus, if he were given the number 17,861, he would instantly remark it was  $337 \times 53$ . . . . He could not, he said, explain how he did this ; it seemed a natural instinct to him."

Mr. Bidder's case is well known ; but it may be of interest to quote here some passages from an autobiographical statement kindly furnished to me by Mr. Blyth, of Edinburgh, the well-known civil engineer, whose own gift, like that of the younger Mr. Bidder, though not such as to entitle him to rank as a " prodigy," yet marks him out distinctly from ordinary mankind.

(From *Proceedings* S.P.R., vol. viii. p. 352.)

12 BELGRAVE CRESCENT, EDINBURGH,  
*February 28th, 1892.*

I shall now endeavour, in response to your request, to give some account of my late brother's and my own faculty of arithmetical calculation mentally, and it may be interesting if I allude to influences even before birth which I have always felt may have had something to do with my brother's great power.

Benjamin Hall Blyth was born on July 6th, 1819. Our mother had a natural arithmetical gift—not to any very marked degree, but decidedly above the average, and especially so among females. Some months before Benjamin's birth the wonderful calculating boy, Bidder (then, I think, about 12 or 14 years of age), was exhibiting in Edinburgh, and made a private exhibition in my father's house. My mother was greatly astonished and interested, put various questions to Bidder, and some weeks later requested my father to invite him to another séance, which was done. Her interest increased on this second occasion, and the wonderful boy continued to occupy her mind frequently.

It is, I believe, admitted by physiologists, that anything greatly occupying a mother's mind certainly may, and frequently does, influence the character of her unborn child. At all events, my brother, whether from this or heredity, or both, very early manifested a marvellous power of mental calculation. When almost exactly six years of age Benjamin was walking with his father before breakfast, when he said, " Papa, at what hour was I born ? " He was told four A.M.

*Ben.*—" What o'clock is it at present ? "

*Ans.*—" Seven fifty A.M." [My father always took exercise before breakfast in summer.]

The child walked on a few hundred yards, then turned to his father and stated the number of seconds he had lived. My father noted down the figures, made the calculation when he got home, and told Ben he was 172,800 seconds wrong, to which he got a ready reply : " Oh, papa, you have left out two days for the leap-years—1820 and 1824," which was the case.

This latter fact of the extra day in leap-year is not known to many children of six, and if any one will try to teach an ordinary child of these years the multiplication table up to  $12 \times 12$  he will be better able to realise how extraordinary was this calculation for such an infant.

I am conscious of an intuitive recognition of the relation of figures. For

instance, in reading statements of figures in newspapers, which are very often egregiously wrong. it seems to come to me intuitively that something is wrong, and when that occurs I am usually right.

I have always felt that there were times when my power was much weaker than others. not only when tired, but, like a musician, when not in the mood. I have not the same confidence now at 66 years of age as when younger. That is to say, I like to check a calculation before stating it, though I can do nearly as difficult ones as at any time of my life, though not so rapidly.

As to there being any degree of connection between this arithmetical power and ambidexterity, there is none, I think, in my case. I do not possess the latter gift consciously, though I may perhaps be able to use the left hand better than the average of people, but I should not for a moment claim to be ambidextrous. . . . Left-handedness runs in our family on both sides, and so I say I may have some little ambidexterity without knowing it.

EDWARD L. I. BLYTH.

Mr. Blyth's interesting record contains other illustrations of several points above mentioned;—the early and instinctive appearance of the faculty; its gradual subjection to supraliminal guidance; yet the persistence of occasional "subliminal uprushes," which give the problem's answer without its intermediate steps.

Passing on to the two other men of high ability known to have possessed this gift, Professor Safford and Archbishop Whately, we are struck with the evanescence of the power after early youth,—or even before the end of childhood. I quote from Dr. Scripture Archbishop Whately's account of his powers:—

There was certainly something peculiar in my calculating faculty. It began to show itself at between five and six, and lasted about three years. . . . I soon got to do the most difficult sums, always in my head, for I knew nothing of figures beyond numeration. I did these sums much quicker than any one could upon paper, and I never remember committing the smallest error. *When I went to school, at which time the passion wore off, I was a perfect dunce at ciphering, and have continued so ever since.*

Still more remarkable, perhaps, was Professor Safford's loss of power. Professor Safford's whole bent was mathematical; his boyish gift of calculation raised him into notice; and he is now a Professor of Astronomy. He had therefore every motive and every opportunity to retain the gift, if thought and practice could have retained it. But whereas at ten years old he worked correctly in his head, in one minute, a multiplication sum whose answer consisted of 36 figures, he is now, I believe, neither more nor less capable of such calculation than his neighbours.

Similar was the fate of a personage who never rises above initials, and of whose general capacity we know nothing.

"Mr. Van R., of Utica," says Dr. Scripture on the authority of Gall, "at the age of six years distinguished himself by a singular faculty for calculating in his head. At eight he entirely lost this faculty, and after that time he could calculate neither better nor faster than any other person.

*He did not retain the slightest idea of the manner in which he performed his calculations in childhood."*

Turning now to the stupid or uneducated prodigies, Dase alone seems to have retained his power through life. Colburn and Mondeux, and apparently Prolongeau and Mangiamele, lost their gift after childhood.

A few hints as to processes have been gleaned from this group;—the most interesting point being that Colburn was for some years unable, but afterwards to some extent able, to explain his own processes. "His friends tried to elicit a disclosure of the methods by which he performed his calculations, but for nearly three years he was unable to satisfy their inquiries. He positively declared that he did not know how the answers came into his mind."<sup>1</sup> Later on he did give an account of his artifices, which, however, showed no great ingenuity.

But on the whole the ignorant prodigies seldom appear to have been conscious of any continuous logical process, while in some cases the separation of the supraliminal and subliminal trains of thought must have been very complete. "Buxton would talk freely whilst doing his questions, that being no molestation or hindrance to him."<sup>2</sup> Fixity and clearness of inward visualisation seems to have been the leading necessity in all these achievements; and it apparently mattered little whether the mental blackboard (so to say) on which the steps of the calculation were recorded were or were not visible to the mind's eye of the supraliminal self.

I have been speaking only of visualisation; but it would be interesting if we could discover how much actual mathematical insight or inventiveness can be subliminally exercised. Here, however, our materials are very imperfect. From Gauss and Ampère we have, so far as I know, no record. At the other end of the scale, we know that Dase (perhaps the most successful of all these prodigies) was singularly devoid of mathematical grasp. "On one occasion Petersen tried in vain for six weeks to get the first elements of mathematics into his head." "He could not be made to have the least idea of a proposition in Euclid. Of any language but his own he could never master a word." Yet Dase received a grant from the Academy of Sciences at Hamburg, on the recommendation of Gauss, for mathematical work; and actually in twelve years made tables of factors and prime numbers for the seventh and nearly the whole of the eighth million,—a task which probably few men could have accomplished, without mechanical aid, in an ordinary lifetime. He may thus be ranked as the only man who has ever done valuable service to Mathematics without being able to cross the Ass's Bridge.

On the other hand, in the case of Mangiamele, there may have been real ingenuity subliminally at work. Our account of this prodigy is authentic, but tantalising from its brevity.

<sup>1</sup> Scripture, *op. cit.*, p. 50.

<sup>2</sup> Scripture, *op. cit.*, p. 54.

In the year 1837 Vito Mangiamele, who gave his age as 10 years and 4 months, presented himself before Arago in Paris. He was the son of a shepherd of Sicily, who was not able to give his son any instruction. By chance it was discovered that by methods peculiar to himself he resolved problems that seemed at the first view to require extended mathematical knowledge. In the presence of the Academy Arago proposed the following questions: "What is the cubic root of 3,796,416?" In the space of about half a minute the child responded 156, which is correct. "What satisfies the condition that its cube plus five times its square is equal to 42 times itself increased by 40?" Everybody understands that this is a demand for the root of the equation  $x^3 + 5x^2 - 42x - 40 = 0$ . In less than a minute Vito responded that 5 satisfied the condition; which is correct. The third question related to the solution of the equation  $x^5 - 4x - 1679 = 0$ . This time the child remained four to five minutes without answering; finally he demanded with some hesitation if 3 would not be the solution desired. The secretary having informed him that he was wrong, Vito, a few moments afterwards, gave the number 7 as the true solution. Having finally been requested to extract the 10th root of 282,475,249 Vito found in a short time that the root is 7.

At a later date a committee, composed of Arago, Cauchy, and others, complains that "the masters of Mangiamele have always kept secret the methods of calculation which he made use of."<sup>1</sup>

There is another point on which something might have been learnt from the study of so marked a group of automatists—utilisers of subliminal capacity—as these "prodigies" form. Their bodily characteristics might have been examined with a view to tracing such physical concomitants as may go with this facility of communication between psychical strata. We have, however, few data available for this purpose. Colburn inherited supernumerary digits, and Mondeux is reported to have been hysterical. On the other hand the "prodigies" of whose lives after childhood anything is known seem to have been free from nervous taint. No one, for instance, could well be more remote from hysteria than the elder Bidder;—or than his son, the late Mr. Bidder, Q.C., or than Mr. Blyth of Edinburgh, perhaps the best living English representative of what we may call the calculating diathesis.

It is plain, then, that no support is given by what we know of this group to the theory which regards subliminal mentation as necessarily a sign of some morbid dissociation of psychical elements. Is there, on the other hand, anything to confirm a suggestion which will occur in some similar cases, namely, that,—inasmuch as the addition of subliminal to supraliminal mentation may often be a completion and integration rather than a fractionation or disintegration of the total individuality,—we are likely sometimes to find traces of a more than common activity of the *right* or less used cerebral hemisphere? Finding no mention of ambidexterity in the meagre notices which have come down to us of the greater "prodigies," I begged Mr. Blyth and the late

<sup>1</sup> Scripture, *op. cit.*, p. 17.

Mr. Bidder, Q.C., to tell me whether their left hands possessed more than usual power. Mr. Blyth's reply has been already given above; I now quote Mr. Bidder's.

(From *Proceedings S.P.R.*, vol. viii. p. 356.)

RAVENSBURY PARK,

September 11th, 1891.

As to ambidexterity. Of course I am ignorant of the train of thought that led you to ask the question; but oddly enough I am a very good example of it. I am not aware that my father was ambidextrous; nor are any of my children, so far as I know. For myself, in all sports,—bowling, throwing, fishing, tennis, racquets, &c.,—I almost invariably use the left hand. I *cannot* throw to any purpose with the right. In cricket, however, I bat with the right hand. In shaving, I shave one half of the face with the left hand and the other with the right, in each case taking the part which shaves *forwards*, so as to have no *backward* shaving. In writing I write with the right hand, being so taught; but some years ago I discovered that if I let my left hand move unconstrainedly and without conscious thought as to how it should form the letters, I could write with equal fluency, though not so well-formed letters. But the direction of the writing is reversed; so that it is requisite either to look through the paper or view it in a looking-glass to read the writing. My left hand and nerve system seems to have learnt by sympathy what the right had acquired by education and practice.

Further, I found that taking two pencils one in each hand I could write simultaneously with both hands,—the two writings proceeding in opposite directions. I have occasionally found since that other people could to some extent do the same. I repeatedly tried very hard to write one word with one hand and another with the other;—but it won't do; the result is always a nondescript production of parts of both words,—something like the nonsense words in *Alice in Wonderland*. I enclose a specimen which will show the simultaneous writing.

It thus appears that in the only two cases in which I have been able to make inquiry there is somewhat more of dextro-cerebral capacity than in the mass of mankind.

**311.** We may now pass on to review some further instances of subliminal co-operation with conscious thought;—first looking about us for any cases comparable in *definiteness* with the preceding; and then extending our view over the wider and vaguer realm of creative and artistic work.

Before we proceed to the highly-specialised senses of hearing and sight, let us see whether we can find traces of subliminal intensification of those perceptions of a less specialised kind which underlie our more elaborate modes of cognising the world around us. The sense of the *efflux of time*, and the sense of *weight*, or of muscular resistance, are amongst the profoundest elements in our organic being. And the sense of time is indicated in several ways as a largely subliminal faculty.

There is much evidence to show that it is often more exact in men sleeping than in men awake, and in men hypnotised than in men sleeping. The records of spontaneous somnambulism are full of predictions made by the subject as to his own case, and accomplished, presumably by self-suggestion, but without help from clocks, at the precise minute foretold. Or this hidden knowledge may take shape in the imagery of dream, as in a case published by Professor Royce, of Harvard,<sup>1</sup> where his correspondent describes "a dream in which I saw an enormous flaming clock-dial with the hands standing at 2.20. Awaking immediately, I struck a match, and upon looking at my watch found it was a few seconds past 2.20."

I should, however, have been puzzled to produce any clear example of the subliminal time-sense as manifesting itself in a sane and waking person, had not a Mr. Higton sent to me some years ago the following record of personal experiences on which he desired my opinion. I made his acquaintance, and found him a sensible, serious witness; but I did not then perceive the full significance of his communication, and I have, unfortunately, lost sight of him.

(From *Proceedings S.P.R.*, vol. viii. p. 337.)

Mr. W. Higton, 27 St. Leonard Street, Pimlico, S.W., sends me, September 1889, the following experiences—abbreviated from a long paper which I have returned to him.

1. "It is now some three years since the exact time of day presented itself to my mind independently of any internal knowledge or of any external physical appearances" (as of clock, &c.).

Mr. Higton had no idea of the exact time, when "within a few yards of Tattersall's there instantaneously appeared before me the face of a clock of an immense size. Every figure was perfectly visible; and the huge black hands distinctly indicated 11.25; while at the same moment or, correctly speaking, a fraction of a second later, I felt convinced and absolutely certain that the time indicated on the dial was the right time" (as in fact it was by his watch). "The phenomenon has recurred during the past three years at least five and, I think, six times; the first three occurring at intervals of about three months, and the last two or three being divided by a considerably longer interval."

2. On another occasion Mr. Higton was walking through a field as to which a legend ran that a young lady was murdered there, while she held a sprig of thyme, and that any one passing through the field and not thinking of the murder would smell thyme. Mr. Higton paid no credit to this legend;—often walked through the field, but thought about the murder. "However, I did walk through the field one gloomy November afternoon, absorbed so deeply in some new practical scheme that I did not think about the murder, and most certainly should not have thought about it if the strongest conceivable smell of thyme that ever rose to human nostrils had not risen to mine. The odour of it lasted at least a quarter

<sup>1</sup> *Proceedings of American S.P.R.*, vol. i. No. 4, p. 360.

of a minute, until my concentrated thoughts were disorganised, and made to dwell on the magical subject."

3. "When I was at home assisting my father in his business it used to be my work to weigh the hides which were taken from the beasts we killed, preparatory to sending them to the dealer; and it was my custom before placing them in the scale to see how near the weight I would guess them to be. By this means I became tolerably expert in estimating their weight, invariably being not more than three or four pounds out. Now on several occasions before I guessed, or even thought of guessing, a certain weight came into my mind which (as in the case of the time indicated on the dial) I was inwardly assured was correct. I remember one case distinctly, in which the hide weighed  $87\frac{3}{4}$  lb., which were the exact figures which occurred to me prior to weighing, and independently of any computation whatever. Indeed, on one occasion, the fourth, I think, I ventured to ticket the hide, without weighing it, in accordance with the figures which came into my mind; and on the following Tuesday exactly the number of pounds named on the ticket were paid for at the market to which the hides were delivered. As you will easily believe, I did not tell my father I had not weighed the hide on the ground that I knew the weight without doing so!"

Setting aside for the moment the hallucination of the sense of smell, I would point out that we have here precisely such uprushes of subliminal faculty, concerned with the deep organic sensations of the efflux of time and of muscular resistance, as theory had led us to expect. We need not postulate any direct or supernormal knowledge,—but merely a subliminal calculation, such as we shall see in the case of "arithmetical prodigies," expressing itself supraliminally, sometimes in a phantasmal picture, sometimes as a mere "conviction," without sensory clothing. And I would interpret in much the same way the story of the smell of thyme in the haunted field. We may suppose, I think, that although Mr. Higton was not "consciously" thinking of the local legend, his subliminal self remembered it, and produced the appropriate hallucination of smell in the same way in which it produced the picture of the clock-face, as indicating that it knew the precise hour. Thus we have, I think, a reasonable explanation of what seems at first sight an extravagant ghost story;—an explanation which is the more probable inasmuch as it is deduced from our own analysis of Mr. Higton's evidence, and does not seem to have occurred to himself.

312. Passing on here to subliminal products of *visual* type, I am glad to be able to quote the following passage, which seems to me to give in germ the very theory for which I am now contending on the authority of one of the most lucid thinkers of the last generation.

The passage occurs in an article by Sir John Herschel on "Sensorial Vision," in his *Familiar Lectures on Scientific Subjects*, 1816. Sir John describes some experiences of his own, "which consist in the

involuntary production of visual impressions, into which geometrical regularity of form enters as the leading character, and that, under circumstances which altogether preclude any explanation drawn from a possible regularity of structure in the retina of the optic nerve."<sup>1</sup> Twice these patterns appeared in waking daylight hours,—with no illness or discomfort at the time or afterwards. More frequently they appeared in darkness; but still while Sir John was fully awake. They appeared also twice when he was placed under chloroform; “and I should observe that I never lost my consciousness of being awake and in full possession of my mind, though quite insensible to what was going on. . . . Now the question at once presents itself—What *are* these Geometrical Spectres? and how, and in what department of the bodily or mental economy do they originate? They are evidently not dreams. The mind is not dormant, but active and conscious of the direction of its thoughts; while these things obtrude themselves on notice, and by calling attention to them, *direct* the train of thought into a channel it would not have taken of itself. . . . If it be true that the conception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a *thought*, an intelligence, working within our own organisation distinct from that of our own personality.” And Sir John further suggests that these complex figures, entering the mind in this apparently arbitrary fashion, throw light upon “the suggestive principle” to which “we must look for much that is determinant and decisive of our volition when carried into action.” “It strikes me as not by any means devoid of interest to contemplate cases where, in a matter so entirely abstract, so completely devoid of any moral or emotional bearing, as the production of a geometrical figure, we, as it were, seize upon that principle in the very act, and in the performance of its office.”

From my point of view, of course, I can but admire the acumen which enabled this great thinker to pierce to the root of the matter by the aid of so few observations. He does not seem to have perceived the connection between these “schematic phantasms,” to borrow a phrase from Professor Ladd,<sup>2</sup> and the hallucinatory figures of men or animals seen in health or in disease. But even from his scanty data his inference seems to me irresistible;—“we have evidence of a *thought*, an intelligence, working within our own organisation, distinct from that of our own personality.” I shall venture to claim him as the first originator of the theory to which the far fuller evidence now accessible had independently led myself.

<sup>1</sup> On this point see Professor James's *Principles of Psychology*, vol. ii. p. 84, note. Goethe's well-known phantasmal flower was clearly no mere representation of retinal structure. A near analogy to these patterns lies in the so-called “spirit-drawings,” or automatic arabesques, discussed elsewhere in this chapter (see Section 324).

<sup>2</sup> See Professor Ladd's paper on this subject in *Mind*, April 1892.

313. Cases observed as definitely as those just quoted are few in number; and I must pass on into a much trodden—even a confusedly trampled—field;—the records, namely, left by eminent men as to the element of subconscious mentation, which was involved in their best work. Most of these stories have been again and again repeated;—and they have been collected on a large scale in a celebrated work,—to me especially distasteful, as containing what seems to me the loose and extravagant parody of important truth. It is not my business here to criticise Dr. Von Hartmann's *Philosophy of the Unconscious* in detail; but I prefer to direct my readers' attention to a much more modest volume, in which a young physician has put together the results of a direct inquiry addressed to some Frenchmen of distinction as to their methods especially of imaginative work.<sup>1</sup> I quote a few of the replies addressed to him, beginning with some words from M. Sully Prudhomme,—at once psychologist and poet,—who is here speaking of the subconscious clarification of a chain of abstract reasoning. "I have sometimes suddenly understood a geometrical demonstration made to me a year previously without having in any way directed thereto my attention or will. It seemed that the mere spontaneous ripening of the conceptions which the lectures had implanted in my brain had brought about within me this novel grasp of the proof."

With this we may compare a statement of Arago's—"Instead of obstinately endeavouring to understand a proposition at once, I would admit its truth provisionally;—and next day I would be astonished at understanding thoroughly that which seemed all dark before."

Condillac similarly speaks of finding an incomplete piece of work finished next day in his head.

Somewhat similarly, though in another field, M. Retté, a poet, tells Dr. Chabaneix that he falls asleep in the middle of an unfinished stanza, and when thinking of it again in the morning finds it completed. And M. Vincent d'Indy, a musical composer, says that he often has on waking a fugitive glimpse of a musical effect which (like the memory of a dream) needs a strong immediate concentration of mind to keep it from vanishing.

De Musset writes, "On ne travaille pas, on écoute, c'est comme un inconnu que vous parle à l'oreille."

Lamartine says, "Ce n'est pas moi qui pense; ce sont mes idées qui pensent pour moi."

Rémy de Gourmont: "My conceptions rise into the field of consciousness like a flash of lightning or like the flight of a bird."

M. S. writes: "In writing these dramas I seemed to be a spectator at the play; I gazed at what was passing on the scene in an eager,

<sup>1</sup> "Le Subconscient chez les Artistes, les Savants, et les Ecrivains," par le Dr. Paul Chabaneix, Paris, 1897.

wondering expectation of what was to follow. And yet I felt that all this came from the depth of my own being."

Saint-Saens had only to listen, as Socrates to his Dæmon; and M. Ribot, summing up a number of similar cases, says: "It is the unconscious which produces what is vulgarly called inspiration. This condition is a positive fact, accompanied with physical and psychological characteristics peculiar to itself. Above all, it is impersonal and involuntary, it acts like an instinct, when and how it chooses; it may be wooed, but cannot be compelled. Neither reflection nor will can supply its place in original creation. . . . The bizarre habits of artists when composing tend to create a special physiological condition,—to augment the cerebral circulation in order to provoke or to maintain the unconscious activity."

In what precise way the cerebral circulation is altered we can hardly at present hope to know. Meantime a few psychological remarks fall more easily within our reach.

314. In the first place, we note that a very brief and shallow submergence beneath the conscious level is enough to infuse fresh vigour into supraliminal trains of thought. Ideas left to mature unnoticed for a few days, or for a single night, seem to pass but a very little way beneath the threshold. They resemble pebbles which the earthworm sucks into its burrow and re-ejects upon the lawn, rather than an uprushing lava-stream from caves of hidden fire. They represent, one may say, the first stage of a process which, although often inconspicuous, is not likely to be discontinuous,—the sustenance, namely, of the supraliminal life by impulse or guidance from below.

In the second place, we see in some of these cases of deep and fruitful *abstraction* a slight approach to duplication of personality. John Stuart Mill, intent on his *Principles of Logic*, as he threaded the crowds of Leadenhall Street, recalls certain morbid cases of hysterical *distraction*;—only that with Mill the process was an integrative one and not a dissolutive one—a gain and not a loss of power over the organism.

And thirdly, in some of these instances we see the man of genius achieving spontaneously, and unawares, much the same result as that which is achieved for the hypnotic subject by deliberate artifice. For he is in fact co-ordinating the waking and the sleeping phases of his existence. He is carrying into sleep the knowledge and the purpose of waking hours;—and he is carrying back into waking hours again the benefit of those profound assimilations which are the privilege of sleep. Hypnotic suggestion aims at co-operations of just this kind between the waking state in which the suggestion, say, of some functional change, is planned and the sleeping state in which that change is carried out,—with benefit persisting anew into waking life. The hypnotic trance, which is a *developed* sleep, thus accomplishes for the ordinary man what ordinary sleep accomplishes for the man of genius.

The coming chapters on Sleep and Hypnotism will illustrate this point more fully. But I may here anticipate my discussion of *dreams* by quoting one instance where dreams, self-suggested by waking will, formed, as one may say, an integral element in distinguished genius.

The late Robert Louis Stevenson, being in many ways a typical man of genius, was in no way more markedly gifted with that integrating faculty—that increased power over all strata of the personality—which I have ascribed to genius, than in his relation to his dreams (see “A Chapter on Dreams” in his volume *Across the Plains*). Seldom has the essential analogy between dreams and inspiration been exhibited in such a striking way. His dreams had always (he tells us) been of great vividness, and often of markedly *recurrent* type. But the point of interest is that, when he began to write stories for publication, the “little people who managed man’s internal theatre” understood the change as well as he.

When he lay down to prepare himself for sleep, he no longer sought amusement, but printable and profitable tales; and after he had dozed off in his box-seat, his little people continued their evolutions with the same mercantile designs. . . . For the most part, whether awake or asleep, he is simply occupied—he or his little people—in consciously making stories for the market. . . .

The more I think of it, the more I am moved to press upon the world my question: “Who are the Little People?” They are near connections of the dreamer’s, beyond doubt; they share in his financial worries and have an eye to the bank-book; they share plainly in his training; . . . they have plainly learned like him to build the scheme of a considerate story and to arrange emotion in progressive order; only I think they have more talent; and one thing is beyond doubt,—they can tell him a story piece by piece, like a serial, and keep him all the while in ignorance of where they aim.

That part [of my work] which is done while I am sleeping is the Brownies’ part beyond contention; but that which is done when I am up and about is by no means necessarily mine, since all goes to show the Brownies have a hand in it even then.

Slight and imperfect as the above statistics and observations admittedly are, they seem to me to point in a more useful direction than do some of the facts collected by that modern group of anthropologists who hold that genius is in itself a kind of nervous malady, a disturbance of mental balance, akin to criminality or even to madness. I must here pause and briefly consider the evidence advanced in support of a thesis almost directly contradictory of my own.

315. Professor Lombroso especially, in his popular if somewhat superficial book on the Man of Genius, has gathered together many anecdotes of the follies and frailties of eminent men. Striking, however, though his collection is, there are many reasons for caution in drawing from it the deductions which he suggests. In the first place (and this the author himself to a great extent admits) the distinguished men with whom he

deals do not and cannot form any true psychological class. They are merely a somewhat random selection from a much larger number of persons whose acts or writings have made them well known in the ancient or in the modern world. Many of them succeeded by means of qualities as remote as possible from those elsewhere in the book assumed as characteristic of genius; rose in their professions, for instance, by mere hard work and worldly wisdom, or were brought into prominence by political accidents. Were any charge of degeneracy or "nervosity" made out against all these eminent men as a body, it would merely seem to prove the paradox that degeneracy makes for success. But in truth many of the cases alleged admit of a much simpler explanation. There are in most of us some traits of human nature which we are not very anxious to reveal. If the great world looks at us too closely these traits tend to come out. The case is the same with those who are born great as with those who achieve greatness. Lombroso's *chronique scandaleuse* of poets and painters might be well matched by the *chronique scandaleuse* of princes and peers. The *Mémoires de St. Simon*, for instance, would amply suffice to prove the thesis that a trace of the blood royal—or even a place at court—in itself implied a neurotic heredity. But it is scarcely worth while to go to history for what any *valet de chambre* will maintain of any hero. What you have to prove is rather that the average man is any less degenerate than his betters. And this is not easy; for we must reckon in our account abnormalities of defect as well as of exaggeration; bluntness and opacities must be set against irritabilities and illusions; and hardly a good easy man among us but might be analysed into half neuropath and half Philistine, if it would serve a theory.

316. Yet while thus demurring at many points both to Professor Lombroso's statistics themselves and to the conclusions based upon them, I recognise that there are underlying facts of great importance which give to his view such plausibility as it possesses. It is certainly not true, as I hold, either that the human race in general is nervously degenerating, or that nervous degeneration tends to a maximum in its most eminent members. But it can be plausibly maintained that the proportion of nervous to other disorders tends to increase. And it is certain that not nervous degeneration but nervous change or development is now proceeding among civilised peoples more rapidly than ever before, and that this self-adaptation to wider environments must inevitably be accompanied in the more marked cases by something of nervous instability. And it is true also that from one point of view these changes might form matter for regret; and that in order to discern what I take to be their true meaning we have to regard the problem of human evolution from a somewhat unfamiliar standpoint.

The thesis which I have called plausible only,—the increased modern importance of nervous in comparison with other disorders—is quite untrustworthy unless in the first place we remember that such increase is

probably relative only, other types of disease having positively declined, as their common causes—hunger, filth, and exposure—have become rarer among civilised men. Moreover, our standard of health and sanity becomes constantly higher. Savages and rude populations probably suffer from nervous instabilities as often as we, but they notice it less intelligently, and care less about it. The second proposition, that nervous development is now proceeding more rapidly than ever before, is I think proved by the great general advance in all achievements needing rapid and precise nervous adjustment. The perpetual “record-breaking” in athletics, which we take in this age as a matter of course, is far more of a nervous than of a muscular affair, and the standard of modern capacity for every kind of work of brain and hand (I do not say the standard of industrial probity, or of imaginative elevation), rises as steadily as the standard of the machinery with which we supplement our bodily powers.

317. I pass on to the second point mentioned just above. The nervous system itself is probably tending in each generation to become more complex and more delicately ramified. As is usual when any part of an organism is undergoing rapid evolutive changes, this nervous progress is accompanied with some instability. Those individuals in whom the hereditary or the acquired change is the most rapid are likely also to suffer most from this *perturbation which masks evolution*—this occasional appearance of what may be termed “nervous sports” of a useless or even injurious type. Such are the fancies and fanaticisms, the bizarre likes and dislikes, the excessive or aberrant sensibilities, which have been observed in some of the eminent men whom Lombroso discusses. Their truest analogue, as we shall presently see more fully, lies in the oddities or morbidities of sentiment or sensation which so often accompany the development of the human organism into its full potencies, or precede the crowning effort by which a fresh organism is introduced into the world.

Such at least is my view; but the full acceptance of this view must depend upon some very remote and very speculative considerations bearing upon the nature and purport of the whole existence and evolution of man. Yet however remote and speculative the thesis which I defend may be, it is not one whit remoter or more speculative than the view which, *faut de mieux*, is often tacitly assumed by scientific writers. My supposed opponent and I are like two children who have looked through a keyhole at the first few moves in a game of chess,—of whose rules we are entirely ignorant. My companion urges that since we have only seen *pawns* moved, it is probable that the game is played with the pawns alone; and that the major pieces seen confusedly behind the pawns are only a kind of fringe or ornament of the board. I reply that those pieces stand on the board like the pawns; and that since they are larger and more varied than the pawns, it is probable that they are meant to play some even more important rôle in the game as it develops. We agree that we must wait and see whether the pieces are moved; and I now

maintain that I have seen a piece moved, although my companion has not noticed it.

The chessboard in this parable is the Cosmos; the pawns are those human faculties which make for the preservation and development on this planet of the individual and the race; the pieces are faculties which may either be the mere by-products of terrene evolution, or on the other hand may form an essential part of the faculty with which the human germ or the human spirit is originally equipped, for the purpose of self-development in a cosmical, as opposed to a merely planetary, environment.

**318.** I know not where to find what I may call the planetary scheme of man's evolution set forth at length. Perhaps one of its supporters might argue somewhat as follows: "The basis from which we start must be the existence of the material universe. This universe has certain laws, presumably antecedent to living matter, and to which living matter, however it may have come to exist in the universe, must inevitably conform. Living creatures, if life is to persist, must eat and must propagate; and the germ from which they sprang must have involved the faculties necessary for thus persisting. That germ developed along various lines into various animals; and the higher animals prove their superiority by out-living and dominating the lower. The main set and tendency of man's faculties points to a more and more complete dominion over the material world. But the way in which faculties develop is largely by the occurrence of sports,—of unpredictable varieties. Some of these, although they may not tend to increase man's power over the material world, tend to his pleasure in other ways, and are fostered by him. And, apart from actual sports, the brain is such a complex affair, and the inter-connections of faculty are so subtle, that the mere development of those useful faculties which lie in the direct track of evolution tends also to the formation of *by-products*,—instincts, appetites, and powers, which tend to persist and grow, and which gradually come to fill a large part of human consciousness. Religion, Art, spiritual love, &c., are such by-products; their existence proves that the brain is a complex thing; but it does *not* prove that any spiritual world exists which can satisfy their cravings."

These arguments of course receive many answers from theological and philosophical standpoints. It is urged in various ways that the qualities here described as by-products are at once too fundamental and too elevated to be thus regarded as the mere incidental concomitants of faculties of far lower range.

Arguments of this type, however, for the most part ignore altogether the evolutionary scheme put forward on the other side, and rest upon considerations which in this work I am myself precluded from urging. I must now try to show that the evolutionary scheme itself, when more closely considered, points to a wider than planetary scope.

**319.** The weak point in the materialistic synthesis, briefly given above, is of course the superficial way in which it is forced to treat the appearance

of *life* on the planet. In our absolute ignorance of the source from whence life came, we have no ground for assuming that it was a purely planetary product, or that its unknown potentialities are concerned with purely planetary ends. It would be as rash for the biologist to assume that life on earth can only point to generations of further life on earth as it would have been for some cosmic geologist to assume—before the appearance of life on earth—that geological forces must needs constitute all the activity which could take place on this planet.

Since the germ of life appeared on earth, its history has been a history not only of gradual *self-adaptation* to a known environment, but of gradual *discovery* of an environment, always there, but unknown. What we call its primitive simple irritability was in fact a dim panæsthesia; a potential faculty, as yet unconscious of all the stimuli to which it had not yet learnt to respond. As these powers of sensation and of response have developed, they have gradually revealed to the living germ environments of which at first it could have no conception.

It is probable, to begin with, that the only environment which the vast majority of our ancestors knew was simply hot water. For the greater part of the time during which life has existed on earth it would have been thought chimerical to suggest that we could live in anything else. It was a great day for us when an ancestor crawled up out of the slowly-cooling sea;—or say rather when a previously unsuspected capacity for directly breathing air gradually revealed the fact that we had for long been breathing air in the water;—and that we were living in the midst of a vastly extended environment,—the atmosphere of the earth. It was a great day again when another ancestor felt on his pigment-spot the solar ray;—or say rather when a previously unsuspected capacity for perceiving light revealed the fact that we had for long been acted upon by light as well as by heat; and that we were living in the midst of a vastly extended environment,—namely, the illumined Universe that stretches to the Milky Way. It was a great day when the first skate (if skate he were) felt an unknown virtue go out from him towards some worm or mudfish;—or say rather when a previously unsuspected capacity for electrical excitation demonstrated the fact that we had long been acted upon by electricity as well as by heat and by light; and that we were living in an inconceivable and limitless environment,—namely, an ether charged with infinite energy, overpassing and interpenetrating alike the last gulf of darkness and the extremest star. All this,—phrased perhaps in some other fashion,—all men admit as true. May we not then suppose that there are yet other environments, other interpretations, which a further awakening of faculty still subliminal is yet fated by its own nascent response to discover? Will it be alien to the past history of evolution if I add: It was a great day when the first thought or feeling flashed into some mind of beast or man from a mind distant from his own?—when a previously unsuspected capacity of telepathic percipience revealed the fact

that we had long been acted upon by telepathic as well as by sensory stimuli; and that we were living in an inconceivable and limitless environment,—a thought-world or spiritual universe charged with infinite life, and interpenetrating and overpassing all human spirits,—up to what some have called World-Soul, and some God?

This, as I conceive, is the scheme of Evolution, so far as we can as yet guess it. This is the progress of the game of chess, from the play of pawns to the play of pieces; and in telepathy, as I take it, we have seen a piece already moved.

320. It is not, however, with the more advanced moves in this game that I am at present concerned. I am dealing not with supernormal sensitivities, but with genius,—defined as the co-operation of the submerged with the emergent self,—as the integration of subliminal with supraliminal faculty within the limits of the range of faculties which all men admit and know. Yet it seemed needful to look for a moment somewhat further, in order to show the true position of genius in the evolutionary scale, in which it forms by no means either an extreme term or an accidental deviation. For it will be easily understood that one of the corollaries from the conception of a constantly widening and deepening perception of an environment infinite in infinite ways, will be that the faculties which befit the material environment have absolutely no primacy, unless it be of the merely chronological kind, over those faculties which science has often called *by-products*, because they have no manifest tendency to aid their possessor in the struggle for existence in a material world. The higher gifts of genius—poetry, the plastic arts, music, philosophy, pure mathematics—all of these are precisely as much in the central stream of evolution—are perceptions of new truth and powers of new action just as decisively predestined for the race of man—as the aboriginal Australian's faculty for throwing a boomerang or for swarming up a tree for grubs. There is, then, about those loftier interests nothing exotic, nothing accidental; they are an intrinsic part of that ever-evolving response to our surroundings which forms not only the planetary but the cosmic history of all our race.

What inconsistencies, what absurdities, underlie that assumption that evolution means nothing more than the survival of animals fittest to conquer enemies and to overrun the earth. On that bare hypothesis the genus *homo* is impossible to explain. No one really attempts to explain him except on the tacit supposition that Nature somehow intended to evolve intelligence—somehow needed to evolve joy; was not satisfied with such an earth-over-runner as the rabbit, or such an invincible conqueror as the influenza microbe. But *how much* intelligence, *what* kind of joy Nature aimed at—is this to be left to be settled by the instinct of *l'homme sensuel moyen*? or ought we not rather to ask of the best specimens of our race what it is that they live for?—whether they labour for the meat that perisheth, or for Love and Wisdom? To more and more among mankind

the need of food is supplied with as little conscious effort as the need of air ; yet these are often the very men through whom evolution is going on most unmistakably—who are becoming the typical figures of the swiftly-changing race.

321. Once more. If this point of view be steadily maintained, we shall gain further light on some of those strangenesses and irregularities of genius which have led to its paradoxical juxtaposition with insanity as a divergence from the accepted human type. The distinctive characteristic of genius is the large infusion of the subliminal in its mental output ; and one characteristic of the subliminal in my view is that it is in closer relation than the supraliminal to the spiritual world, and is thus nearer to the primitive source and extra-terrene initiation of life. And earthly Life itself—embodied as it is in psycho-physically individualised forms—is, on the theory advanced in these pages, a product or characteristic of the etherial or metetherial and not of the gross material world. Thence in some unknown fashion it came ; there in some unknown fashion it subsists even throughout its earthly manifestation ; thither in some unknown fashion it must after earthly death return. If indeed the inspirations of genius spring from a source one step nearer to primitive reality than is that specialised consensus of faculties which natural selection has lifted above the threshold for the purposes of working-day existence, then surely we need not wonder if the mind and frame of man should not always suffice for smooth and complete amalgamation ; if some prefiguration of faculties adapted to a later stage of being should mar the symmetry of the life of earth. An often-quoted analogy has here a closer application than is often apprehended. The grub comes from the egg laid by a winged insect, and a winged insect it must itself become ; but meantime it must for the sake of its own nurture and preservation acquire certain larval characters—characters sometimes so complex that the observer may be excused for mistaking that larva for a perfect insect destined for no further change save death. Such larval characters, acquired to meet the risks of a temporary environment, I seem to see in man's earthly strength and glory. I see the human analogues of the poisonous tufts which choke the captor—the attitudes of mimicry which suggest an absent sting—the “ death's head ” coloration which disconcerts a stronger foe.

But meantime the adaptation to aerial life is going on ; something of the imago or perfect insect is preformed within the grub ; and in some species, even before they sink into their transitional slumber, the rudiments of wings still helpless protrude awkwardly beneath the larval skin. Those who call Shelley, for instance, “ a beautiful but ineffectual angel beating his wings in the void,” may adopt, if they choose, this homelier but exacter parallel. Shelley's special gifts were no more by-products of Shelley's digestive system than the wings are by-products of the grub.

Or at any rate this new use of a well-worn simile may serve to suggest that for a long time yet it must be on the future as much as on the past,

on what is now in process of evolution as much as on what has already been evolved, that the attention of psychologists should be fixed. We are watching the emergence of unguessed potentialities from the primal germ. The mind is no walled plot which a diagram will figure; it is a landscape with lines which stretch out of view, and an ever-changing horizon.

322. And thus there may really be something at times *incommensurable* between the inspirations of genius and the results of conscious logical thought. Just as the calculating boy solves his problems by methods which differ from the methods of the trained mathematician, so in artistic matters also that "something of strangeness" which is in "all excellent beauty," may be the expression of a real difference between subliminal and supraliminal modes of perception. I cannot help thinking that such a difference is perceptible in subliminal relations to speech; that the subliminal self will sometimes surpass conscious effort, if it is treating speech as a branch of Art, in Poetry;—or else in some sense will fall short of conscious effort, when it is merely using words as an unavoidable medium to express ideas which common speech was hardly designed to convey.

Thus, on the one hand, when in presence of one of the great verbal achievements of the race—say the *Agamemnon* of Æschylus—it is hard to resist the obscure impression that some form of intelligence other than supraliminal reason or conscious selection has been at work. The result less resembles the perfection of rational choice among known data than the imperfect presentation of some scheme based on perceptions which we cannot entirely follow.

But, on the other hand, even though words may thus be used by genius with something of the mysterious remoteness of music itself, it seems to me that our subliminal mentation is less closely bound to the faculty of speech than is our supraliminal. There is a phrase in common use which involves perhaps more of psychological significance than has yet been brought out. Of all which we can call genius, or which we can ally with genius—of art, of love, of religious emotion—it is common to hear men say that they *transcend the scope of speech*.

Now, to many persons this seems a mere vague sentimental expression. They hold, perhaps, that language—in however inward and abbreviated a form—is the absolutely necessary instrument of all definite thinking. Or even if they do not insist upon this view *à priori*, they consider that just as at the opera, *ce qui ne vaut pas la peine d'être dit, on le chante*, so in a more general way the assertion that an idea is not expressible in words, can but mean that it in some way falls short of the standard implied in articulate speech.

From the point of view of this work no such presumption can be formed. On the contrary, the relation to language of the subliminal self is a question which obviously stands in need of special inquiry.

323. Let us consider the position of speech among human modes of

self-expression. The whole person of one human being is more or less expressive to others of his kind. In repose it tells of action and emotion in the past; in movement it shows action and emotion as now going forward. *Gesture*—the way in which the body is held—is even now used along with *speech* as the most general term for communication.

Now, if we are thus communicating by the movement of our muscles, we shall naturally seek out such groups of muscles as we can move the most rapidly and delicately. There are four such groups, namely: the muscles (1) of the eye and orbit; (2) of the mouth and throat; (3) of the fingers, and (4) of the toes.

Three of these groups we all of us use. With the muscles of the eye and orbit we express emotion; with the muscles of mouth and throat we express both emotion and definite ideas; with the fingers we write; and the experience moreover of such men as are born without fingers has shown us that the toes can be trained to nearly equal efficiency; as with certain handless copyists of pictures familiar for many years now in Continental galleries.

Now among many ways of self-expression which can be educed from these groups of muscles, taken singly or together, one great system has dominated the rest. Above all things men have needed definite *sound* to carry the message to a distance in space, and fixed *record* in order to preserve it in time. Spoken language has become an absolute necessity for any intellectual life much above the level of brutes; and written language—a symbolic and summarised *gesture*—has become an absolute necessity for anything which we can call civilisation. The constant use of throat and fingers for *verbalisation* has relegated to the background all other forms of gesture.

There is, however, no *à priori* ground for supposing that language will have the power to express all the thoughts and emotions of man. It may indeed be maintained that the inevitable course of its development tends to exhibit more and more clearly its inherent limitations. "Every language," it has been said, "begins as poetry and ends as algebra." To use the terms employed in this work, every language begins as a subliminal uprush and ends as a supraliminal artifice. Organic instincts impel to primitive ejaculation; unconscious laws of mind shape early grammar. But even in our own day—and we are still in the earth's infancy—this naïveté of language is fast disappearing. The needs of science and of commerce have become dominant. Science has deliberately created for herself an arbitrary system of signs;—either actual arrangements of letters and numerals, or technical vocabularies, constructed on elaborate plans. Commerce is endeavouring to reach the same algebraical pitch, with book-keeping, telegraphic codes, pidgin English, Volapuk and the like.

Of course, the development of language is not left entirely to the counting-house and the laboratory. In other directions a spiritualisation of human speech is being pushed on, and our vocabulary, based as it is on

concrete objects and direct sensations, is refined for the expression of philosophical thought. But this is as though one were to try to chip flint arrow-heads into razors; nor can we wonder if our supraliminal manipulation leaves us with an instrument less and less capable of expressing the growing complexity of our whole psychological being.

324. What then, we may ask, is the attitude and habit of the subliminal self likely to be with regard to language? Is it not probable that other forms of symbolism may retain a greater proportional importance among those submerged mental operations which have not been systematised for the convenience of communication with other men?

I think that an intelligent study of visual and motor automatism will afford us sufficient proof that symbolism, at any rate pictorial symbolism, becomes increasingly important as we get at the contents of those hidden strata. Telepathic messages, especially, which form, as we shall see, the special prerogative or characteristic of subliminal communication, seem to be conveyed by vague impression or by inward or externalised picture oftener than by articulate speech. And I may so far anticipate later discussion of *automatic writings* (whether self-inspired or telepathic), as to point out a curious linguistic quality which almost all such writings share. The "messages" of a number of automatists, taken at random, will be sure to resemble each other much more closely than do the supraliminal writings of the same persons. Quite apart from their general correspondence in *ideas*—which belongs to another branch of our subject—there is among the automatic writings of quite independent automatists a remarkable correspondence of literary style. There is a certain quality which reminds one of a *translation*, or of the compositions of a person writing in a language which he is not accustomed to talk. These characteristics appear at once in automatic script, even of the incoherent kind; they persist when there is no longer any dream-like incoherence; they are equally marked, even when, as often happens, the automatic script surpasses in intelligence, and even in its own kind of eloquence, the products of the waking or supraliminal mind.

And side by side and intercurrent with these written messages come those strange meaningless arabesques which have been baptized as "spirit-drawings"—though they rarely show any clear trace of the operation of an external intelligence. Instances of this form of automatism are described in a book called *Spirit Drawings: a Personal Narrative*, by W. M. Wilkinson, some account of which is given in Appendix 811 A (Vol. II.). These complex and fanciful compositions—often absolutely automatic—appear to me like a stammering or rudimentary symbolism; as though the subliminal intelligence were striving to express itself through a vehicle perhaps more congenial to its habits than articulate language.

325. Returning, then, from these illustrations drawn from actual *automatism* to our proper subject of *genius*,—that happy mixture of subliminal with supraliminal faculty—we may ask ourselves in what kind of subliminal

uprush this hidden habit of wider symbolism, of self-communion beyond the limits of speech, will be likely to manifest itself above the conscious threshold.

The obvious answer to this question lies in the one word Art. The inspiration of Art of all kinds consists in the invention of precisely such a wider symbolism as has been above adumbrated. I am not speaking, of course, of symbolism of a forced and mechanical kind—symbolism designed and elaborated as such—but rather of that pre-existent but hidden concordance between visible and invisible things, between matter and thought, between thought and emotion, which the plastic arts, and music, and poetry, do each in their own special field discover and manifest for human wisdom and joy.

In using these words, I must repeat, I am far from adopting the formulæ of any special school. The symbolism of which I speak implies nothing of mysticism. Nor indeed, in my view, can there be any real gulf or deep division between so-called realistic and idealistic schools. All that exists is continuous; nor can Art symbolise any one aspect of the universe without also implicitly symbolising aspects which lie beyond.

**326.** And thus in the Arts we have symbolism at every stage of transparency and obscurity; from symbolisms which merely summarise speech to symbolisms which transcend it. Sometimes, as with Music, it is worse than useless to press for too close an interpretation. Music marches, and will march for ever, through an ideal and unimaginable world. Her melody may be a mighty symbolism, but it is a symbolism to which man has lost the key. Poetry's material, on the other hand, is the very language which she would fain transcend. But her utterance must be subliminal and symbolic, if it is to be poetry indeed; it must rise (as has been already hinted) from a realm profounder than deliberate speech; it must come charged, as Tennyson has it, with that "charm in words, a charm no words can give."

This branch, indeed, of internal audition,—that which involves complexity rather than intensity of imagined sounds,—offers, so to say, the richest opportunities for subliminal manifestation,—the readiest vent-holes for the uprush of the hidden fire. The sounds that rise within our waking consciousness from a source beyond the will do not confine themselves to the mere shaping of scattered sentences,—the airy syllabbling of phrases that tend to nought. There is an inward consonance, an obscure concert, which forms the groundwork of Poetry, the fount of Song,—the cradle from whence those "sphere-born harmonious sisters, Voice and Verse," issue in preformed divinity into the common day. This is true not only for Song, strictly so termed, but also for Poetry unaccompanied by music; that is to say, for interrelations of rhythm and articulation taken apart from interrelations of pitch, definite time-intervals, or timbre. For the true poet—as Goethe has somewhere said—the melody of his coming poem floats as a self-created and impalpable entity within him, before

words have shaped themselves or thought itself is born. *Io mi son un,* said a greater even than Goethe,—

“Io mi son un, che quando  
Amore spira, noto, ed in quel modo  
Che detta dentro, vo significando.”

And here a reflection may be made which, while it clears up (as seems to me) an old confusion, will also well illustrate the latent capacities of the subliminal consciousness; its power to convey potent and intimate messages through mechanism of the slenderest kind. We know that as we advance from sounds non-human to human sounds, from sounds non-vocal to sounds which the human throat can produce, our conception of any given sound increasingly needs, to make it complete, a motor as well as an auditory representation within us. Our grasp, say, of the word *London* is imperfect if we cannot articulate the word with our mind's voice as well as hear it with our mind's ear.

In all definite inward audition there is, then, probably a motor element as well as a sensory. And I hold that one difference between imagined poetry and imagined music or song lies in the fact that imagined verbal rhythm may be almost wholly motor, while imagined tunes must be largely sensory as well. To those, then, who are perplexed at the fact that many poets have lacked musical ear it may be answered that the mental imagery of such poets may have been mainly motile;—may have consisted in a delicate imagination of such laryngeal movements as are concerned in the utterance of melodious speech. I believe that with careful self-observation many men “with an ear for verse” will recognise that the essential part of poetic excitation has lain in scarcely perceptible changes of tension in the muscles of the throat. The rhythmical modulations, indeed, have their birth beyond the will; but it is about that physical centre of imagined utterance that the emotional stress will gather and the inexplicable promptings throng; through that motor channel the reverberating tremors rise and fall;—and flood the flats of common consciousness as with the earthquake-wave of an unfathomed sea.

And there is yet another and even stranger form of inward audition. There exists among men a mighty complex of conceptions which lie apart from—some say beyond—articulate speech and reasoned thought. There is a march and uprising through ideal spaces which some hold as the only true ascent; there is an architecture which some count as alone abiding,—

“seeing it is built  
Of music, therefore never built at all,  
And, therefore, built for ever.”

Whether considered in regard to its development in the race, or to its activity in the individual, Music resembles not so much a product of terrene needs and of natural selection as a subliminal capacity attaining to

an accidental manifestation independently of the requirements or of the external stimuli of the supraliminal self. We know the difficulty of explaining its rise on any current theory of the evolution of human faculty. We know that it is like something discovered, not like something manufactured;—like wine found in a walled-up cellar, rather than like furniture made in the workshop above. And the subjective sensations of the musician himself accord with this view of the essentially subliminal character of the gift with which he deals. In no direction is “genius” or “inspiration” more essential to true success. It is not from careful poring over the mutual relations of musical notes that the masterpieces of melody have been born. They have come as they came to Mozart—whose often-quoted words I need not cite again—in an uprush of unsummoned audition, of unpremeditated and self-revealing joy. They have come, as to Browning’s Abt Vogler, with a sense of irrecoverable commingling of depths of soul and heights of heaven.<sup>1</sup> Translating the phrases of poetry into such terms as we here employ, we may say that we have reached a point where the subliminal uprush is felt by the supraliminal personality to be deeper, truer, more permanent than the products of voluntary thought.

Here, too, we must dwell for a moment upon another and higher kind of internal visualisation. I have spoken of the arithmetical prodigy as possessing a kind of internal blackboard, on which he inscribes with ease and permanence his imaginary memoranda. But blackboards are not the only surfaces on which inscriptions can be made. There are other men—prodigies of a different order—whose internal *tabula* is not of blackened wood, but of canvas or of marble; whose inscriptions are not rows of Arabic numerals, but living lines of colour, or curves of breathing stone. Even the most realistic art is something more than transcript and calculation; and for art’s higher imaginative achievements there must needs be moments of inward idealisation when visible beauty seems but the token and symbol of beauty unrevealed; when Praxiteles must “draw from his own heart the archetype of the Eros that he made”; when Tintoret must feel with Heraclitus that “whatsoever we see waking is but deadness, and whatsoever sleeping, is but dream.”

327. But when we reach this point we have begun (as I say) to transcend the special province to which, in Chapter I., I assigned the title of *genius*. I there pointed out that the influence of the subliminal on the supraliminal might conveniently be divided under three main heads. When

<sup>1</sup> More definite than most of the descriptions of this type in musical literature are the following words of Schumann (*Robert Schumann’s Early Letters*, p. 268): “The piano is getting too limited for me. It is most extraordinary how I write almost everything in canon, and then only detect the imitation afterwards,—and often find inversions, rhythms in contrary motion, &c.” And again, p. 271: “I do not realise all this while I am composing; it only comes to me afterwards; you who are at the top of the tree will understand what I mean.”

the subliminal mentation co-operates with and supplements the supraliminal, without changing the apparent phase of personality, we have *genius*. When subliminal operations change the apparent phase of personality from the state of waking in the direction of trance, we have *hypnotism*. When the subliminal mentation forces itself up through the supraliminal, without amalgamation, as in crystal-vision, automatic writing, &c., we have *sensory or motor automatism*. In accordance with this definition, the *content* of the inspirations of genius is supposed to be of the same general type as the content of ordinary thought. We have regarded genius as crystallising fluid ideas; or, if you will, as concentrating and throwing upwards in its clear fountain a maze of subterranean streams. But we have not regarded it as modifying, in such operation, the ordinary alert wakefulness of the thinker, nor as providing him with any fresh knowledge, obtainable by supernormal methods alone.

It is plain, however, that such distinctions as those which I have drawn between genius, trance, automatism, cannot possibly be rigid or absolute. They are distinctions made for convenience between different phases of what must really be a continuous process—namely, the influence of the Self below the threshold upon the Self above it. Between each of these definite phases all kinds of connections and intermediate stages must surely exist.

Connections between *trance* and *automatism*, indeed, are obvious enough. The difficulty has rather lain in their clear separation. Trance, when habitual, is pretty sure to lead to automatic speech or writing. Automatism, when prolonged, is similarly apt to induce a state of trance.

The links between *Genius* and these cognate states are of a less conspicuous kind. They do, however, exist in such variety as to confirm in marked fashion the analogies suggested above.

**328.** And first, as to the connection between genius and automatism, one may say that just as anger is a brief madness, so the flash of Genius is essentially a brief automatism.

Wordsworth's moments of inspiration, when, as he says,

"Some lovely image in the song rose up  
Full-formed, like Venus rising from the sea,"

were in effect moments of automatic utterance; albeit of utterance held fast in immediate co-operation with the simultaneous workings of the supraliminal self. Such a sudden poetic creation, like the calculating boy's announcement of the product of two numbers, resembles the sudden rush of planchette or pencil, in haste to scrawl some long-wished-for word.

Now extend this momentary automatism a little further. We come then to what is called the faculty of improvisation. How much is meant by this term? Is the extempore oration, "the unpremeditated lay," in truth a subliminal product? or have we to do merely with the rapid exercise of ordinary powers?

In the first place, it is clear that much of what is called improvisation is a matter of memory. The so-called secondary automatism which enables the pianist to play a known piece without conscious attention passes easily into improvisations which the player himself may genuinely accept as original; but which really consist of remembered fragments united by conventional links of connection. Thus also the orator, "thinking on his legs," trusts himself at first to the automatic repetition of a few stock phrases, but gradually finds that long periods flow unforeseen and unremembered from his tongue.

We thus get beyond the range of stereotyped synergies, of habituations of particular groups of nerve-centres to common action. There is some adaptability and invention; some new paths are traversed; adjustments are made for which no mere recurrence to old precedents will suffice.

The problem here resembles that well-known difficulty of explaining what goes on during the restoration or "substitution" of function after an injury to the brain. In that case, the brain-elements which remain uninjured slowly assume functions which they apparently never exercised before,—rearranging paths of cerebral communication in order to get the old efficiency out of the damaged and diminished brain-material. This recovery is not rapid like an extemporisation, but gradual, like a healing or re-growth, and it therefore does not suggest an intelligent control so much as a physiological process, like the re-budding on a certain preordained pattern of the severed claw of a crab. Of course this restoration of brain-functions is inexplicable, as all growth is at present inexplicable. We may call it indeed with some reason the highest process of human growth. So viewed, it forms a kind of middle term between ordinary growth of bone or muscle, always on a predetermined plan, and that sudden creation of new cerebral connections or pathways which is implied in an inspiration of genius. Such a juxtaposition need not weaken my claim that the inspirations of genius represent a co-operant stream of submerged mentation, fully as developed in its own way as the mentation of which we are conscious above the threshold. The nature and degree of subliminal faculty must of course be judged by its highest manifestations. And this analogy between the hidden operations of *genius* and of *growth* would rather support me in regarding organic growth also as controlled by something of intelligence or memory, which under fitting conditions—as in the hypnotic trance—may be induced to co-operate with the waking will.

329. The talent of improvisation, which suggested these analogies, will sometimes act much more persistently than in the case of the orator or the musician. There is reason to believe (both from internal style and from actual statements) that it plays a large part in imaginative literature even of the more commonplace kind. And in one instance at least the *improvising diathesis*, so to term it, has given birth to a mass of literature which formed for a generation one of the most potent emotional elements in European thought. One needs to know George Sand's life and writings

well before one can venture to discriminate in her self-revelations between the ingeniously false and the naïvely, transparently true. My own belief is that, except in certain cases where she had an urgent motive for falsehood in self-defence, she is almost as veracious an introspective psychologist as Wordsworth himself. Various passages from her life-history, one or two of which represent I believe actual fact, are corroborated, or at least not contradicted, by the statements of other persons familiar with her methods of working. If taken as accurate, they reveal an unusual vigour and fertility of literary outflow going on in an almost dream-like condition; a condition midway between the actual inventive dreams of R. L. Stevenson and the conscious labour of an ordinary man's composition. Or another parallel would be the day-dreaming habit; which, as is well known, has led in some morbid cases to a bewildering confusion between the actual and the imaginary life.

George Sand's career was not without moral faults; but they were the faults, not of a morbid, but of a prepotent organisation; and they belonged, moreover, almost wholly to her early life. Throughout long years of healthy maturity and age she formed a striking example of the combination of enormous imaginative productiveness with inward tranquillity and meditative calm. What George Sand felt in the act of composition was a continuous and effortless flow of ideas, sometimes with and sometimes without an apparent *externalisation* of the characters who spoke in her romances. Turning now to another author, as sane and almost as potent as George Sand herself, we find a phenomenon which would have suggested to us actual insanity if observed in a mind less robust and efficient. If the allusions to the apparent independence of Dickens's characters which are scattered through his letters be read with our related facts in view, it will no longer be thought that they are intended as a mystification. Mrs. Gamp, his greatest creation, spoke to him, he tells us (generally in church), as with an inward monitory voice.

330. And note further that as scientific introspection develops we are likely to receive fuller accounts of these concurrent mental processes, these partial externalisations of the creatures of the romancer's brain. One such account, both definite and elaborate, has been published by M. Binet in *L'Année Psychologique* for 1894, and I summarise it here.<sup>1</sup>

M. de Curel, a French dramatist of distinction, while apparently quite unaware of the phenomena described either by Dickens or by Stevenson, does nevertheless carry the waking experiences of the one to a point where they closely approach the dream-experiences of the other. M. de Curel's personages, after a period of painful incubation, seem to assume an independent type; they carry on their conversations independently of his will, nor need he even keep his attention fixed on them. The process of invention thus continues without conscious fatigue. We are here reminded

<sup>1</sup> *L'Année Psychologique*, i. 1894, p. 124, F. de Curel, par A. Binet.

of certain performances under hypnotic suggestion, where mental or bodily feats, as play-acting, are accomplished without effort or exhaustion.

M. de Curel is an ingenious and refined, if not a widely popular dramatist. His work is of a sufficiently high class to give real interest to his careful and serious analysis of his methods, or rather his experiences while working.

He begins in an ordinary way, or with even more than the usual degree of difficulty and distress in getting into his subject. Then gradually he begins to feel the creation of a number of quasi-personalities within him ;—the characters of his play, who *speak* to him ;—exactly as Dickens used to describe Mrs. Gamp as speaking to him in church. These personages are not clearly visible, but they seem to move round him in a scene—say a house and garden—which he also dimly perceives, somewhat as we perceive the scene of a dream. He now no longer has the feeling of composition, of creation, but merely of literary revision ; the personages speak and act for themselves, and even if he is interrupted while writing, or when he is asleep at night, the play continues to compose itself in his head. Sometimes while out shooting, &c., and not thinking of the play, he hears sentences rising within him which belong to a part of this play which he has not yet reached. He believes that subliminally the piece has been worked out to that further point already. M. de Curel calls these minor duplications of personality a *bourgeonnement* or budding of his primary personality ;—into which they gradually, though not without some painful struggle, re-enter after the play is finished.

It will be seen that this account,—contributed as serious evidence, as M. Binet's long article shows,—is thoroughly concordant with several other cases already known to us. It comes midway between Stevenson's dreams and the hysteric's *idées fixes*.

M. de Curel's insistent ideas are self-suggested. Just that power of crystallising round a nucleus which, when hysterically started, makes the *idée obsédante*,—makes, when supraliminally started and well directed, the living personage of the play.

**331.** I have thus far endeavoured to show that Genius represents not only the crystallisation of ideas already existing in floating form in the supraliminal intelligence, but also an independent, although concurrent, stream of mentation, spreading often to wider range, although still concerned with matters in themselves cognisable by the normal intelligence.

Let us proceed to push the inquiry a step further. It has been claimed in this work for subliminal uprushes generally that they often contain knowledge which no ordinary method of research could acquire. Is this supernormal knowledge—we ought now to ask—ever represented in the uprushes to which we give the name of Genius?

What is the relation, in short, of the man of Genius to the sensitive?

If the man of Genius be, as I have urged, on the whole the completest type of humanity, and if the sensitive's special gift be in itself one of the

most advanced forms of human faculty, ought not the inspirations of genius to bring with them flashes of supernormal knowledge as intimate as those which the sensitive—perhaps in other respects a commonplace person—from time to time is privileged to receive?

Some remarkable instances of this kind undoubtedly do exist. The most conspicuous and most important of all cannot, from motives of reverence, be here discussed. Nor will I dwell upon other founders of religions, or on certain traditional saints or sages. But among historical characters of the first mark the names of Socrates and of Joan of Arc are enough to cite. I shall try in a later chapter to show that the monitions of the Dæmon of Socrates,—the subliminal self of a man of transcendent genius,—have in all probability been described to us with literal truth: and did in fact convey to that great philosopher precisely the kind of telæsthetic or precognitive information which forms the sensitive's privilege to-day. We have thus in Socrates the ideal unification of human powers.

It must, however, be admitted that such complete unification is not the general rule for men of genius; that their inspirations generally stop short of telepathy or of telæsthesia. I think we may explain this limitation somewhat as follows. The man of genius is what he is by virtue of possessing a readier communication than most men possess between his supraliminal and his subliminal self. From his subliminal self, he can only draw what it already possesses; and we must not assume as a matter of course that the subliminal region of any one of us possesses that particular sensitivity—that specific transparency—which can receive and register *definite facts* from the unseen. *That* may be a gift which stands as much alone—in independence of other gifts or faculties—in the subliminal region, as, say, a perfect musical ear in the supraliminal. The man of genius may draw much from those hidden wells of being without seeing reflected therein any actual physical scene in the universe beyond his ordinary ken.

And yet neither must we hastily assume that because the man of genius gets no *definite* impression of a world beyond our senses he does not therefore get any *true* impression, which is all his own.

I believe, on the contrary, that true, though vague, impressions of a world beyond the range of sense are actually received—I do not say by all men of genius, but by men of genius of certain types.

**332.** Certain very important types of genius, indeed,—those, for instance, concerned with numbers, forms, and sounds,—do not seem habitually to tend towards the apprehension of deeper aspects of the cosmic mystery. Or perhaps I ought rather to say that the *mathematician*, on the one hand, is unlikely to give expression to any such supernormal intimations, while the *painter* and the *musician*, on the other hand, command acts of expression so subtly and obscurely suggestive, that it is hard for the mere onlooker to infer what the artist's own spiritual attitude may in fact have been. Deeply interesting, therefore, as such discussions may be—discussions as to what was the inward experience of a Raphael or a

Beethoven—the content of that experience must at present be too uncertain for any psychological analysis, such as we wish to make here, of its veritable *truth*,—of its trustworthiness as actual insight into a spiritual world.

It would seem, then, that for any valid appreciation of what I may call the *vague supernormal content* of moments of inspiration, we shall have to examine a very limited group of men of genius. Chiefly, perhaps, of the philosopher and the poet must we needs feel that if any genius reaches out into an interpenetrating spiritual world, *theirs* must do so; that *they* ought to have some message corroborating, even though but in vague general fashion, the results to which sensitives have been led by a plainer, if a narrower, way.

Even among this small class, however, our choice of instructive examples is still further limited. Few philosophers have been men of genius in the sense in which we are using the word in the present chapter; and few poets have spoken with enough of weight and sincerity to make their testimony to subjective moods worth quoting in serious argument. Yet it must be mainly in the works of poets of pronounced subjective type—rather than in epos or drama—that passages to us instructive are likely to be found.

**333.** I shall not attempt an anthology of such passages. We all know that their general tone supports, as far as it goes, the thesis here advanced:—namely, that moments of poetical inspiration are apt to be moments also of some sense of insight or entrance into a supernal world. Most poets have been Platonists; their influence tends to swell that ancient stream of idealistic thought which lies at the root of all civilised religions.

For our present purposes, however, one single poet—almost one single poem—will practically suffice. In whatever rank Wordsworth may be placed as an artist in language, there can be no doubt as to his conscientious veracity as an introspective psychologist. “The Prelude, or Growth of a Poet’s Mind,” has been regarded by some critics as a tedious and egotistical poem. But whether or not it is suited to give wide poetic pleasure, its value as a “human document” is, for our present purposes, I venture to say, unique. In Goethe indeed, in Browning, in Tennyson above all, we find introspective passages of extreme interest and beauty. But no one save Wordsworth—not even Goethe—has treated his own faculties so seriously or on so ample a scale. The “Prelude” is a deliberate, persistent attempt to tell the truth, the whole truth, and nothing but the truth, about exactly those emotions and intuitions which differentiate the poet from common men. And it must be added, as a judgment established above the ebb and flow of popular criticism, that Wordsworth had a valid right to deal thus with himself as a kind of typical poet. Whether recognised coldly or enthusiastically, his position is secure.

It must be remembered, too, that Wordsworth was not only particularly

anxious to tell the truth about himself, but particularly *capable* of doing so. His self-esteem never took the form of making him wish to appear other than he was. As he genuinely was, so did he clearly see himself; and although both his experience and his appreciativeness had serious limitations, yet, from a psychological point of view, his limitations were rather advantages. What can we want more than this kind of sworn and unbiassed deposition as to the growth and content of a mind which in sheer force of what we call original genius—as distinguished from subtlety, acquirement, universality, and so forth—has hardly ever been surpassed? Here was a great motor force in the world of mind; how was that force worked from inside?

Let us begin with the strictly limited inquiry from which we started, and let us consider merely the description given by this one poet of the *apparent content* of moments of profound inspiration. We find Wordsworth insisting, in the first place, upon the *distinctive character* of this subliminal uprush.

He speaks of the "haze within," which becomes

"A tempest, a redundant energy  
Vexing its own creation."

Of "imagination" he says (Book VI.) :—

"That awful Power rose from the mind's abyss,  
Like an unfathomed vapour that enwraps,  
At once, some lonely traveller. I was lost;  
Halted without an effort to break through;  
But to my conscious soul I now can say—  
'I recognise thy glory;' in such strength  
Of usurpation, when the light of sense  
Goes out, but with a flash that has revealed  
The invisible world, doth greatness make abode."

This passage expresses in the language of poetry the very relations between the supraliminal and the subliminal on which I have in this chapter dwelt.

The influence rises from no discoverable source; for a moment it may startle or bewilder the conscious mind; then it is recognised as a source of knowledge, arriving through inner vision; while the action of the senses is suspended in a kind of momentary trance. The knowledge gained, however, is simply a perception of "the invisible world"; there is no claim to any more definite revelation.

Concordant with this passage are other descriptions of "these fleeting moods of shadowy exultation"; they bear an unmistakable, though hardly a *translatable* message. Of childish hours the poet says (Book I.) :—

"Even then I felt  
Gleams like the flashing of a shield; the earth  
And common face of Nature spake to me  
Rememberable things."

And since it is mainly by inward vision that these rememberable things are in truth discerned, there is a growing fusion between subjective and objective; between that which is generated in the seer himself and that of which the visible universe conveys the half-caught intimation (Book II.) :—

“ An auxiliar light  
Came from my mind, which on the setting sun  
Bestowed new splendour.”

Or at a still further stage (Book II.) :—

“ Bodily eyes  
Were utterly forgotten, and what I saw  
Appeared like something in myself, a dream,  
A prospect in the mind.”

Thus it fares, Wordsworth repeats in a later passage (Book XIV.), with minds sustained by recognition of transcendent power :—

“ In a world of life they live,  
By sensible impressions not enthralled,  
But by their quickening impulse made more prompt  
To hold fit converse with the spiritual world.”

**334.** Vague though these passages (and others like them) may be, they nevertheless carry more conviction than do the more definite visions of the saints and *illuminés* of various creeds. The sane simplicity of Wordsworth has been subject to less of prepossession; he, if any man, has kept his mind, as Bacon advised, concentric to the universe; and there is nothing in his revelation which any other revelation can invalidate or contradict.

A vague but genuine consciousness of the spiritual environment; that (it seems) is the degree of revelation which artistic or philosophic genius is capable of conferring. Subliminal uprushes, in other words, so far as they are intellectual, tend to become *telæsthetic*. They bring with them indefinite intimations of what I hold to be the great truth that the human spirit is essentially capable of a deeper than sensorial perception, of a direct knowledge of facts of the universe outside the range of any specialised organ or of any planetary view.

**335.** But this conclusion points the way to a speculation more important still. Telæsthesia is not the only spiritual law, nor are subliminal uprushes affairs of the intellect alone. Beyond and above man's innate power of world-wide perception, there exists also that universal link of spirit with spirit which in its minor earthly manifestations we call telepathy. Our submerged faculty—the subliminal uprushes of genius—can expand in that direction as well as in the direction of telæsthesia. The emotional content, indeed, of those uprushes is even profounder and more important than the intellectual;—in proportion as Love and Religion are profounder and more important than Science or Art.

That primary passion, I repeat, which binds life to life, which links us both to life near and visible and to life imagined but unseen;—*that* is no mere organic, no mere planetary impulse, but the inward aspect of the telepathic law. Love and religion are thus *continuous*;—they represent different phases of one all-pervading mutual gravitation of souls. The flesh does not conjoin, but dis sever; although through its very severance it suggests a shadow of the union which it cannot bestow. We have to do here neither with a corporeal nor with a purely human emotion. Love is the energy of integration which makes a Cosmos of the Sum of Things.

But here there is something of controversy to traverse before a revived Platonic conception of love can hope to be treated by the physiologist as more than a pedantic jest. And naturally so; since there is no emotion subliminal over so wide a range of origin,—fed so obscurely by “all thoughts, all passions, all delights,”—and consequently so mysterious even to the percipient himself. At one end of its scale love is based upon an instinct as primitive as the need of nutrition; even if at the other end it becomes, as Plato has it, the *ἐρμηνεύον καὶ διαπορθμεύον*, “the Interpreter and Mediator between God and Man.” The controversy as to the planetary or cosmical scope of the passion of Love is in fact central to our whole subject.

**336.** It will give clearness to the question in dispute if I quote here a strong expression of each view in turn. For the physiological or materialist conception of the passion of love,—where love’s subliminal element is held to be of the organic type,—set forth in no light or cynical spirit, but with the moral earnestness of a modern Lucretius, I can turn to no better authority than Professor Pierre Janet. The passage which follows is no mere *boutade* or paradox; it is a kind of culminating expression of the theory which regards the supraliminal man as the normal man, and distrusts all deep disturbance of his accustomed psychical routine.

It is commonly said that love is a passion to which man is always liable, and which may surprise him at any moment of his life from 15 to 75. This does not seem to me accurate: and a man is not throughout all his life and at every moment susceptible of falling in love (*de devenir amoureux*). When a man is in good physical and moral health, when he has easy and complete command of all his ideas, he may expose himself to circumstances the most capable of giving rise to a passion, but he will not feel it. His desires will be reasonable and obedient to his will, leading the man only so far as he wishes to go, and disappearing when he wishes to be rid of them. On the other hand if a man is morally below the mark (*malade au moral*),—if in consequence of physical fatigue or excessive intellectual work, or of violent shocks and prolonged sorrow, he is exhausted, melancholy, distracted, timid, incapable of controlling his ideas,—in a word, *depressed*,—then he will fall in love, or receive the germ of some kind of passion, on the first and most trivial occasion. . . . The least thing is then enough; the sight of some face, a gesture, a word, which previously would have left us altogether indifferent, strikes us, and

becomes the starting point of a long amorous malady. Or more than this, an object which had made no impression on us, at a moment when our mind was healthier and not capable of inoculation, may have left in us some insignificant memory which reappears in a moment of morbid receptivity. That is enough; the germ is sown in a favourable soil; it will develop itself and grow.

There is at first, as in every virulent malady, a period of incubation; the new idea passes and repasses in the vague reveries of the enfeebled consciousness; then seems for a few days to have disappeared and to leave the mind to recover from its passing trouble. But the idea has done its work below the surface; it has become strong enough to shake the body; and to provoke movements whose origin lies outside the primary consciousness. What is the surprise of a sensible man when he finds himself piteously returning beneath the windows of his charmer, whither his wandering feet have taken him without his knowledge;—or when in the midst of his daily work he hears his lips murmuring perpetually the well-known name! . . . Such is passion in its reality; not as idealised by fantastic description, but reduced to its essential psychological characteristics. (*L'Automatisme Psychologique*, p. 466.)

337. On the other side I will appeal to Plato himself, giving a brief sketch merely of one of the leading passages (*Symposium*, 192-212) where the Platonic conception of love is set forth.<sup>1</sup>

Plato begins by recognising, as fully as pessimist or cynic could do, the absolute inadequacy of what is called on earth the satisfaction of this profound desire. Lovers who love aright will feel that no physical nearness can content them, but what *will* content them they cannot say. "Their soul," says Plato, "is manifestly desiring something else; and what it is she cannot tell, only she darkly prophesies thereof and guesses it from afar. But if Hephæstus with his forging fire were to stand beside that pair and say: 'Is this what ye desire—to be wholly one? to be together by night and day?—for I am ready to melt you together and to make you grow in one, so that from two ye shall become one only, and in this life shall be undivided, and dying shall die together, and in the underworld shall be a single soul;'—there is no lover who would not eagerly accept the offer, and acknowledge it as the expression of the unknown yearning and the fulfilment of the ancient need." And through the mouth of Diotima, Plato insists that it is an unfailing sign of true love that its desires are *for ever*; nay, that love may be even defined as the desire of the *everlasting* possession of the good. And in all love's acts he finds the impress of man's craving for immortality,—for immortality whose only visible image for us on earth is the birth of children to us as we ourselves decay,—so that when the slow self-renewal of our own everchanging bodies

<sup>1</sup> In the passage which follows some use has been made of Jowett's translation. It is noticeable that this utterance, unsurpassed among the utterances of antiquity, has been placed by Plato in the mouth of a woman—the prophetess Diotima—with the express intention, as I think, of generalising it, and of raising it above the region of sexual passion. There is nothing else in antiquity resembling the position thus ascribed to Diotima in reference to Socrates,—the woman being represented as capable of raising the highest and of illumining the wisest soul.

has worn out and ceased, we may be renewed in brighter, younger bodies which we desire to be born to us from whomsoever we find most fair. "And then," says Plato, rising, as ever, from visible to invisible things, "if active *bodies* have so strong a yearning that an endless series of lovely images of themselves may constitute, as it were, an earthly immortality for them when they have worn away, how greatly must creative *souls* desire that partnership and close communion with other souls as fair as they may bring to birth a brood of lofty thoughts, poems, statutes, institutions, laws,—the fitting progeny of the soul?

"And he who in his youth hath the need of these things in him, and grows to be a godlike man, wanders about in search of a noble and well-nurtured soul; and finding it, and in presence of that beauty which he forgets not night or day, brings forth the beautiful which he conceived long ago; and the twain together tend that which he hath brought forth, and are bound by a far closer bond than that of earthly children, since the children which are born to them are fairer and more immortal far. Who would not choose to have Homer's offspring rather than any sons or daughters of men? Who would not choose the offspring which Lycurgus left behind him, to be the very salvation of Lacedæmon and of Greece? or the children of Solon, whom we call Father of our Laws? or of other men like these, whether Greeks or barbarians, who by great deeds that they have done have become the begetters of every kind of virtue?—ay, and to these men's children have temples been set up, and never to any other progeny of man. . . ."

"He, then, who to this end would strive aright, must begin in youth to seek fair forms, and should learn first to love one fair form only, and therein to engender noble thoughts. And then he will perceive that the beauty of one fair form is to the beauty of another near akin; and that if it be Beauty's self he seek, it were madness not to account the beauty of all forms as one same thing; and considering this, he will be the lover of all lovely shapes, and will abate his passion for one shape alone, despising and deeming it but a little thing. And this will lead him on to see that the beauty of the soul is far more precious than any beauty of outward form, so that if he find a fair soul, though it be in a body which hath but little charm, he will be constant thereunto, and bring to birth such thoughts as teach and strengthen, till he lead that soul on to see the beauty of actions and of laws, and how all beauty is in truth akin, and the body's beauty is but a little matter; and from actions he will lead him on to sciences, that he may see how sciences are fair; and looking on the abundance of beauty may no longer be as the slave or bondman of one beauty or of one law; but setting sail into the ocean of beauty, and creating and beholding many fair and glorious thoughts and images in a philosophy without stint or stay, he may thus at last wax strong and grow, and may perceive that there is one science only, the science of infinite beauty.

"For he who hath thus far had intelligence of love, and hath beheld all

fair things in order and aright,—he drawing near to the end of things lovable shall behold a BEING marvellously fair; for whose sake in truth it is that all the previous labours have been undergone: One who is from everlasting, and neither is born nor perisheth, nor can wax nor wane, nor hath change or turning or alteration of foul and fair; nor can that beauty be imagined after the fashion of face or hands or bodily parts and members, nor in any form of speech or knowledge, nor as dwelling in aught but in itself; neither in beast nor man nor earth nor heaven nor any other creature; but Beauty only and alone and separate and eternal, which, albeit all other fair things partake thereof and grow and perish, itself without change or increase or diminution endures for everlasting. And whoso being led on and upward by human loves begins to see that Beauty, he is not far, I say, from reaching the end of all. And surely then, O Socrates (said that guest from Mantinea), man's life is worth the living, when he beholds that Primal Fair; which when thou seest it shall not seem to thee to be made after the fashion of gold or raiment or those forms of earth,—whom now beholding thou art stricken dumb, and fain, if it were possible, without thought of meat or drink, wouldst look and love for ever. What would it be then, were it granted to any man to see Very Beauty clear;—incorruptible and undefiled, not mingled with colour or flesh of man, or with aught that can consume away, but single and divine? Could man's life, in that vision and beatitude, be poor or low? or deemest thou not (said she), that then alone it will be possible for this man, discerning spiritual beauty with those eyes by which it is spiritually discerned, to beget no shadows of virtue, since that is no shadow to which he clings, but virtue in very truth, since he hath the very Truth in his embrace? and begetting and rearing Virtue as his child, he must needs become the friend of God; and if there be any man who is immortal, that man is he."

**338.** Between the aspects of love here expressed in extreme terms,—the planetary aspect, if I may so term it, and the cosmical,—the choice is momentous. I do not indeed say that in our estimate of love is involved our estimate of Religion; for Religion should mean the sane response of the spirit to all that is known of Cosmic Law. But Religion in the sense in which it is often used, ~~our~~ our emotional and ethical attitude towards Life Unseen;—this is in reality too closely parallel to Platonic Love to allow the psychologist who denies reality in the one to assume reality in the other. For the Platonic lover the image of the Beloved one,—no longer a matter of conscious summons and imagination,—has become the indwelling and instinctive impulse to noble thought and deed. Even such to a Francis or to a Theresa is the image of the Divinity whom they adore; and if they claim that sometimes in moments of crisis they feel a sway, a guidance, a *communicatio idiomatum* with the Divine, we may point in reply to the humbler, but more tangible, evidence which assures us that even between souls still inhabiting and souls who have quitted the

flesh there may exist a telepathic intercommunication and an impalpable confluence from afar.

**339.** Brief as this survey has been, it has served to indicate that the psychical type to which we have applied the name of genius may be recognised in every region of thought and emotion. In each direction a man's everyday self may be more or less permeable to subliminal impulses. The man who is in but small degree thus permeable, who acts uniformly on supraliminal considerations,—on ratiocination, as he will say, and not on impulse,—this man is likely to be safe in prudent mediocrity. He subsists upon a part of human nature which has already been thoroughly trained and prepared for this world's work. The man, on the other hand, who is more readily permeable to subliminal uprushes, takes the chance of wider possibilities, and moves through life on a more uncertain way. Nature rears such men from seed and not from cuttings; she does not simply reproduce the common conformation, but gives a chance to whatever of untried potency may lurk within the germ.

But how much may there be which is thus hidden and undeveloped? Within what limits of variation may we expect these psychical "sports" to find their play? To help in deciding this question we must go back once more to our simplest and, so to say, diagrammatic examples of genius.

**340.** If I have dwelt at some length on arithmetical prodigies, this is not, of course, because I regard this gift of subliminal computation as a high form of genius, but because the definiteness of the achievements presents some vague and illusive problems in a comparatively manageable form. Thus it is easier in the case of a Mangiamele than in the case of a Dante to ask oneself with exactness which is the least improbable of the conceivable answers—all of them largely conjectural—to the question, "Whence did the child get his genius?"—a question which the evolutionist, although he cannot solve it, must not ignore.

It appears to me that the answers which have been implicitly or explicitly given to such a question are reducible under four main heads. I shall cite these in the order in which they push the required answer further and further back. But the reader must remember that there is absolutely no difference in point of the *mystery* involved between one reply and another. All have to deal with the same ultimately inexplicable facts, and the most Lamarckian of answers is in reality as mystical as the most Platonic.

(1) First, then, I place what I have called the Lamarckian reply,—according to which the eminent capacity of the individual under discussion was inherited from the acquired capacities of self-improving ancestors. To this we must here answer that even assuming acquired characteristics to be inheritable, there were as a rule no such acquired capacities for our prodigies to inherit. Mangiamele the father, the rough Sicilian peasant, who did not teach his son his letters; Mondeux the father, the wood-cutter of Tours, who did not teach his son the numerals,—these were not

men who had developed their mathematical gifts as the Lamarckian giraffe developed the bones of his neck. The only case where heredity could be pleaded is that of the younger (not of the elder) Bidder—unless we count under this head the *pre-natal suggestion* which Mr. Blyth believes to have been efficacious in his own and his brother's case.

(2) Next comes the reply which I suppose would now be commonly given, and which, to avoid the ambiguities of the word Darwinian, I will call the *protoplasmic* solution. Mangiamele's gift, in this view, was a sport or by-product occurring in the course of evolution,—a new quality derived from old qualities not obviously resembling it. It was one of those favourable spontaneous variations of which natural selection has often been able to take advantage; and whose occasional unpredictable occurrence has raised our race to its present level. Now the cause of such sports, I need not say, Darwin expressly leaves unexplained. All that he says is that to sport in this way is characteristic of living matter. Sudden differentiation in unpredictable directions must, in short, be a latent capacity of protoplasm; and the explanation of Mangiamele's gift is virtually referred to the nature of the stock of protoplasm with which his earliest ancestors started operations.

This answer has the logical advantage over the Lamarckian answer (which, of course, at bottom is protoplasmic also), that, being hardly more than a mere restatement of the facts, it cannot help being true so far as it goes. But it does not supply, and was not propounded by Darwin as supplying an explanation of the ultimate source of faculty, but only of certain incidents in its terrene development.

(3) In direct contrast to these terrene explanations comes the pre-terrene explanation of Plato. A man learns geometrical truths easily, Plato said, because in reality he is only remembering them. He is remembering them because he learnt them originally in the ideal world, before his incarnation "in this body, which is our tomb." One wishes that Plato had had the facts now before us to work up into a dialogue, "Dase or Inspiration." If he thought his hypothesis of reminiscence necessary in order to explain the mental effort of an intelligent adult mastering such startling novelties as are now contained in the first books of Euclid—what would he have said of Pascal, who *παῖς ἐὼν ἄθυρε μεγάλα ἔργα*, sported with cosmic laws in childish play; of Gauss flinging down his slate with the answer alone written upon it—"Da liegt es!"—the moment that the master had dictated the question which was to occupy the class for an hour; or above all, as I say, of the crass and stolid Dase, as it were an idiot supported from the Prytaneum, to declare secrets which the gods had hid from men?

(4) Lastly, the view which I am here suggesting is in some sort a renewal of the old Platonic "reminiscence," in the light of that fuller knowledge which is common property to-day. I hold, of course, that in the protoplasm or primary basis of all organic life there must have been

an inherent adaptability to the manifestation of all faculties which organic life has in fact manifested. I hold, of course, that sports or variations occur, which are at present unpredictable, and which reveal in occasional offspring faculties which their parents showed no signs of possessing. But I differ from those who hold that the faculty itself thus manifested is now for the first time initiated in that stock by some chance combination of hereditary elements. I hold that it is not initiated, but only revealed; that the "sport" has not called a new faculty into being, but has merely raised an existing faculty above the threshold of supraliminal consciousness.

This view, if pushed back far enough, is no doubt inconsistent with the way in which evolution is generally conceived. For it denies that all human faculties must have been evoked by terrene experience. It assumes a subliminal self, with unknown faculties, originated in some unknown way, and not merely by contact with the needs which the terrene organism has had to meet. It thus seems at first sight to be introducing a new mystery, and to be introducing it in a gratuitous way.

To this I reply in the first place that so far as the origin of man's known powers is concerned, no fresh mystery is in fact introduced. All human powers, to put the thing broadly, have somehow or other to be got into protoplasm and then got out again. You have to explain first how they became implicit in the earliest and lowest living thing, and then how they have become thus far explicit in the latest and highest. All the faculties of that highest being, I repeat, existed *virtually* in the lowest, and in so far as the admitted faculties are concerned the difference between my view and the ordinary view may be said to be little more than a difference as to the sense which that word *virtually* is here to assume.

**341.** The real difference between the two views appears when the faculties which I have called unknown come to be considered. If they are held to be real, my view is certainly the better able to embrace them. I hold that telepathy and telæsthesia do in fact exist—telepathy, a communication between incarnate mind and incarnate mind, and perhaps between incarnate minds and minds unembodied; telæsthesia, a knowledge of things terrene which overpasses the limits of ordinary perception, and which perhaps also achieves an insight into some other than terrene world. And these faculties, I say, cannot have been acquired by natural selection, for the preservation of the race, during the process of terrene evolution; they were (as we may phrase it) the products of extra-terrene evolution. And if they were so, man's other powers may well have been so also. The specialised forms of terrene perception were not real novelties in the universe, but imperfect adaptations of protoplasm to the manifestation of the indwelling general perceptive power. The mathematical faculty, for instance (we may, perhaps, say with Plato), pre-existed. When Dase solved all those sums in his head, his power of solving them was not a fresh development in his ancestral stock, but depended on the accidental adaptation of his organism to the manifestation of the indwelling computative power. I do not indeed

venture to follow Plato in his ontogenetic argument—his claim that the individual computator has had already an individual training in computation. I do not say that Dase himself learnt or divined the multiplication-table in some ideal world. I only say that Dase and all the rest of us are the spawn or output of some unseen world in which the multiplication-table is, so to speak, in the air. Dase trailed it after him, as the poet says of the clouds of glory, when he “descended into generation” in a humble position at Hamburg.

In him and in his ancestors were many faculties which were called out by the struggle for existence, and became supraliminal. But there were many faculties also which were not thus called out, and which consequently remained subliminal. To these faculties, as a rule, his supraliminal self could get no access. But by some chance of evolution—some sport—a vent-hole was opened at this one point between the different strata of his being, and a subliminal uprush carried his computational faculty into the open day.

Two things, of course, are assumed in this argument for which Science offers no guarantee. I assume in the man a soul which can draw strength and grace from a spiritual Universe, and conversely I assume in the Universe a Spirit accessible and responsive to the soul of man. These are familiar postulates. Every religion has claimed them in turn; although every religion in turn has so narrowed their application as grievously to narrow the evidence available for their support. But that which religions have claimed for their Founders or for their Saints—and what is sanctity but the genius of the ethical realm?—Psychology must claim for every form of spiritual indrawing, every form of spiritual response; for sleeping vision, for hypnotic rejuvenation, for sensory and motor automatisms, for trance, for ecstasy. The philosopher who has cried with Marcus Aurelius “Either Providence or atoms!”—who has declared that without this basis in the Unseen, “the moral Cosmos would be reduced to a Chaos”;—should he not welcome even the humblest line of research which fain would gather from every unsolved problem some hint as to the spiritual law unknown which in time may give the solution of all?

**342.** We know not in what directions—directions how definitely predetermined—even physical organisms can vary from the common type. We know not what amount of energy any given plant or animal can absorb and incorporate from earth and air and sun. Still less can we predict or limit the possible variations of the soul, the fulness which it may receive from the World-Soul, its possible heritage of grace and truth. But in genius we can watch at each stage the processes of this celestial nurture. We can imagine the outlook of joyous trustfulness; we can almost seem, with Wordsworth, to remember the child’s soul entering into the Kingdom of Heaven. Childhood is genius without capacity; it makes for most of us our best memory of inspiration, and our truest outlook upon the real, which is the ideal, world.

343. From a greater distance we can watch the inward stir of mighty thought, the same for Eschylus, for Newton, for Virgil;—a stir independent of worldly agitation; like the swing and libration of the tide-wave across the ocean, which takes no note of billow or of storm.

Nay, we can see against the sun “the eagle soaring above the tomb of Plato,” and in Paul, as in Plotinus, we can catch that sense of self-fulfilment in self-absorption, of rapture, of deliverance, which the highest minds have bequeathed to us as the heritage of their highest hours.

These our spiritual ancestors are no eccentrics nor degenerates; they have made for us the sanest and most fruitful experiment yet made by man; they have endeavoured to exalt the human race in a way in which it can in truth be exalted; they have drawn on forces which exist, and on a Soul which answers; they have dwelt on those things “by dwelling on which it is,” as Plato has it, “that even God is divine.”

## CHAPTER IV

## SLEEP

ὀλβία δ' ἅπαντες αἴσα λυσίπονον μετανίσσονται τελευτάν.  
 καὶ σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,  
 ζῶν δ' ἔτι λείπεται αἰῶνος εἶδωλον· τὸ γὰρ ἔστι μόνον  
 ἐκ θεῶν· εὐδοεὶ δὲ πρασσόντων μελέων, ἀτὰρ εὐδόνησσι ἐν πολλοῖς ὀνείροις  
 δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

—PINDAR.

400. The preceding chapters have carried us two steps upon our way. In Chapter II. we gained some insight into the structure of human personality by analysing some of the accidents to which it is subject;—the insistent ideas, the hysterical instabilities, the splits and alternations which seem to destroy that inward unity to the sense of which we instinctively cling. In the third chapter we viewed this personality in its normal waking state, and considered how that norm should be defined, and in what manner certain fortunate persons had extended the grasp of that inward concentration, and had integrated the personality still further by utilising uprushes of subliminal faculty to supplement or to crystallise the products of supraliminal thought.

The review of these two chapters indicates clearly enough what my next step must be. It is obvious that in my review of phases or alternations of personality I have left out of sight the most constant, the most important alternation of all. I have thus far said nothing of *sleep*. Yet *that* change of personality, at least, has been borne in on every one's notice;—not, certainly, as a morbid curiosity, but as an essential part of life.

Sleep must assuredly now be studied, and from two points of view.

Regarding sleep as an alternating phase of personality, we must consider what are its special characteristics and faculties. Regarding it as an integral factor in our earthly existence, and on an equal footing with the waking state, we must consider how the faculties of sleep, as of waking, can be improved and concentrated in the course of the physical and psychical evolution of man. Such improvement or concentration, however, presupposes a comprehension of the true nature of sleep which we are by no means entitled to take for granted.

401. First, then, let us consider the specific characteristics of sleep.

The definition of sleep is an acknowledged *crux* in physiology. And I would point out that the increased experience of hypnotic sleep which recent years have afforded has made this difficulty even more striking than before. A physiological explanation must needs assume that some special bodily condition,—such, for instance, as the clogging of the brain by waste-products,—is at least the usual antecedent of sound sleep. But it is certain, on the other hand, that with a large percentage of persons profound and prolonged sleep can be induced, in *any* bodily condition, by simple suggestion. Hypnosis, indeed (as Wetterstrand and others have shown) may be prolonged, with actual benefit to the sleeper, far beyond the point which the spontaneous sleep of a healthy subject ever reaches. A good subject can be awakened and thrown into hypnosis again almost at pleasure, and independently of any state either of nutrition or of fatigue. Such sleep belongs to those phenomena which we may call nervous if we will, but which we can observe or influence from the psychological side alone.

402. We can hardly hope, from the ordinary data, to arrive at a definition of sleep more satisfactory than others have reached. We must defer that attempt until we have collected something more than the ordinary evidence as to what occurs or does not occur during the abeyance of waking life. One point, however, is plain at once. We cannot treat sleep,—as it has generally been treated,—in its purely *negative* aspect. We cannot be content merely to dwell, with the common text-books, on the mere *absence* of waking faculties;—on the diminution of external perception, the absence of controlling intelligence. We must treat sleep *positively*, so far as we can, as a definite phase of our personality, co-ordinate with the waking phase. Each phase, as I believe, has been differentiated alike from a primitive indifference;—from a condition of lowly organisms which merited the name neither of sleep nor of waking. Nay, if there were to be a contest as to which state should be deemed primary and which secondary, sleep might put forward its claim to be regarded as the more primitive phase. It is sleep rather than vigilance which prenatal and infantile life suggest; and even for us adults, however much we may associate ourselves in thought with the waking state alone, that state has at least thus much of secondary and adventitious that it is maintained for short periods only, which we cannot artificially lengthen, being plainly unable to sustain itself without frequent recourse to that fuller influx of vitality which slumber brings.

Out of slumber proceeds each fresh arousal and initiation of waking activities. What other activities may in slumber be aroused and initiated the evidence to be set forth in this chapter should help us to say. To some extent at least the abeyance of the supraliminal life must be the liberation of the subliminal. To some extent the obscuration of the noon-day glare of man's waking consciousness must reveal the far-reaching faint corona of his unsuspected and impalpable powers.

403. Entering, then, upon a review of sleeping faculty, thus inevitably imperfect, we may best begin from the red end of our spectrum of consciousness;—the red end, which represents the deepest power which waking effort can exert upon our physical organism.

Our survey of the efficacy of sleep, indeed, must make its beginning *beyond* that limit. For assuredly in sleep some agency is at work which far surpasses waking efficacy in this respect. It is a fully admitted, although an absolutely unexplained fact, that the regenerative quality of healthy sleep is something *sui generis*, which no completeness of waking quiescence can rival or approach. 'A few moments of sleep—a mere blur across the field of consciousness—will sometimes bring a renovation which hours of lying down in darkness and silence would not yield. A mere bowing of the head on the breast, if consciousness ceases for a second or two, may change a man's outlook on the world. At such moments,—and many persons, like myself, can fully vouch for their reality,—one feels that what has occurred in one's organism,—alteration of blood-pressure, or whatever it be,—has been in some sense discontinuous; that there has been a break in the inward *régime*, amounting to much more than a mere brief ignoring of stimuli from without. The break of consciousness is associated in some way with a potent physiological change. That is to say, even in the case of a moment of ordinary sleep we already note the appearance of that special recuperative energy which is familiar in longer periods of sleep, and which, as we shall presently see, reaches a still higher level in hypnotic trance.

404. This recuperative power, then, lies just beyond the red end of our spectrum of waking faculty. In that obscure region we note only added power; an increased control over organic functions at the foundation of bodily life. But when we pass on within the limits of our spectrum of waking consciousness;—when we come to control over voluntary muscles, or to sensory capacity, we find that our comparison between sleeping and waking faculty is no longer a simple one. On the one hand, there is of course a general blank and abeyance of control over the realm of waking energies;—or in partial sleep a mere fantastic parody of those energies in incoherent dream. On the other hand, we find that sleep is capable of strange developments,—and that night can sometimes suddenly outdo the most complex achievements of day....

Take first the degree of control over the voluntary muscles. In ordinary sleep this is neither possessed nor desired; in nightmare its loss is exaggerated, in quasi-hysterical fashion, into an appalling fear; while in somnambulism,—a kind of new personality developed *ad hoc*,—the sleeper (as we shall see later on) walks on perilous ridges with steady feet. I have already said that morbid somnambulism bears to sound sleep a relation something like that which hysteria bears to normal life. But between the healthy somnambulist and the subject of nightmare we find from another point of view a contrast resembling that between the man of genius and the

hysteric. The somnambulist, like the man of genius, brings into play resources which are beyond ordinary reach. On the other hand, just as in many hysterics certain ordinary powers of movement have lapsed below voluntary control, so also the dreamer who dimly wishes to move a constrained limb is often unable to send thither a sufficient current of motor energy to effect the desired change of position. That nightmare inability to move, which we thus feel in dream,—“when neither he that fleeth can flee, nor he that pursueth pursue,”—that sensation which both Homer and Virgil have selected as the type of paralysing bewilderment,<sup>1</sup>—this is just the *aboulia* of the hysteric;—the condition when it takes a man half-an-hour to put on his hat, or when a woman sits all the morning looking at her knitting, but unable to add a stitch.

“Somnambulism,” however, is too vague and undefined a term for our present discussion. It will only be by a comparison with hypnotism, in the next chapter, that we can hope to get some clearer notion of “sleep-waking” states.

405. Let us pass on to consider *entencephalic sensory faculty*,—“mind’s eye” faculty,—as shown in sleep or dream. Here too we shall find the same rule to prevail as with motor faculty. That is to say, on the whole the sensory faculty is of course dimmed and inhibited by sleep; but there are nevertheless indications of a power subsisting as vividly as ever, or with even added acuteness.

There seems, of course, at first sight, something of paradox in expecting hyperæsthesia from somnolence;—vivid sensation from a condition usually described as a progressive dulling or subsidence of one sense after another. And, naturally, it will be in the generation of internal rather than in the perception of external imagery that we may expect to find the closed eye active,—

ὄρῶντα λαμπρὸν ἐν σκοτῶ νωμῶντ’ ὄφρῶν.

There is in fact a phenomenon, by no means uncommon, and very conspicuous, which, like many other human phenomena whose interest is really scientific rather than therapeutic, remained unnoticed by science until a very recent date. Baillarger in France and Griesinger in Germany (both about 1845) were among the first to call attention to the vivid images which rise before the internal vision of many persons, between sleep and waking. M. Alfred Maury, the well-known Greek scholar and antiquary, gave to these images a few years later the title of *illusions hypnagogiques*, and published a remarkable series of observations upon himself. Mr. Galton has further treated of them in his *Inquiry into Human Faculty*; and cases will be found in *Phantasms of the Living*, vol. i. pp. 390, 473, &c.

These visions may be *hypnopompic* as well as *hypnagogic*;—may appear, that is to say, at the moment when slumber is departing as well as at the

<sup>1</sup> *Iliad*, xxii. 199; *Æneid*, xii. 908.

moment when it is coming on ;—and in either case they are closely related to dreams ; the “hypnagogic illusions” or pictures being sometimes repeated in dream (as with Maury), and the hypnopompic pictures consisting generally in the persistence of some dream-image into the first moments of waking. In either case they testify to an intensified power of inward visualisation at a very significant moment ;—a moment which is actually or virtually one of sleep, but which yet admits of definite comparison with adjacent moments of waking. We may call the condition one of cerebral or “mind’s eye” hyperæsthesia,—an exalted sensibility of special brain-centres in response to those unknown internal stimuli which are always giving rise to similar but fainter inward visions even in broadly waking hours.

For those who are already good visualisers such phenomena as these, though striking enough, present no quite unique experience. For bad visualisers, on the other hand, the vividness of these hypnagogic pictures may be absolutely a revelation. For myself, I may say that were it not for an occasional flash of this kind between sleep and waking, I should be unable to conceive what good visualisation really is. The dim, blurred, unstable images which are all that my waking will can summon up are every now and then replaced in a moment of somnolence by a picture—say of a wet hedge in the sun—which seems, to my hurried glance, to be absolutely as clear and brilliant as the object itself could be. The difference is like that between an instantaneous photograph (and in natural colours!) and a dim dissolving view cast by a magic lantern on the point of going out. Many men must have had this experience ; and must have been struck with the unguessed reserve of faculty which for a moment was thus revealed.

406. Equally remarkable are the *hypnopompic* pictures, as I have termed them ; those, namely, which accompany the *ac-ture* of sleep. For it often happens (as in the cases cited by Gurney in *Phantasms of the Living*) that a figure which has formed part of a dream continues to be seen as a hallucination for some moments after waking ;—a strong testimony to the vividness of dream-visualisation. The generation of a hallucinatory figure (however useless an achievement) marks probably the highest point which man’s visualising faculty ever reaches ; and it is noteworthy that with most persons this point should be attained in dream alone. Sometimes, it may be, this prolongation of hallucination may best be described as an after-image, sometimes as the result of a “suggestion” inspired by the dream. In these hypnopompic cases the vivid visualisation seems to *originate* in sleep ; while in *illusions hypnagogiques* the vividness belongs to an intermediate phase.

407. The degree of acuteness of all the senses in dream is a subject for direct observation, and even—for persons who can at all control their dreams—for direct experiment. I have elsewhere described<sup>1</sup> some efforts

<sup>1</sup> *S.P.R. Proceedings*, vol. iv. p. 241.

of my own to test my own power of visualisation in dream; with the result, as I must confess, that I have not found it superior to my very low waking capacity. Some correspondents, however, report a considerable apparent accession of sensory power in dream. An impressive dream, dreamt by Mrs. A. W. Verrall, of Cambridge, and at once carefully recorded, had for its theme an intensification of each sense in turn. Mrs. Verrall has poor musical perceptions, and when told in her dream that the sense of *sound* was next to be exalted, she anticipated little pleasure. The sensation came, however, as something entirely new,—as “very harmony, which I had only heard till then in echoes,—in the rhythm of verse, or in the sighing of the wind among the pine-trees. My hearing was purified, not by the fulfilment of desire, but by the creation of desire, which in its very birth attained fruition.” (See Dr. Hodgson’s experience in 407 A.) Others speak of the increased vividness of dramatic conception, or of what has been called in a hypnotic subject “objectivation of types.” “In each of these dreams,” writes one lady, “I was a man;—in one of them a low brute, in the other a dipsomaniac. I never had the slightest conception of how such persons felt or thought until these experiences.” Another correspondent speaks of dreaming two disconnected dreams,—one emotional and one geometrical,—simultaneously, and of consequent sense of confusion and fatigue.

408. The “Chapter on Dreams,” in R. L. Stevenson’s volume, *Across the Plains* (already referred to in Section 314), contains a description of the most successful dream-experiments thus far recorded. By self-suggestion before sleep Stevenson could secure a visual and dramatic intensity of dream-representation which furnished him with the motives for some of his most striking romances. His account, written with admirable psychological insight, is indispensable to students of this subject. I am mentioning these well-known phenomena, as the reader will understand, with a somewhat novel purpose—to show, namely, that the internal sensory perceptions or imaginative faculty of sleep may exceed that of vigilance in something the same way as the recuperative agency of sleep surpasses the *vis medicatrix* of waking hours.

409. I pass on to a less frequent phenomenon, which shows us at once intense imagination during sleep, and a lasting imprint left by these imaginations upon the waking organism;—an unintended self-suggestion which we may compare with Stevenson’s voluntary self-suggestion mentioned just above.

The permanent result of a dream, I say, is sometimes such as to show that the dream has not been a mere superficial confusion of past waking experiences, but has had an unexplained potency of its own,—drawn, like the potency of hypnotic suggestion, from some depth in our being which the waking self cannot reach. Two main classes of this kind are conspicuous enough to be easily recognised—those, namely, where the dream has led to a “conversion” or marked religious change, and those where it

has been the starting-point of an "insistent idea" or of a fit of actual insanity.<sup>1</sup> The dreams which convert, reform, change character and creed, have of course a *prima facie* claim to be considered as something other than ordinary dreams; and their discussion may be deferred till a later stage of our inquiry. Those, on the other hand, which suddenly generate an insistent idea of an irrational type are closely and obviously analogous to post-hypnotic self-suggestions, which the self that inspired them cannot be induced to countermand. Such is the dream related by M. Taine,<sup>2</sup> where a gendarme, impressed by an execution at which he has assisted, dreams that he himself is to be guillotined, and is afterwards so influenced by the dream that he attempts suicide. Several cases of this kind have been collected by Dr. Faure;<sup>3</sup> and Dr. Tissié, in his interesting little work, *Les Rêves*, has added some striking instances from his own observation. I quote, in 409 A, one of M. Faure's cases as a sample, showing that in an apparently healthy subject an apparently causeless dream may leave traces quite as persistent as any hypnotic suggestion could implant from without. The dream is in fact a self-suggestion of the most potent kind. The case of Dr. Holbrook (409 B) seems to belong to the same category.

410. A still more striking illustration may be drawn from the following incident in the story of Dr. Krafft-Ebing's patient,<sup>4</sup> Ilma S., the genuineness of whose stigmata seems proved by that physician's care in observation, and by the painfulness of certain experiments performed upon her by students as practical jokes and against her will:—

*May 6th, 1888.*—The patient is disturbed to-day. She complains to the sister of severe pain under the left breast, thinks that the professor has burnt her in the night, and begs the sister to obtain a retreat for her in a convent, where she will be secure against such attacks. The sister's refusal causes a hystero-epileptic attack. [At length, in the hypnotic trance] the patient gives the following explanation of the origin of the pain: "Last night an old man came to me; he looked like a priest and came in company with a Sister of Charity, on whose collet there was a large golden B. I was afraid of her. The old man was amiable and friendly. He dipped a pen in the sister's pocket, and with it wrote a W and B on my skin under the left breast. Once he dipped his pen badly and made a blot in the middle of the figure. This spot and the B pain me severely, but the W does not. The man explained the W as meaning that I should go to the M church and confess at the W confessional."

After this account the patient cried out and said, "There stands the man again. Now he has chains on his hands."

When the patient woke into ordinary life she was suffering pain in the place indicated, where there were "superficial losses of substance, penetrating

<sup>1</sup> See Dr. Féré in *Brain* for January 1887.

<sup>2</sup> *De l'Intelligence*, vol. i. p. 119.

<sup>3</sup> *Archives de Médecine*, vol. i. 1876, p. 554.

<sup>4</sup> *An Experimental Study in Hypnotism*, by Dr. R. von Krafft-Ebing, translated by Dr. C. G. Chaddock, p. 91.

to the corium, which have a resemblance to a reversed W and B," with "a hyperæmic raised spot between the two." Nowhere in this peculiar neurotrophic alteration of the skin, which is identical with those previously produced experimentally, are there traces of inflammation. The pain and the memory of the dream were removed by the doctor's suggestion; but the dream self-suggestion to confess at the M church persisted; and the patient, without knowing why, did actually go and confess to the priest of her vision.

In this last case we have a dream playing the part of a powerful post-hypnotic suggestion. The meaning of this vague term "suggestion" we shall have to discuss in a later chapter. It is enough to notice here the great power of a subliminal suggestion which can make an impression so much stronger not only than the usual evanescent touch of dream, but than the actual experiences of waking day.

411. But this case may also serve to lead us on to further reflections as to the connection between dream-memory and hypnotic memory, a connection which points, as we shall presently see, towards the existence of some subliminal continuity of memory, lying deeper down than the evocable memory of common life—the stock of conscious reminiscences on which we can draw at will.

With regard to memory, as with regard to sensation, we seem in waking life to be dealing with a selection made for purposes of earthly use. From the pre-conscious unselective memory which depends on the mere organisation of living matter, it is the task of consciousness, as it dawns in each higher organism, to make its own appropriate selection and to develop into distinctness certain helpful lines of reminiscence. The question of self-preservation,—What must I needs be aware of in order to escape my foes?—involves the question, What must I needs remember in order to act upon the facts of which I am aware? The selected currents of memory follow the selected avenues of sensation; what by disuse I lose the power of noticing at the time, I also lose the power of recalling afterwards.

For simpler organisms this rule may perhaps suffice. Man needs a more complex formula. For it may happen, as we have already seen, that two or more phases of personality in one man may each select from the mass of potential reminiscences a special group of memories of its own. These special groups, moreover, may bear to one another all kinds of relations; one may include another, or they may alternate and may be apparently co-exclusive.

From these dissociations and alternations of memory there will be many lessons to learn. The lesson which here presents itself is not the least important. What is the relation of the sleeping state to these dissociated, these parallel or concentric memories? Is it the case that when one memory includes another it is the waking memory—as one might expect from that state's apparently superior vividness—which shows itself the deeper, the more comprehensive record? Or can it be that other states—sleep and its congeners—less finished and effective though they be

for life's common purposes, may yet show by this test of comparative memory that they embrace and underlie that specialised vigilance which we commonly take for the whole of our intellectual being?

412. The answer of actual experience to these questions is unexpectedly direct and clear. In every recorded instance—so far at least as my memory serves me, where there has been any *unification* between alternating states, so as to make comparison possible—it is the memory furthest from waking life whose span is the widest, whose grasp of the organism's up-stored impressions is the most profound. Inexplicable as this phenomenon has been to observers who have encountered it without the needed key, the independent observations of hundreds of physicians and hypnotists have united in affirming its reality. The commonest instance, of course, is furnished by the ordinary hypnotic trance. The degree of intelligence, indeed, which finds its way to expression in that trance or slumber varies greatly in different subjects and at different times. But whensoever there is enough of alertness to admit of our forming a judgment, we find that in the hypnotic state there is a considerable memory—though not necessarily a complete or a reasoned memory—of the waking state; whereas with most subjects in the waking state—unless some special command be imposed upon the hypnotic self—there is no memory whatever of the hypnotic state. In many hysterical conditions also the same general rule subsists; namely, that the further we get from the surface the wider is the expanse of memory which we encounter.

If all this be true, there are several points on which we may form expectations definite enough to suggest inquiry. Ordinary sleep is roughly intermediate between waking life and deep hypnotic trance; and it seems *à priori* probable that its memory will have links of almost equal strength with the memory which belongs to waking life and the memory which belongs to the hypnotic trance. And this is in fact the case; the fragments of dream-memory are interlinked with both these other chains. Thus, for example, without any suggestion to that effect, acts accomplished in the hypnotic trance may be remembered in dream; and remembered under the illusion which was thrown round them by the hypnotiser. Thus Dr. Auguste Voisin suggested to a hypnotised subject to stab a patient—really a stuffed figure—in the neighbouring bed.<sup>1</sup> The subject did so; and of course knew nothing of it on waking. But three days afterwards he returned to the hospital complaining that his dreams were haunted by the figure of a woman, who accused him of having stabbed and killed her. Appropriate suggestion laid this ghost of a doll.

Conversely, dreams forgotten in waking life may be remembered in the hypnotic trance. Thus Dr. Tissié's patient, Albert, dreamt that he was about to set out on one of his somnambulic "fugues," or aimless journeys, and when hypnotised mentioned to the physician this dream, which in his

<sup>1</sup> *Revue de l'Hypnotisme*, June 1891, p. 302.

waking state he had forgotten.<sup>1</sup> The probable truth of this statement was shown by the fact that he did actually set out on the journey thus dreamt of, and that his journeys were usually preceded and incited by remembered dreams.

I need not dwell on the existence, but at the same time the incompleteness, of our dream-memory of waking life; nor on the occasional formation of a separate chain of memory, constructed from successive and cohering dreams. It should be added that we do not really know how far our memory in dream of waking life may have extended; since we can only *infer* this from our notoriously imperfect waking memory of past dreams.

413. A cognate anticipation to which our theory will point will be that dream-memory will occasionally be found to fill up gaps in waking memory, other than those due to hypnotic trance; such so-called "ecmnesic" periods, for instance, as sometimes succeed a violent shock to the system, and may even embrace some space of time *anterior* to the shock. These periods themselves resemble prolonged and unremembered dreams. Such accidents, however, are so rare, and such dream-memory so hard to detect, that I mention the point mainly for the sake of theoretical completeness; and must think myself fortunate in being able to cite a case of M. Charcot's which affords an interesting confirmation of the suggested view.<sup>2</sup>

A certain Madame D., a healthy and sensible woman of thirty-four, was subjected, on August 28th, 1891, to a terrible shock. Some scoundrel who has not been identified entered her cottage and told her brusquely that her husband was dead, and that his corpse was being brought home. This was absolutely false; but the news threw her into a state of profound agitation; and when some indiscreet friend, seeing the husband approach, cried out *Le voilà!* the poor woman, supposing that the *corpse* was thus announced, fell into a prolonged hysterical attack. After two days of raving she came to herself;—but had lost the memory of all events since July 14th; *i. e.* since a date six weeks before the shock. This kind of retroactive ecmnesia—inexplicable as it is—is known to occur sometimes after a physical concussion. In Madame D.'s case the shock had been wholly a mental one; yet the forgetfulness continued, and had spread over all the period up to M. Charcot's lecture on the case, December 22nd, 1891. Madame D. was then possessed of full recollection of her life up to July 14th, 1891; but she could recall no event whatever which had occurred since that date. She endeavoured to continue her domestic duties; but if she wished to recollect anything she had to write it down instantly in a note-book to which she constantly referred. For instance, she was bitten by a dog believed to be mad. She instantly made a written note of the fact; but except

<sup>1</sup> *Les Rêves*, p. 135. This remarkable patient afforded examples of many forms of communication of memory between different states of personality. See pp. 192–200 for a conspectus of these complex recollections.

<sup>2</sup> *Revue de Médecine*, February 1892. A full account and discussion of the case of Madame D. is contained in Dr. P. Janet's *Névroses et Idées fixes*, vol. i. pp. 116 *et seq.*

when actually referring to her note-book she retained no recollection whatever of the bite or of her subsequent treatment in M. Pasteur's laboratory.

Here, surely, was a case where it might have seemed that there had been some absolute evanescence, absolute abolition of whatsoever traces or tendencies may be held to constitute memory.

But one fact was observed which threw a decisive light upon this puzzling case. The patients in the two beds adjoining Madame D.'s were told to observe her at night. They reported that she was in the habit of talking in her sleep; and that in the fragments of dreams thus revealed she made frequent allusions to the mad dog's bite, and to other events which had occurred during her ecmnesic period. This hint, of course, was enough for M. Charcot. Classing her ecmnesia as a kind of prolongation of a hysterio-epileptic attack, he hypnotised the patient and found that in the hypnotic trance her memory for the ecmnesic period was absolutely intact. Post-hypnotic suggestions to remember the lost days are now slowly restoring the poor woman to the possession of her whole past.

The fact which interests us here is the accidentally discovered persistence in dream of memories which had vanished from the supraliminal consciousness. This shows that in dream Madame D. had got down—not merely to a stratum of confusion,—but to a state so far deeper than the waking state that the memories of which shock or hysteria had robbed the waking state were there found to be uninjured. This well-observed case may here stand as representative of the gap-filling dream-memory which I ventured to anticipate. Other cases will be noticeable when spontaneous somnambulism comes under review,—in its complex relations with common dreams, hypnotism, hysteria, and even epilepsy.

414. I pass on to the still more novel and curious questions involved in the apparent existence of a dream-memory which, while accompanying the memory of ordinary life, seems also to have a wider purview, and to indicate that the record of external events which is kept within us is far fuller than we know.

Let us consider what stages such a memory may show.

I. It may include events once known to the waking self, but now definitely forgotten.

II. It may include facts which have fallen within the sensory field, but which have never been supraliminally "apperceived" or cognised in any way. And thus also it may indicate that from this wider range of remembered facts *dream-inferences* have been drawn;—which inferences may be *retrospective*, *prospective*, or, if I may use a word of Pope's with a new meaning, *circumspective*,—that is to say, relating not to the past or to the future, but to the present condition of matters beyond the range of ordinary perception. It is plain that inferences of this kind (if they exist) will be liable to be mistaken for direct retrocognition, direct premonition, direct clairvoyance; while yet they need not actually prove anything more than a perception on the part of the subliminal self more far-reaching,—

a memory more stable,—than is the perception or the memory of the supraliminal self which we know.

These hypermnesic dreams, then, may afford a means of drawing our lines of evidence more exactly; of relegating some marvellous narratives to a realm of lesser marvel, and at the same time of realising more clearly what it is in the most advanced cases which ordinary theories are really powerless to explain.

**415.** As to the *first* of the above-mentioned categories no one will raise any doubt. It is a familiar fact—or a fact only sufficiently unfamiliar to be noted with slight surprise—that we occasionally recover in sleep a memory which has wholly dropped out of waking consciousness. As an example, we may take the dream of M. Delbœuf's, discussed in his interesting book, *Le Sommeil et les Rêves*. In that dream the name of the "Asplenium Ruta Muralis" figured as a familiar phrase. On waking, he puzzled himself in vain to think where he could have learnt that botanical appellation. Long afterwards he discovered the name "Asplenium Ruta Muraria" in his own handwriting,—in a little collection of flowers and ferns to which he had added their designations, under the dictation of a botanical friend.

In this and similar cases the original piece of knowledge had at the time made a definite impress on the mind,—had come well within the span of apprehension of the supraliminal consciousness. Its reappearance after however long an interval is a fact to which there are already plenty of parallels. But the conclusion to which the cases about to be cited seem to me to point is one of a much stranger character. I think that there is evidence to show that many facts or pictures which have never even for a moment come within the apprehension of the supraliminal consciousness are nevertheless retained by the subliminal memory, and are occasionally presented in dreams with what seems a definite purpose.<sup>1</sup>

The same point, as we shall hereafter see, is illustrated by the phenomena of crystal-vision. Miss Goodrich-Freer,<sup>2</sup> for example, saw in the crystal the announcement of the death of a friend;—a piece of news which certainly had never been apprehended by her ordinary conscious self. On referring to the *Times*, it was found that an announcement of the death of some one of the same unusual name was contained in a sheet with which she had screened her face from the fire;—so that the words may have fallen within her range of vision, although they had not reached what we broadly call her waking mind.

This instance was of value from the strong probability that the news could never have been supraliminally known at all;—since it was too important to have been merely glanced at and forgotten.

**416.** I quote another case which raises a somewhat curious point as

<sup>1</sup> See cases given in Appendix 415.

<sup>2</sup> *Proceedings* S.P.R., vol. v. p. 507.

to the relation of what I may call the subliminal gaze to defects of ordinary vision.

From *Proceedings S.P.R.*, vol. viii. p. 389; related by Mr. Herbert J. Lewis, 19 Park Place, Cardiff.

In September 1880, I lost the landing order of a large steamer containing a cargo of iron ore, which had arrived in the port of Cardiff. She had to commence discharging at six o'clock the next morning. I received the landing order at four o'clock in the afternoon, and when I arrived at the office at six I found that I had lost it. During all the evening I was doing my utmost to find the officials of the Custom House to get a permit, as the loss was of the greatest importance, preventing the ship from discharging. I came home in a great degree of trouble about the matter, as I feared that I should lose my situation in consequence.

That night I dreamed that I saw the lost landing order lying in a crack in the wall under a desk in the Long Room of the Custom House.

At five the next morning I went down to the Custom House and got the keeper to get up and open it. I went to the spot of which I had dreamed, and found the paper in the very place. The ship was not ready to discharge at her proper time, and I went on board at seven and delivered the landing order, saving her from all delay.

HERBERT J. LEWIS.

I can certify to the truth of the above statement.

THOMAS LEWIS  
(Herbert Lewis's father),  
H. WALLIS.

July 14th, 1884.

[Mr. E. J. Newell, of the George and Abbotsford Hotel, Melrose, adds the following corroborative note:—]

August 14th, 1884.

I made some inquiries about Mr. Herbert Lewis's dream before I left Cardiff. He had been searching throughout the room in which the order was found. His theory as to how the order got in the place in which it was found is that it was probably put there by some one (perhaps with malicious intent), as he does not see how it could have fallen so.

The fact that Mr. H. Lewis is exceedingly short-sighted adds to the probability of the thing which you suggest, that the dream was simply an unconscious act of memory in sleep. On the other hand he does not believe it was there when he searched.

E. J. NEWELL.

Can there have been a momentary unnoticed spasm of the ciliary muscle, with the result of extending the range of vision? It may suffice here to quote—that my suggestion may not seem too fantastic—a few lines from a personal observation of a somnambule by Dr. Dufay.<sup>1</sup>

“It is eight o'clock: several workwomen are busy around a table, on which a lamp is placed. Mdlle. R. L. directs and shares in the work, chatting cheerfully meantime. Suddenly a noise is heard; it is her head which has fallen sharply on the edge of the table. This is the beginning

<sup>1</sup> *Revue Scientifique*, 3<sup>e</sup> série, xxxii. p. 167.

of the access. She picks herself up in a few seconds, pulls off her spectacles with disgust, and continues the work which she had begun;—having no further need of the concave glasses which a pronounced myopia renders needful to her in ordinary life;—and even placing herself so that her work is less exposed to the light of the lamp." Similarly, and yet differently, Miss Goodrich-Freer has had an experience where the title of a book quite unknown to her, which she had vainly endeavoured to read where it lay at some distance from her, presented itself in the crystal. In such a case we can hardly suppose any such spasmodic alteration in ocular conditions as may perhaps occur in trance.

417. In the cases which I have thus far quoted the dream-self has presented a significant scene,—has chosen, so to say, from its gallery of photographs the special picture which the waking mind desired,—but has not needed to draw any more complex inference from the facts presumably at its disposal. I have now to deal with a small group of dreams which reason as well as remember;—if indeed in some of them there be not something more than mere reasoning on facts already in some way acquired,—something which overpasses the scheme prescribed for the present chapter.

In the first place we cannot doubt that definite data already known may sometimes be treated in somnambulism or ordinary dream with more than waking intelligence. Such are the cases of mathematical problems solved in somnambulism, or of the skeletal arrangement discovered by Agassiz in common sleep for scattered bones which had baffled his waking skill. I give in Appendices some striking cases. The first case is of old date, but it was reported by the dreamer about a month after its occurrence to Dr. Davey, a physician well known in his day, and was sent by him to Dr. Elliotson, who printed it in the *Zoist*, where it is published as a case of *clairvoyance*. But the needed data had passed before the waking eyes, although it was left for dream to interpret them fruitfully. Professor Lamberton's case is about the best of the dream-solutions of mathematical problems which I have seen recorded. And Professor Hilprecht's second case carries dream-intelligence to its highest point. Professor Romaine Newbold (who records these cases) is well versed in the analysis of evidence making for supernormal powers, and his explanation of the vision as the result of "processes of associative reasoning analogous to those of the upper consciousness" must, I think, be taken as correct. But had the incident occurred in a less critical age of the world,—in any generation, one may say, but *this*,—how majestic a proof would the phantasmal Babylonian's message be held to have afforded of his veritable co-operation with the modern *savant* in the reconstruction of his remote past!

418. I repeat that with this case of Professor Hilprecht's we seem to have reached the utmost intensity of sleep-faculty within the limits of our ordinary spectrum. In almost every region of that spectrum we

have found that the sleeper's faculty, under its narrow conditions, shows scattered signs of at least a potential equality with the faculty of waking hours.

We have already seen this as regards muscular movements, as regards inward vision and audition, and as regards memory; and these last records complete the series by showing us the achievement in sleep of intellectual work of the severest order. Coleridge's *Kubla Khan* had long ago shown the world that a great poet might owe his masterpiece to the obscuration of waking sense.<sup>1</sup> And the very imperfection of *Kubla Khan*—the memory truncated by an interruption—may again remind us how partial must ever be our waking knowledge of the achievements of sleep.

May I not, then, claim a real analogy between certain of the achievements of *sleep* and the achievements of *genius*? In both there is the same triumphant spontaneity, the same sense of drawing no longer upon the narrow and brief endurance of nerves and brain, but upon some unknown source exempt from those limitations.

Thus far, indeed, the sleep-faculties which we have been considering, however strangely intensified, have belonged to the same class as the normal faculties of waking life. We have now to consider whether we can detect in sleep any manifestation of *supernormal* faculty—any experience which seems to suggest that man is a cosmical spirit as well as a terrestrial organism, and is in some way in relation with a spiritual as well as with a material world. It will seem, in this view, to be natural that this commerce with a spiritual environment should be more perceptible in sleep than in waking. The dogma which my point of view thus renders probable is perhaps, as a mere matter of history, the dogma of all dogmas which has been most universally believed by mankind.

"*Quod semper, quod ubique, quod ab omnibus*"—for how many narrow theological propositions have we not heard this proud claim—that they have been believed everywhere, and by everybody, and in every age? Yet what can approach the antiquity, the ubiquity, the unanimity of man's belief in the wanderings of the spirit in dream? In the Stone Age, the sceptic would have been rash indeed who ventured to contradict it. And though I grant that this "palæolithic psychology" has gone out of fashion for the last few centuries, I do not think that (in view of the telæsthetic evidence now collected) we can any longer dismiss as a mere *bizarrierie* of dream-imagery the constant recurrence of the idea of visiting in sleep some distant scene,—with the acquisition thereby of new facts not otherwise accessible.

419. Starting, then, not from savage authority, but from the evidential scrutiny of modern facts, we shall find, I think, that there are coincidences of dream with truth which neither pure chance nor any subconscious mentation of an ordinary kind will adequately explain. We shall find that there is a perception of concealed material objects or of distant scenes,

<sup>1</sup> Cædmon's poem was traditionally said to have come to him in like fashion.

and also a perception of or communion with the thoughts and emotions of other minds. Both these phenomena have been noted sporadically in many ages and countries, and were observed with serious attention especially by the early French mesmerists. The first group of phenomena was called *clairvoyance* or *lucidité*, and the second *communication de pensées*, or in English, *thought-transference*. These terms are scarcely comprehensive enough to satisfy a more systematic study. The distant perception is not *optical*, nor is it confined even to the apparent sense of sight alone. It extends to all the senses, and includes also impressions hardly referable to any special sense. Similarly the communication between distant persons is not a transference of thought alone, but of emotion, of motor impulses, and of many impressions not easy to define. I ventured in 1882 to suggest the wider terms *telæsthesia*, sensation at a distance, and *telepathy*, fellow-feeling at a distance, and shall use these words in the present work. But I am far from assuming that these terms correspond with definite and clearly separated groups of phenomena, or comprise the whole field of supernormal faculty. On the contrary, I think it probable that the facts of the metetherial world are far more complex than the facts of the material world; and that the ways in which spirits perceive and communicate, apart from fleshly organisms, are subtler and more varied than any perception or communication which we know. Just as each organism is in fact a system of forces, influencing and influenced by similar systems of forces in known and unknown ways, so also must we regard human spirits as interacting systems of forces, yet more complex, and yet further beyond our ken. Specially manifest is this when we have to deal with *premonitions*, of which a few instances are given in this chapter, which seem even further away from our ordinary processes of perception than the phenomena of telepathy or telæsthesia.

It follows from what has been said that there is no one logical order in which to arrange these supernormal phenomena. They do not spring one from another in traceable sequence; rather they are emergent and scattered manifestations of some deeper and more comprehensive law. The distinction suggested above between telepathy and telæsthesia—between supernormal knowledge apparently acquired through another mind, and supernormal knowledge apparently acquired directly, and without another mind's intervention—even this distinction, I say, cannot be made fundamental. We cannot really tell in what cases, and to what extent, some external mind has aided the percipient's perception of the distant scene. We do not even know whether in any supernormal perception one mind alone can be concerned.

420. I have hinted above at another line of demarcation which the dreamer's own sensations suggest,—the distinction between active psychical excursion or invasion and the passive reception of psychical invasion from without. But even here, as was also hinted, a clear line of division is hard to draw. For whether we are dealing with dream-perceptions of distant

material scenes, or of distant living persons, or of discarnate spirits, it is often impossible for the dreamer himself to say either from what point he is himself observing, or where the scene of the vision is laid. Where is he when he is taking part in a scene which is still in the future? and in what way does his apparent presence in the future scene differ from his apparent presence in an actually existing, although distant, scene;—in the midst of which his own phantasmal presence may perhaps be discerned by some one of the actors? Our answers to such questions—imperfect at the best—must be deferred until we have before us not dreams alone, but that whole range of *sensory automatisms* which bears throughout such perplexing relations to our current notions of Space and Time.

For the present I must confine myself to a brief sketch of some of the main types of supernormal dreams, arranged in a kind of ascending order. I shall begin with such dreams as primarily suggest a kind of heightening or extension of the dreamer's own innate perceptive powers, as exercised on the world around him. And I shall end with dreams which suggest his entrance into a spiritual world, where commerce with incarnate or discarnate spirits is subject no longer to the conditions of earthly thought.

421. I begin, then, with some dreams which seem to carry perceptive faculty beyond the point at which (as in Mr. Lewis's dream of the landing order, Section 416) some unusual form of common vision can be plausibly suggested in explanation. In the first of these cases (Mr. Squires's), given in full in 421 A, a young man sees in a dream the place where his friend's watch has fallen in a lonely field. In another case (Mr. Watts's, 421 B) there is a vision of a broken statue, whose injury seems to have been known to no other mind than the dreamer's;—so that we cannot here invoke—as we still might invoke in Mr. Squires's case—some *subliminal* knowledge of another man's as possibly suggesting the dream. And similarly in other cases cited in the Appendix,—while telepathy from the living or the dead may be theoretically conceivable,—the simplest hypothesis is that which goes no further than telæsthetic perception by the dreamer's own subliminal self.

422. I will next refer to certain cases where the sleeper by clairvoyant vision discerns a scene of direct interest to a mind other than his own;—as the danger or death of some near friend. Sometimes there is a flash of vision, which seems to represent correctly the critical scene. Sometimes there is what seems like a longer gaze, accompanied, perhaps, by some sense of *communion* with the invaded person. And in some few cases—the most interesting of all—the circumstances of a death seem to be symbolically *shown* to a dreamer, as though by the deceased person, or by some intelligence connected with him (see Section 427).

One of the best instances of the flash of vision is Canon Warburton's, which I quote from *Phantasms of the Living*, vol. i. p. 338—a case whose remoteness is rendered less of a drawback than usual by the character of the narrator and the simplicity and definiteness of the fact attested.

The following is his account:—

THE CLOSE, WINCHESTER, *July 16th, 1883.*

Somewhere about the year 1848 I went up from Oxford to stay a day or two with my brother, Acton Warburton, then a barrister, living at 10 Fish Street, Lincoln's Inn. When I got to his chambers I found a note on the table apologising for his absence, and saying that he had gone to a dance somewhere in the West End, and intended to be home soon after 1 o'clock. Instead of going to bed, I dozed in an armchair, but started up wide awake exactly at 1, ejaculating "By Jove! he's down!" and seeing him coming out of a drawing-room into a brightly illuminated landing, catching his foot in the edge of the top stair, and falling headlong, just saving himself by his elbows and hands. (The house was one which I had never seen, nor did I know where it was.) Thinking very little of the matter, I fell a-doze again for half-an-hour, and was awakened by my brother suddenly coming in and saying, "Oh, there you are! I have just had as narrow an escape of breaking my neck as I ever had in my life. Coming out of the ballroom, I caught my foot, and tumbled full length down the stairs."

That is all. It may have been "only a dream," but I always thought it must have been something more.

W. WARBURTON.

In a second letter Canon Warburton adds:—

*July 20th, 1883.*

My brother was hurrying home from his dance, with some little self-reproach in his mind for not having been at his chambers to receive his guest, so the chances are that he was thinking of me. The whole scene was vividly present to me at the moment, but I did not note particulars any more than one would in real life. The general impression was of a narrow landing brilliantly illuminated, and I remember verifying the correctness of this by questions at the time.

This is my sole experience of the kind.

[The last words are in answer to the question whether he had had similar vivid visions which had *not* corresponded with any real event.]

The impression here produced is as though a jerk were given to some delicate link connecting the two brothers. The brother suffering the crisis thinks vividly of the other; and one can of course explain the incident, as we did on its first publication, as the endangered man's projection of the scene upon his brother's mind. The passive dozing brother, on the other hand, feels as though he were suddenly *present* in the scene,—say in response to some sudden call from the brother in danger,—and I am here bringing into relief *that* aspect of the incident, on account of its analogy with cases soon to be quoted. But the main lesson no doubt may be that no hard and fast line can be drawn between the two explanations. I quote another case, that of Mrs. West, in 422 A.

423. I next quote a case investigated by Edmund Gurney shortly before his death, and printed in *S.P.R. Journal*, vol. iii. pp. 265, 266.

From Mr. R. V. BOYLE, 3 Stanhope Terrace, W.

*July 30th, 1884.*

In India, early on the morning of November 2nd, 1868 (which would be about 10 to 11 P.M. of November 1st in England), I had so clear and striking

a dream or vision (repeated a second time after a short waking interval) that, on rising as usual between 6 and 7 o'clock, I felt impelled at once to write an entry in my diary, which is now before me.

At the time referred to my wife and I were in Simla, in the Himalayas, the summer seat of the Governor-General, and my father-in-law and mother-in-law were living in Brighton. We had not heard of or from either of them for weeks, nor had I been recently speaking or thinking of them, for there was no reason for anxiety regarding them.<sup>1</sup>

It seemed in my dream that I stood at the open door of a bedroom in a house in Brighton, and that before me, by candlelight, I saw my father-in-law lying pale upon his bed, while my mother-in-law passed silently across the room in attendance on him. The vision soon passed away, and I slept on for some time. On waking, however, the nature of the impression left upon me unmistakably was that my father-in-law was dead. I at once noted down the dream, after which I broke the news of what I felt to be a revelation to my wife, when we thought over again and again all that could bear upon the matter, without being able to assign any reason for my being so strongly and thoroughly impressed. The telegraph from England to Simla had been open for some time, but now there was an interruption, which lasted for about a fortnight longer, and on the 17th (fifteen days after my dream) I was neither unprepared nor surprised to receive a telegram from England, saying that my father-in-law had died in Brighton on November 1st. Subsequent letters showed that the death occurred on the *night* of the 1st.

Dreams, as a rule, leave little impression on me, and the one above referred to is the only one I ever thought of making a note of, or of looking expectantly for its fulfilment.

I may mention that at a much earlier period of my life I was sitting occupied in a room of a house, from which I could not see the approach to the hall door, when suddenly my thoughts were arrested, and I turned away from my papers, feeling that a person whom I had not been thinking of, nor had seen for years, was at that moment within a few steps of the house, noiselessly, but rapidly, approaching. I listened intently for a knock, which instantly followed. I did not move from my seat, feeling satisfied that what did follow would follow, viz., that a servant immediately afterwards announced the heretofore invisible, but unaccountably sudden, expected visitor. These occurrences I have often thought over, without being able in any way to satisfactorily account for them; they stand out in relief upon a memory but lightly charged with, though not insensible to, such things.

R. VICARY BOYLE.

[Mrs. Boyle writes as follows:—]

6th August 1887.

I well remember my husband telling me one morning, early in November, 1868, when at Simla, in India, that he had had a striking dream (repeated) in which my father, then at Brighton, seemed to be dying. We were both deeply impressed and then anxiously awaited news from home. A telegram first reached us, in about a fortnight, which was afterwards confirmed by letters,

<sup>1</sup> It is right, however, to say that my wife's father had gone to Brighton some months before on account of his health, though he was not more delicate than his elder brother, who is (1884) still living.

telling of my father's death having occurred on the same night when my husband had the dream.  
 ELÉONORE A. BOYLE.

[Gurney adds :—]

The following entries were copied by me from Mr. Boyle's diary :—

the night of<sup>1</sup>

“ Nov. 2. Dreamed of E.'s F[ather] early this morning.  
 Written before dressing.

“ Nov. 17. Got telegram from L[ouis] H[ack] this morning  
 of his father's death on 1st Nov. inst.”

The following obituary notice of the decease of Mr. Boyle's father-in-law occurred in the *Times* for 4th November 1868:—

“ On 1st Nov., at Brighton, William Hack, late of Dieppe, aged 72.”

On September 17th, 1887, I received from Mr. Boyle a copy (made by Miss P. Hack, niece of the deceased) of an entry made by his mother (sister-in-law of deceased) in her journal, on Sunday, November 1st, 1868, which shows the hour of death. In this entry, after some details of the last hours, occur the words: “ At a few minutes after 2 o'clock [P.M.] he ceased to breathe.”

Mr. Boyle informed me that he is a “ particularly sound sleeper, and very rarely dreams.” This dream was a very unique and impressive experience, apart from the coincidence.

There was a regular correspondence between Mrs. Boyle and her mother, but for several mails the letters had contained no mention of her father, on whose account absolutely no anxiety was felt.  
 E. G.

It will be seen that in this case there is an entry made before the death was known in Mr. Boyle's diary. The vision, which recurred twice, was of a simple kind; and here again might be interpreted as an impression from the mind of the wife who had been watching beside the dying man, transferred some nine hours later to the sleeping son-in-law. So far as the wife's conscious thought turned to others at that time, it would probably turn to her daughter rather than to her son-in-law. Mr. Boyle's other experience indicates a psychical sensibility which might deflect the message from Mrs. Boyle to himself; although even on that view his special proximity to Mrs. Boyle may have been a necessary factor in his percipience.

**424.** The single dream which a man has noted down in all his life stands evidentially in almost as good a position as a single waking hallucination. Compare the single dream noted down in all his life by Mr. (now Sir Edward) Hamilton, *Journal S.P.R.*, vol. iii. p. 267, which may fitly be quoted here in illustration, although perhaps not precisely of the same type. It suggests rather the projection of the suffering brother's

<sup>1</sup> These three words were added above the line after the subsequent receipt of the letter. But there must apparently have been some misunderstanding; as the evidence which follows seems conclusive as to the hour of the death.

conception of himself, especially if he were writing to the brother at home at the time.

PARK LANE CHAMBERS, PARK LANE, W.,  
*April 6th, 1888.*

On Tuesday morning, March 20th, 1888, I woke up with the impression of a very vivid dream. I had dreamt that my brother, who had long been in Australia, and of whom I had heard nothing for several months, had come home; that after an absence of twelve years and a half he was very little altered in appearance, but that he had something wrong with one of his arms; it looked horribly red near the wrist, his hand being bent back.

When I got up that morning the dream recurred constantly to my thoughts, and I at last determined to take a note of it, notwithstanding my natural prejudices against attaching any importance to dreams, to which, indeed, I am not much subject. Accordingly, in the course of the day, I made in my little Letts's Diary a mark thus: X, with my brother's name after it.

On the following Monday morning, the 26th March, I received a letter from my brother, which bore the date of the 21st March, and which had been posted at Naples (where the *Orient* steamers touch), informing me that he was on his way home, and that he hoped to reach London on or about the 30th March, and adding that he was suffering from a very severe attack of gout in the left arm.

The next day I related to some one this curious incident, and I commented on the extraordinary coincidence of facts with the dream with all but one detail, and that was, that the arm which I had seen in my dream did not look as if it were merely affected with gout: the appearance it had presented to me was more like extremely bad eczema.

My brother duly reached England on the 29th, having disembarked at Plymouth, owing to the painful condition of his arm. It turned out that the doctor on board ship had mistaken the case; it was not gout, but a case of blood-poisoning, resulting in a very bad carbuncle or abscess over the wrist joint.

Since my brother's return, I have endeavoured to ascertain from him the exact hour at which he wrote to me on March 21st. He is not certain whether the letter to me was written before noon or after noon of that day. He remembers writing four short letters in the course of that day—two before luncheon and two after luncheon. Had the note addressed to me been written in the forenoon, it might nearly have coincided in time with my dream, if allowance be made for the difference of time between Greenwich and Naples; for, having no recollection of the dream when I woke, according to custom, at an early hour on the morning of the 21st, I presume I must have dreamt it very little before eight o'clock, the hour at which I am called.

I may add that, notwithstanding an absence of twelve years and a half, my brother has altered very little in appearance; and that I have not to my knowledge ever noted a dream before in my life. E. W. HAMILTON.

[Gurney adds:—]

*April 12th, 1888.*

I have seen the diary with the entry (X, Clem.) under Tuesday, March 20th, 1888, though, as Mr. Hamilton says, "it was early the next morning that

I had the dream: for I generally consider all that appertains to bed relates to the day on which one gets into it."

I have seen the letter, signed Clement E. Hamilton, and dated Naples, March 21st, 1888, which says, "Am suffering from very severe attack of gout in left arm."—E. G.

Somewhat similar again, is a case which I give in 424 A, where a little boy of four years old absent from his home, with his father, becomes aware, while asleep, of the unexpected fact that "there is a little baby in bed with mamma." "What makes you think that?" asked the father, to whom, probably, rather than to little Hughie, the mother might have wished to send this information. "Because I *saw* it laying beside her in the bed," was the ungrammatical, but decisive reply.

Next I quote in 424 B, a case where a wife between sleeping and waking sees her husband carried wounded off the field of battle, and hears his voice saying, "Take this ring off my finger and send it to my wife."

A third case which I also give (in 424 C), exemplifies the communication of an emotional distress from a lady to her distant husband, who was waked by hearing her call him on the night after she had heard of a dangerous accident to her nephew.

425. And here I feel bound to introduce some samples of a certain class of dreams,—more interesting, perhaps, and certainly more perplexing than any others;—but belonging to a category of phenomena which at present I can make no attempt to explain. I mean precognitive dreams;—pictures or visions in which future events are foretold or depicted, generally with more or less of symbolism,—and generally also in a mode so remote from the previsions of our earthly sagacity that we shall find ourselves driven, in a later discussion, to speak in vague terms of glimpses into a cosmic picture-gallery;—or of scenic representations composed and offered to us by intelligences higher and more distant than any spirit whom we have known. I give in the text a thoroughly characteristic example;—characteristic alike in its definiteness, its purposelessness, its isolated unintelligibility;—and others are quoted in Appendices.

(From *Proceedings* S.P.R., vol. xi. p. 505.)

From Mr. Alfred Cooper, of 9 Henrietta Street, Cavendish Square, W.

[This account was orally confirmed by him to Mr. E. Gurney, June 6th, 1888. It is written by Mr. Cooper, but attested also by the Duchess of Hamilton.]

A fortnight before the death of the late Earl of L—, in 1882, I called upon the Duke of Hamilton, in Hill Street, to see him professionally. After I had finished seeing him we went into the drawing-room, where the Duchess was, and the Duke said to me, "Oh, Cooper; how is the Earl?"

The Duchess said, "What Earl?" and on my answering "Lord L—," she replied, "That is very odd. I have had a most extraordinary vision. I went to bed, but after being in bed a short time, I was not exactly asleep, but

thought I saw a scene as if from a play before me. The actors in it were Lord L—, in a chair, as if in a fit, with a man standing over him with a red beard. He was by the side of a bath, over which bath a red lamp was distinctly shown."

I then said, "I am attending Lord L— at present: there is very little the matter with him: he is not going to die: he will be all right very soon."

Well, he got better for a week and was nearly well, but at the end of six or seven days after this I was called to see him suddenly. He had inflammation of both lungs.

I called in Sir William Jenner, but in six days he was a dead man. There were two male nurses attending on him; one had been taken ill. But when I saw the other the dream of the Duchess was exactly represented. He was standing near a bath over the Earl and, strange to say, his beard was red. There was the bath with the red lamp over it. It is rather rare to find a bath with a red lamp over it, and this brought the story to my mind.

The vision seen by the Duchess was told two weeks before the death of Lord L—. It is a most remarkable thing.

This account, written in 1888, has been revised by the [late] Duke of Manchester, father of the Duchess of Hamilton, who heard the vision from his daughter on the morning after she had seen it. \*

(Signed) MARY HAMILTON.  
ALFRED COOPER.

Her Grace had been reading and had just blown out the candle.  
Her Grace has had many dreams which have come true years after.

ALFRED COOPER.

[The Duchess only knew Lord L— by sight, and had not heard that he was ill. She knew she was not asleep, for she opened her eyes to get rid of the vision and, shutting them, saw the same thing again.]

An independent and concordant account has been given to me (F. W. H. M.) orally by a gentleman to whom the Duchess related the dream on the morning after its occurrence.

426. Dr. Bruce's narrative, which I next give in 426 A, written by an intelligent man, while the facts were yet fresh, seems to me of high importance. If we accept the rest of his story, we must, I think, suppose that the sense of spiritual presence with which the incident began was more than a mere subjective fancy. Shall we refer it to the murdered man's sister;—with whom the dreamer seemed afterwards to be in telepathic relation? Or shall we interpret it as a kind of summons from the dying man, drawing on, as it were, his friend's spirit to witness the actual murder and the subsequent scene? The fact that another friend, in another locality apparently, had a vision of similar nature, tells somewhat in favour of the supposition that the decedent's spirit was operative in both cases; since we very seldom—if ever—find an agent producing an impression in two separate places at once—or nearly so—except at or just after the moment of death.

In this view, the incident resembles a scene passing in a spiritual

world. The dying man summons his brother-in-law; the brother-in-law visits the scene of murder, and there spiritually communicates with his wife, the sister, who is corporeally in that scene, and then sees further details of the scene, which he does not understand, and which are not explained to him.

Fantastic though this explanation seems, it is not easy to hit on a simpler one which will cover the facts as stated. Could we accept it, we should have a kind of transition between two groups of cases, which although apparently so different may form parts of a continuous series. I mean the cases where the dreamer visits a distant scene, and the cases where another spirit visits the dreamer.

427. Taking, then, Dr. Bruce's case to bridge the interval between these two groups, I go on to a case which properly belongs to the *second*, though it still has much in common with the *first*. I shall quote Mrs. Storie's narrative at full length in the text; because the case is, in my judgment, both evidentially very strong, and also in the naïveté of its confusion, extremely suggestive of the way in which these psychical communications are made. Mrs. Storie, who is now dead, was, by the testimony of Edmund Gurney, Professor Sidgwick, and others, a witness eminently deserving of trust; and, besides a corroboration from her husband of the manifestation of a troubled dream, before the event was known, we have the actual notes written down by her, as she informed us, the day, or the day after, the news of the fatal accident arrived, solely for her own use, and unmistakably reflecting the incoherent impressiveness of the broken vision. These notes form the narrative given in *Phantasms of the Living* (vol. i. p. 370) which I reproduce here. The fact that the deceased brother was a *twin* of Mrs. Storie's adds interest to the case, since one clue (a vague one as yet) to the causes directing and determining telepathic communications lies in what seems their exceptional frequency between *twins*;—the closest of all relations.

HOBART TOWN, July 1874.

On the evening of the 18th July, I felt unusually nervous. This seemed to begin [with the occurrence of a small domestic annoyance] about half-past 8 o'clock. When I went to my room I even felt as if some one was there. I fancied, as I stepped into bed, that some one *in thought* tried to stop me. At 2 o'clock I woke from the following dream. It seemed like in dissolving views. In a twinkle of light I saw a railway, and the puff of the engine. I thought, "What's going on up there? Travelling? I wonder if any of us are travelling and I dreaming of it." *Some one* unseen by me answered, "No; something quite different—something wrong." "I don't like to look at these things," I said. Then I saw behind and above my head William's upper half reclining, eyes and mouth half shut; his chest moved forward convulsively, and he raised his right arm. Then he bent forward, saying, "I suppose I should move out of this." Then I saw him lying, eyes shut, on the ground, flat. The chimney of an engine at his head. I called in excitement, "That will strike him!" The "some one" answered "Yes—well, here's what it was"; and immediately I saw William sitting in the open air—faint moonlight—on a raised

place sideways. He raised his right arm, shuddered, and said, "I can't go on, or back, *No*." Then he seemed lying flat. I cried out, "Oh! Oh!" and others seemed to echo, "Oh! Oh!" He seemed then upon his elbow, saying, "Now it comes." Then as if struggling to rise, turned twice round quickly, saying, "Is it the train? *the train, the train*," his right shoulder reverberating as if struck from behind. He fell back like fainting; his eyes rolled. A large dark object came between us like panelling of wood, and rather in the dark something rolled over, and like an arm was thrown up, and the whole thing went away with a *swish*. Close beside me on the ground there seemed a long dark object. I called out, "They've left something behind; it's like a man." It then raised its shoulders and head, and fell down again. The same *some one* answered, "*Yes, sadly*." [?" *Yes*," sadly.] After a moment I seemed called on to look up, and said, "Is that *thing* not away yet?" Answered, "*No*." And in front, in light, there was a railway compartment in which sat Rev. Mr. Johnstone, of Echuca. I said, "What's he doing there?" Answered, "He's there." A railway porter went up to the window asking, "Have you seen any of—." I caught no more, but I *thought* he referred to the *thing* left behind. Mr. Johnstone seemed to answer "*No*"; and the man went quickly away—I thought to look for it. After all this the *some one* said close to me, "Now I'm going." I started, and at once saw { a tall dark figure at my head }  
 { William's back at my side. } He put his right hand (in grief) over his face, and the other almost touching my shoulder, he crossed in front, looking stern and solemn. There was a flash from the eyes, and I caught a glimpse of a fine pale face like ushering him along, and indistinctly another. I felt frightened, and called out, "Is he angry?" "Oh, no." "Is he going away?" Answered, "*Yes*," by the same *some one*, and I woke with a loud sigh, which woke my husband, who said, "What is it?" I told him I had been dreaming "something unpleasant"—named a "railway," and dismissed it all from my mind as a dream. As I fell asleep again I fancied the "some one" said, "It's all gone," and another answered, "I'll come and remind her."

The news reached me one week afterwards. The accident had happened to my brother on the same night about half-past 9 o'clock. Rev. Mr. Johnstone and his wife were actually in the train which struck him. He was walking along the line, which is raised two feet on a level country. He seemed to have gone 16 miles—must have been tired and sat down to take off his boot, which was beside him, dozed off and was very likely roused by the sound of the train; 76 sheep-trucks had passed without touching him, but some wooden projection, likely the step, had touched the *right* side of his head, bruised his right shoulder, and killed him instantaneously. The night was very dark. I believe now that the *some one* was (from something in the *way* he spoke) William *himself*. The face with him was white as alabaster, and something like this [a small sketch pasted on] in profile. There were many other thoughts or words seemed to pass, but they are too many to write down here.

The voice of the "some one" unseen seemed *always above* the figure of William which I saw. And when I was shown the compartment of the carriage with Mr. Johnstone, the *some one* seemed on a line between me and it—*above* me.

[In an account-book of Mrs. Storie's, on a page headed July 1874, we find the 18th day marked, and the words, "Dear Willie died," and "Dreamed, dreamed of it all," appended.

The first letter, from the Rev. J. C. Johnstone to the Rev. John Storie,

announcing the news of the accident, is lost. The following are extracts from his second and third letters on the subject :—]

ECHUCA, 10th August 1874.

The place where Hunter was killed is on an open plain, and there was consequently plenty of room for him to escape the train had he been conscious ; but I think Meldrum's theory is the correct one, that he had sat down to adjust some bandages on his leg and had thoughtlessly gone off to sleep. There is only one line of rails, and the ground is raised about 2 feet—the ground on which the rails rest. He had probably sat down on the edge, and lain down backwards so as to be within reach of some part of the train. It was not known at the time that an accident had occurred. Mrs. Johnstone and myself were in the train. Meldrum says he was not very much crushed. The top of the skull was struck off, and some ribs were broken under the armpit on one side. His body was found on the Sunday morning by a herd-boy from the adjoining station.

August 29th, 1874.

The exact time at which the train struck poor Hunter must have been about 9.55 P.M., and his death must have been instantaneous.

[The above corresponds with the account of the inquest in the *Riverine Herald* for July 22nd. The *Melbourne Argus* also describes the accident as having taken place on the night of Saturday, the 18th.

The following remarks are taken from notes made by Professor Sidgwick, during an interview with Mrs. Storie, in April 1884, and by Mrs. Sidgwick after another interview in September 1885 :—]

Mrs. Storie cannot regard the experience exactly as a dream, though she woke up from it. She is sure that it did not grow more definite in recollection afterwards. She never had a series of scenes in a dream at any other time ; and she has never had anything like a hallucination. They were introduced by a voice in a whisper, not recognised as her brother's. He had sat on the bank as he appeared in the dream. The engine she saw behind him had a chimney of peculiar shape, such as she had not at that time seen ; and she remembers that Mr. Storie thought her foolish about insisting on the chimney—unlike (he said) any which existed ; but he informed her when he came back from Victoria, where her brother was, that engines of this kind had just been introduced there. She had no reason to think that any conversation between the porter and the clergyman actually occurred. The persons who seemed to lead her brother away were not recognised by her, and she only saw the face of one of them.

Mr. Storie confirms his wife having said to him at the time of the dream, "What is that light?" Before writing the account first quoted, she had just mentioned the dream to her husband, but had not described it. She desired not to think of it, and also was unwilling to worry him about it because of his Sunday's work. This last point, it will be observed, is a confirmation of the fact that the dream took place on the Saturday night ; and "it came out clearly" (Mrs. Sidgwick says) "that her recollection about the Saturday night was an independent recollection, and not read back after the accident was known." The strongly nervous state that preceded the dream was quite unique in Mrs. S.'s experience. But as it appeared that, according to her recollection, it commenced at least an hour before the accident took place, it must be regarded as of no importance evidentially. The feeling of a presence in the room was also quite unique.

"Here," says Gurney, "the difficulty of referring the true elements of the dream to the agent's mind [is very great]. For Mr. Hunter was asleep; and even if we can conceive that the image of the advancing engine may have had some place in his mind, the presence of Mr. Johnstone could not have been perceived by him. But it is possible, of course, to regard this last item of correspondence as accidental, even though the dream was telepathic. It will be observed that the dream followed the accident by about four hours; such *déferment* is, I think, a strong point in favour of telepathic, as opposed to independent, clairvoyance."

I propose as an alternative explanation,—for reasons which I endeavour to justify in later chapters,—that the deceased brother, aided by some other dimly discerned spirit, was endeavouring to present to Mrs. Storie a series of pictures representing his death—as realised *after* his death. I add this last clause, because one of the marked points in the dream was the presence in the train of Mr. Johnstone of Echuca—a fact which (as Gurney remarks) the dying man could not possibly know.

I have dwelt on these two cases of Dr. Bruce and Mrs. Storie, because the reader will, I think, come to feel, as our evidence unrolls itself, that he has here complex experiences which are confirmed at various points by simpler experiences, in such a way as to make these stories seem a confused but an intimate transcript of what other narratives show in hints and glimpses alone.

**428.** In Mrs. Storie's case the whole experience, as we have seen, presented itself as a *dream*; yet as a dream of quite unusual type, like a series of pictures presented to the sleeper who was still conscious that she was lying in bed. In other cases the "psychical invasion" of the spirit either of a living or of a deceased person seems to set up a variety of sleep-waking states—both in agent and percipient. In one bizarre narrative (that of Mr. Pike) which I give in **428 A**, a man dreaming that he has returned home is *heard* in his home calling for hot water—and has himself a singular sense of "bilocation" between the railway carriage and his bedroom. The case of Mrs. Manning (**428 B**) is closely similar, except that Mrs. Manning is not, like Mr. Pike, looking forward in her dream to the immediate future, but is reviving with singular spontaneous force the life of the childish past. In each case the dream has set the dreamer at a different point of time and place in his career,—with such vividness that others also seem to perceive him at that imaginary point.

Somewhat similar is a narrative of Mr. Newnham's (**428 C**), but in that instance he himself seems not only to be transported to his *fiancée's* close neighbourhood, but actually to touch her (as she also feels herself touched by him) at a special moment (of going upstairs to bed) which he could not have hit upon precisely by mere calculation. This case tells strongly for "psychical invasion"—a conception which we shall have to discuss more fully in a later chapter. In another Appendix (**428 D**) I give a singular

story of a kind of *encounter* in dreamland, apparently more or less remembered by both persons.

An invasion of this type coming upon a sleeping person is apt to induce some change in the sleeper's state, which, even if he regards it as a complete awakening, is generally shown not to be so in fact by the dream-like character of his own recorded feelings and utterances. Gurney called these "Borderland Cases," and the whole collection in *Phantasms of the Living* will repay perusal. I introduce one such case here in my text as being at once very perplexing, and, I think, very strongly attested. I knew Mr. and Mrs. T., who certainly were seriously anxious for complete accuracy, and who had (as the narrative shows) made a brief memorandum and consulted various persons on the incident at the time. (I may add that November 18th, 1863, was a Wednesday, so that Mr. T. returned three days after the vision.) I quote the case from *Phantasms of the Living*, vol. i. p. 425, with Edmund Gurney's comments. The account was written by Mrs. T. in 1883.

On November 18th, 1863, I was living near Adelaide, and not long recovered from a severe illness at the birth of an infant, who was then five months old. My husband had also suffered from neuralgia, and had gone to stay with friends at the seaside for the benefit of bathing. One night during his absence the child woke me about midnight; having hushed him off to sleep, I said, "Now, sir, I hope you will let me rest!" I lay down, and instantly became conscious of two figures standing at the door of my room. One, M. N. [these are not the real initials], whom I recognised at once, was that of a former lover, whose misconduct and neglect had compelled me to renounce him. Of this I am sure, that if ever I saw him in my life, it was then. I was not in the least frightened; but said to myself, as it were, "You never used to wear that kind of waistcoat." The door close to which he stood was in a deep recess close to the fireplace, for there was no grate; we burnt logs only. In that recess stood a man in a tweed suit. I saw the whole figure distinctly, but not the face, and for this reason: on the edge of the mantelshelf always stood a morocco leather medicine chest, which concealed the face from me. (On this being stated to our friends, the Singletons, they asked to go into the room and judge for themselves. They expressed themselves satisfied that would be the case to any one on the bed where I was.) I had an impression that this other was a cousin of M. N.'s, who had been the means of leading him astray while in the North of England. I never saw him in my life; he died in India.

M. N. was in deep mourning; he had a look of unutterable sorrow upon his face, and was deadly pale. He never opened his lips, but I read his heart as if it were an open book, and it said, "My father is dead, and I have come into his property." I answered, "How much you have grown like your father!" Then in a moment, *without appearing to walk*, he stood at the foot of the child's cot, and I saw *distinctly* the blueness of his eyes as he gazed on my boy, and then raised them to Heaven as if in prayer.

All vanished. I looked round and remarked a trivial circumstance, viz., that the brass handles of my chest of drawers had been rubbed very bright. Not till then was I conscious of having seen a spirit, but a feeling of awe (not fear) came over me, and I prayed to be kept from harm, although there was no

reason to dread it. I slept tranquilly, and in the morning I went across to the parsonage and told the clergyman's wife what I had seen. She, of course, thought it was merely a dream. But no—if it were a dream should I not have seen him *as I had known him*, a young man of twenty-two, without beard or whiskers? But there was all the difference that sixteen years would make in a man's aspect.

On Saturday my husband returned, and my brother having ridden out to see us on Sunday afternoon, I told them both my vision as we sat together on the verandah. They treated it so lightly that I determined to write it down in my diary and see if the news were verified. And from that diary I am now quoting. Also I mentioned it to at least twelve or fourteen other people, and bid them await the result.

And surely enough, at the end of several weeks, my sister-in-law wrote that M. N.'s father died at C— Common on November 18th, 1863, which exactly tallied with the date of the vision. He left £45,000 to be divided between his son and daughter, but the son has never been found.

Many people in Adelaide heard the story before the confirmation came, and I wrote and told M. N.'s mother. She was much distressed about it, fearing he was unhappy. She is now dead. My husband was profoundly struck when he saw my diary corresponding *exactly* to the news in the letter I had that moment received in his presence.

Gurney adds the following note and comments:—

Mr. T. has confirmed to us the accuracy of this narrative, and Mrs. T. has shown to one of us a memorandum of the appearance of two figures, under date November 18th, in her diary of the year 1863, and a newspaper obituary confirms this as the date of the death. We learn from a gentleman who is a near relative of M. N.'s, that M. N., though long lost sight of, was afterwards heard of, and outlived his father.

If we regard this vision as telepathic, the agent can apparently only have been the dying man; and the case would then seem to be an extreme instance of the very rare type where the agent's personality does not appear, but some idea or picture in his mind is reproduced in the percipient's mind with a force that leads to an actual percept. For, as the narrator herself suggests, had she bodied forth the idea of M. N. from her own unaided resources, she would almost certainly have pictured him with the aspect that had been familiar to her. But though we have to draw on the father's mind for the unfamiliar features, we must not forget the possibilities of agency below the threshold of consciousness. And it is at least worth suggesting that the percipient's mind brought its own affinities to bear—exercised, so to speak, a selective influence; and that thus it was rather owing to her special interest in the son than to the conscious occupation of his father's mind with him, that the telepathic impulse manifested itself to her in this particular form. As for the appearance of the *second figure*, it may possibly have been also telepathically produced; but I prefer to lay stress on it simply as one of the numerous indications that these waking percepts are really dream-creations, not objective presences.

I should not now take it for granted that the agent here "can apparently only have been the dying man." I think it possible, in the light of our now somewhat fuller knowledge, that M. N.'s spirit was aware of his

father's death,—even though possibly M. N.'s supraliminal self may not have heard of it;—so that the invading presence in this case may have been the discarded lover himself,—dreaming on his own account at a distance from Mrs. T. The second figure I regard as having been an object in M. N.'s dream;—symbolical of his own alienation from Mrs. T. All this sounds fanciful; but I may remark here (as often elsewhere), that I think that we gain little by attempting to enforce our own ideas of simplicity upon narratives of this bizarre type.

429. These cases of invasion by the spirits of living persons pass on into cases of invasion by the dying, of which several instances are given in the next Appendix, the impression being generally that of the presence of the visitant in the percipient's surroundings. Sometimes the phantasm is seen as nearly as can be ascertained at the time of death. But there is no perceptible break in the series at this point. Some appear shortly after death (*e.g.* in the cases of Mr. Wingfield, 429 C, Mrs. Green, 429 D, and Mr. Dignowity, 429 E), before the death is known to the percipient. Finally, there are cases, of which I give one (429 F), when the appearance takes place some time after death, but presents features unknown to the percipient.

430. We have now briefly reviewed certain phenomena of sleep from a standpoint somewhat differing from that which is commonly taken. We have not (as is usual) fixed our attention primarily on the *negative* characteristics of sleep, or the extent to which it lacks the capacities of waking hours. On the contrary, we have regarded sleep as an independent phase of personality, existing with as good a right as the waking phase, and dowered with imperfectly expressed faculties of its own. In investigating those faculties we have been in no wise deterred by the fact of the apparent uselessness of some of them for our waking ends. *Useless* is a pre-scientific, even an anti-scientific term, which has perhaps proved a greater stumbling-block to research in psychology than in any other science. In science the *use* of phenomena is to prove laws, and the more bizarre and trivial the phenomena, the greater the chance of their directing us to some law which has been overlooked till now. In reviewing the phenomena of sleep, then, we found in the first place that it possesses a specific recuperative energy which the commonly accepted data of physiology and psychology cannot explain. We saw that in sleep there may be an increased co-ordination or centralisation of muscular control, and also an increased vividness of entencephalic perception, indicating a more intimate appreciation of intra-peripheral changes than is manifest in waking life. In accordance with this view, we found that the dreaming self may undergo sensory and emotional experiences apparently more intense than those of vigilance, and may produce thereby lasting effects upon the waking body and mind. Similarly again, we saw that that specific impress on body and mind which we term memory, may in sleeping or hypnotic states be both wider in range and fuller in content than the evocable

memory of the waking day. Nay, not memory only, but power of inference, of argument, may be thus intensified, as is shown by the solution in sleep of problems which have baffled waking effort.

All these are fragmentary indications,—useless for practical purposes if you will,—of sleeping faculty exercised on the same order of things as waking faculty, and with comparable or even superior power. But we were bound to push our inquiry further still—we were bound to ask whether the self of sleep showed any faculty of a quite different order from that by which waking consciousness maintains the activity of man. We found that this was so indeed; that there was evidence that the sleeping spirit was susceptible of relations unfettered by spatial bonds; of teleæsthetic perception of distant scenes; of telepathic communication with distant persons, or even with spirits of whom we can predicate neither distance nor nearness, since they are released from the prison of the flesh.

431. The inference which all this evidence suggests is entirely in accordance with the hypothesis on which my whole work is based.

I have assumed that man is an organism informed or possessed by a soul. (This view obviously involves the hypothesis that we are living a life in two worlds at once; a planetary life in this material world, to which the organism is intended to react; and also a cosmic life in that spiritual or metetherial world, which is the native environment of the soul. From that unseen world the energy of the organism needs to be perpetually replenished. That replenishment we cannot understand: we may figure it to ourselves as a protoplasmic process;—as some relation between protoplasm, ether, and whatever is beyond ether, on which it is at present useless to speculate.

Admitting, for the sake of argument, these vast assumptions, it will be easy to draw the further inference that it may be needful that the soul's attention should be frequently withdrawn from the business of earthly life, so as to pursue with greater intensity what we may call its protoplasmic task,—the maintenance of the fundamental, pervading connection between the organism and the spiritual world. Nay, this profounder condition, as responding to more primitive, more fundamental needs, will itself be more primitive than the waking state. And this is so: sleep is the infant's dominant phase: the pre-natal state resembles sleep rather than waking; and so does the whole life-condition of our lowly ancestors. And as the sleeping state is the more *primitive*, so also is it the more *generalised*, and the more *plastic*. Out of this dreamy abeyance between two worlds, the needs of the material world are constantly developing some form of alert activity, some faculty which was *potential* only until search for food and the defence against enemies compelled a closer heed to "the life of relation," lest the relation should become only that of victim to devourer.

We shall thus have two phases of personality developing into separate purposes and in separate directions from a parent stem. The waking personality will develop external sense organs and will fit itself progres-

sively for the life of relation to the external world. It will endeavour to attain an ever completer control over the resources of the personality, and it will culminate in what we term *genius* when it has unified the subliminal as far as possible with the supraliminal in its pursuit of deliberate waking ends.

The sleeping personality will develop in ways less easy to foresee. What, on any theory, will it aim at, beyond the familiar intensification of recuperative power? We can only guess, on my theory, that its development will show some increasing trace of the soul's less exclusive absorption in the activity of the organism. The soul has withdrawn from the specialised material surface of things (to use such poor metaphor as we can) into a realm where the nature of the connection between matter and spirit—whether through the intermediacy of the ether or otherwise—is more profoundly discerned. That same withdrawal from the surface which, while it diminishes power over complex muscular processes, increases power over profound organic processes, may at the same time increase the soul's power of operating in that spiritual world to which sleep has drawn it nearer.

On this view of sleep, be it observed, there will be nothing to surprise us in the possibility of increasing the proportion of the sleeping to the waking phase of life by hypnotic suggestion. All we can say is that, while the soul must insist on at least the minimum quantity of sleep needful to keep the body alive, we can see no superior limit to the quantity of sleep which it may choose to take,—the quantity of attention, that is, which it may choose to give to the special operations of sleep as compared with those of waking life.

**432.** At this point we must for the present pause. The suggested hypothesis will indeed cover the actual facts as to sleep adduced in this chapter. But it covers them by virtue of assumptions too vast to be accepted without further confirmation. It must necessarily be our duty in later chapters to trace the development of the sleeping personality in both the directions indicated above;—in the direction of organic recuperation through the hypnotic trance, and in the direction of the soul's independent operation through that form of trance which leads to possession and to ecstasy. We shall begin at once in the next chapter to trace out that great experimental modification of sleep, from which, under the names of mesmerism or of hypnotism, results of such conspicuous practical value have already been won.

## CHAPTER V

## HYPNOTISM

ἔλετο δὲ ῥάβδον τῆ τ' ἀνδρῶν ὄμματα θέλγει,  
ὣν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἐγείρει.

— HOMER.

**500.** A very complex subject must in this chapter be discussed with as much completeness as brevity will allow. It will be convenient to lay at once before the reader the main divisions under which Hypnotism will be treated here.

(a) In the first place (sections **500-504**), I shall endeavour to trace the connection of hypnotism with the subjects of the former chapters,—especially with sleep and hysteria,—and to indicate what kind of advance in faculty may be expected from such experimental developments of sleep-waking states, and of subliminal activity in general, as those to which the broad general title of hypnotism (or hypnotic suggestion) is now commonly given. Hypnotism is too often presented as though it comprised a quite isolated group of phenomena. Until it is more definitely correlated with other phases of personality, it can hardly occupy the place which it merits in any psychological scheme.

(β) The ordinary methods and theories of hypnotism must occupy the second division of this chapter (**505-516**). I shall not, indeed, repeat the customary historical survey;—feeling that the history of hypnotism is a history rather of isolated and scattered *reconnaisances* than of systematic advance upon the unknown. Rather I shall try to analyse the intrinsic nature of the stimuli employed, and to compare them with the results attained. My general conclusion will be one which has now become widely prevalent—namely, that small physiological causes cannot be credited with these profound psychological effects. *Faute de mieux*, and with some reserves as to telepathic action, I shall assent to the dogma of the Nancy school,—that hypnotic agencies may be simplified into *suggestion* and *self-suggestion*.

(γ) In the third place, however (**517-525**), I shall show that these words bring no true solution;—that they are mere names which disguise our ignorance. We do not know either *why* a subject obeys any suggestion which may be made to him, or *how* he obeys it. We do not

know this even when the suggestion bears upon some easy, external matter. Still deeper is the mystery when the suggestion is an *organic* or *therapeutic* command;—when the subject is old (for instance) not to feel an aching tooth. If he cannot stop feeling the ache by his own strong desire, how can he stop feeling it out of deference to a doctor? Unless there be some supernormal influence or effluence—telepathic or mesmeric—from doctor to patient, we cannot credit the doctor with doing more than set in motion some *self-suggestive* machinery by which the patient cures his toothache himself. Where no such telepathic influence is exercised (and I do not claim that it is often exercised, although I believe that it is exercised sometimes), suggestion is merely equivalent to self-suggestion;—and self-suggestion remains for our solution as an inexplicable and capricious responsiveness;—a sudden obedience of subliminal agencies to supraliminal commands, which at certain times will modify both body and mind far more effectively than any exertion of the ordinary will. No serious attempt has yet been made to explain this obedience to control; and before trying to explain it we must review its range and limits from a psychological as well as from a physiological standpoint. In the meantime I define suggestion as *successful appeal to the subliminal self*.

(δ) My fourth sub-chapter, therefore (526-562), will briefly set forth the main achievements of suggestion;—including that most important of all achievements, the suggestive or hypnotic induction of supernormal powers. Even apart from these new powers, which indefinitely extend the significance of the whole inquiry, it will be found that the work of suggestion, even when it seems to be purely inhibitive, is in fact essentially dynamogenic;—that however capricious or grotesque its effects may be, they are, nevertheless, effects of *vitalisation*;—that some energy is added, though in an irregular fashion, to both organic and psychical operations.

(ε) In the *fifth* place (563-578), our task must be to inquire as to the nature and source of this energy which both telepathic suggestion and self-suggestion imply. Self-suggestion,—which is probably still in its infancy,—has thus far proved successful on a large scale mainly when applied according to one or other of two popular schemes,—the “Miracles of Lourdes,” and “Christian Science” or Mind-healing. As to the value of the Lourdes legend I shall give the reader ample opportunity of judging for himself. But as to “Christian Science,” I shall endeavour to show that here, at least, beneath a mask of vulgar crudity, certain ancient philosophic conceptions of permanent value are reasserting themselves in the modern world.

(ζ) Lastly, then (579-583), we are driven—here as elsewhere—to consider how far it may be possible for science to confirm and utilise man’s ancient instinct of trust in the unseen. I shall state in answer my belief that that trust has never as yet (save in the very highest of our race)

risen within measurable distance of the actual and provable truth; that even now the organism of each man is passing and must pass increasingly under the control of his spirit; and that his spirit indraws from the met-etherial environment an energy limited only by the intensity of its own appeal. In things physical as well as in things spiritual, "by grace we are saved, through faith."

501. In the course of this study of human personality and human evolution, it is to be hoped that at every stage of our collection and discussion of evidence we may attain a somewhat wider conception of the directions in which that evolution may be looked for, or may even be actively pursued.

Our discussion in Chapter II. of the ways in which human personality is apt to disintegrate helped us to grasp in Chapter III. the conception of genius as an integration of subliminal faculty with supraliminal,—an utilisation of a greater proportion of man's psychical being in subservience to ends desired by his supraliminal control. Genius, indeed, seems at present attainable rather by fortunate sports of heredity than by any systematic training; but it is, nevertheless, important to realise that a level thus definitely higher than our own has already often been reached in the normal progress of the race.

In Chapter IV. we reviewed the sleeping phase of our personality. *Dreams* introduced us—though incoherently and obscurely—into a strangely widened conception of man's environment and his destiny. They showed him in relation with a world profounder than even genius had apprehended, and on the threshold of powers to which not even genius has aspired.

We were led on, indeed, into a conception of sleep which, whether or not it prove ultimately in any form acceptable by science, is at any rate in deep congruity with the evidence brought forward in this work. Our human life, in this view, exists and energises, at the present moment, both in the material and in the spiritual world. Human personality, as it has developed from lowly ancestors, has become differentiated into two phases; one of them mainly adapted to material or planetary, the other to spiritual or cosmic operation. The subliminal self, mainly directing the sleeping phase, is able either to rejuvenate the organism by energy drawn in from the spiritual world;—or, on the other hand, temporarily and partially to relax its connection with that organism, in order to expatiate in the exercise of supernormal powers;—telepathy, telæsthesia, ecstasy.

Such were the suggestions of the evidence as to dream and vision; such, I may add, will be seen to be the suggestions of *spontaneous somnambulism*, which has not yet fallen under our discussion. Yet claims so large as these demand corroboration from observation and experiment along many different lines of approach. Some such corroboration we have, in anticipatory fashion, already acquired. Discussing in Chapter II. the

various forms of disintegration of personality, we had frequent glimpses of beneficent subliminal powers. We saw the deepest stratum of the self intervening from time to time with a therapeutic object (in the cases, e.g. of "Léonie III." or "Léonore" in 230 A, or Anna Winsor in 237 A), or we caught it in the act of exercising, even if aimlessly or sporadically, some faculty beyond supraliminal reach. And we observed, moreover, that the agency by which these subliminal powers were invoked was generally the *hypnotic trance*. Of the nature of that trance I then said nothing; it was manifest only that here was some kind of induced or artificial somnambulism, which seemed to systematise that beneficial control of the organism which spontaneous sleep-waking states had exercised in a fitful way. It must plainly be our business to understand *ab initio* these hypnotic phenomena; to push as far as may be what seems like an experimental evolution of the sleeping phase of personality.

502. Let us suppose, then, that we are standing at our present point, but with no more knowledge of hypnotic phenomena than existed in the boyhood of Mesmer. We shall know well enough what, as experimental psychologists, we desire to do; but we shall have little notion of how to set about it. We desire to summon at our will, and to subdue to our use, these rarely emergent sleep-waking faculties. On their physical side, we desire to develop their inhibition of pain and their reinforcement of energy; on their intellectual side, their concentration of attention; on their emotional side, their sense of freedom, expansion, joy. Above all, we desire to get hold of those supernormal faculties—telepathy and telæsthesia—of which we have caught fitful glimpses in somnambulism and in dream.

Yet to such hopes as these the so-called "experience of ages" (generally a very short and scrappy induction!) will seem altogether to refuse any practical outcome. History, indeed,—with the wonted vagueness of history,—will offer us a long series of stories of the strange sanative suggestion or influence of man on man;—beginning, say, with David and Saul, or with David and Abishag, and ending with Valentine Greatrakes,—or with the Stuarts' last touch for the King's evil. But in knowledge of how actually to set about it, we should still be just on the level of the Seven Sages.<sup>1</sup>

And now let the reader note this lesson on the unexhausted possibilities of human organisms and human life. Let him take his stand at one of the modern centres of hypnotic practice,—in Professor Bernheim's hospital-ward, or Dr. van Renterghem's *clînique*; let him see the hundreds of patients thrown daily into hypnotic trance, in a few moments, and as a matter of course; and let him then remember that this process, which

<sup>1</sup> Long ago Solon had said, apparently of mesmeric cure—

Τὸν δὲ κακὰς νόσοισι κικόμενον ἀργαλέαις τε  
ἀψάμενος χειροῦν αἴψα τίθησ' ὕγιῃ.

now seems as obvious and easy as giving a pill, was absolutely unknown not only to Galen and to Celsus, but to Hunter and to Harvey; and when at last discovered was commonly denounced as a fraudulent fiction, almost up to the present day. Nay, if one chances to have watched as a boy some cure effected in Dr. Elliotson's Mesmeric Hospital, before neglect and calumny had closed that too early effort for human good;—if one has seen popular indifference and professional prejudice check the new healing art for a generation;—is not one likely to have imbibed a deep distrust of all *à priori* negations in the matter of human faculty;—of all *obiter dicta* of eminent men on subjects with which they do not happen to be acquainted? Would not one, after such an experience, rather choose (with Darwin) "the fool's experiment" than any immemorial ignorance which has stiffened into an unreasoning incredulity?

503. Mesmer's experiment was almost a "fool's experiment," and Mesmer himself was almost a charlatan. Yet Mesmer and his successors,—working from many different points of view, and following many divergent theories,—have opened an ever-widening way, and have brought us now to a position where we can fairly hope, by experiments made no longer at random, to reproduce and systematise most of those phenomena of spontaneous somnambulism which once seemed to lie so tantalisingly beyond our grasp.

That promise is great indeed; yet it is well to begin by considering precisely how far it extends. We must not suppose that we shall at once be subduing to our experiment a central, integrated, reasonable Self. On the contrary (as has already been explained in Chapter III., section 304), it has been characteristic of hysteria and usually also of somnambulism that the spontaneous changes, although subliminal, have been *piecemeal* changes; that (to adopt Hughlings-Jackson's well-known phraseology) they have involved not *highest-level* but *middle-level* centres; not those centres which determine highest perception and ideation, but centres which control complex co-ordinated movements, such as the synergies necessary for walking or for sight or for dreamlike unintelligent speech.

This metaphor of higher and lower, although it may sound inappropriate, is still of service when we are dealing with stages of faculty all of them *ex hypothesi* below the level of the conscious threshold. For our general evidence as to subliminal processes has by this time obliged us to assume that there exists in that submerged region also a gradation of somewhat similar type. We may reach by artifice (that is to say) some subliminal faculty, and yet we may not be reaching any central or controlling judgment. We may be reaching centres which exercise over those subliminal faculties only a fragmentary sway; so that we shall have no reason for surprise if there be something dreamlike, something of bizarrerie or of incoherence, in the manifestation which our experiment evokes. We must be content (at first at any rate) if we can affect the

personality in the same limited way as hysteria and somnambulism have affected it; but yet can act deliberately and usefully where these have acted hurtfully and at random. It is enough to hope that we may inhibit pain, as it is inhibited for the hysteric; or concentrate attention, as it is concentrated for the somnambulist; or change the tastes and passions, as these are changed in alternating personalities; or (best of all) recover and fix something of that supernormal faculty of which we have caught fugitive glimpses in vision and dream. Our proof of the origination of any phenomenon in the deeper strata of our being must lie in the intrinsic nature of the faculty exhibited;—not in the wisdom of its actual direction. *That* must often depend on the order given from above the threshold; just as the magic mill of the fable continues magical, although, for lack of the proper formula to stop it, it be still grinding out superfluous salt at the bottom of the sea.

504. I hope that this brief introduction may be of service in two different ways. In the first place, it may show the reader that hypnotism, with its bewildering labyrinth of marvels, has yet a legitimate, an essential, almost a *predictable* place in experimental psychology. It is no longer possible for the philosopher to relegate it to the physician;—any more than for the physician to relegate it to the quack. ~~It is a~~ discovery which has been achieved almost at random, and which is still used in tentative ignorance; but it is just the kind of discovery which was to be desired and expected; and if it had not come to us in one way, it must, sooner or later, have come to us in another. And in the second place, this preliminary notion of what might be expected from the experimental control of sleep-waking states should prepare the student for what has seemed to many an observer a strange anomaly—the contrast, namely, between the intrinsic potency of the faculties thus evoked and the absurd ends to which (in public exhibitions especially) they often seem to be directed. We have advanced, so to say, within sight of the great stream of our being, but we must not expect as yet to control more than some eddying back-water or subsidiary channel.

The early history of mesmerism or hypnotism was certain, on these showings, to be but a confused and disjointed story. The achievements of hypnotisers (even when cleared from much needless or exaggerated controversy) are not like a series of parallel advances, all of them arrested by the same obstacle at the same point. Rather they resemble a handful of rapid incursions into an unknown country, each of them more or less successful, but encountering difficulties of various kinds, which no persistent effort is made to overcome. That is to say, the inquiry has been mainly the work of a few distinguished men, who have each of them pushed some useful ideas as far as they could, but whose work has not been adequately supported by successors. I should much doubt whether there have been a hundred men in all countries together, at the ordinary level of professional intelligence, who during the century since Mesmer have

treated hypnotism as the serious study of their lives. Some few of the men who have so treated it have been men of great force and strong convictions; and it will be found that there has consequently been a series of sudden developments of groups of phenomena, differing much from each other, but corresponding with the special beliefs and desires of the person who headed each movement in turn. I will mention some of the chief examples, so as to show the sporadic nature of the efforts made, and the great variety of the phenomena elicited. Such a review should suggest also that if some of those phenomena have seldom been repeated since the burst of novel interest when they were first observed, this by no means proves that they may not again recur if sufficiently sought for. There has not been as yet experience enough for more than a mere beginning in some few of the many directions in which the problem of the limits of suggestion—of the capacity of the subliminal self—must sooner or later be pushed.

505. The first name, then, that must be mentioned is, of course, that of Mesmer himself. He believed primarily in a sanative effluence, and his method seems to have been a combination of passes, suggestion, and a supposed "metallotherapy" or "magneto-therapy"—the celebrated *baquet*—which no doubt was merely a form of suggestion. His results, though very imperfectly described, seem to have been peculiar to himself. The *crise* which many of his patients underwent sounds like a hysterical attack; but there can be no doubt that rapid improvement in symptoms often followed it, or he would not have made so great an impression on *savants* as well as on the fashionable world of Paris. To Mesmer, then, we owe the first conception of the therapeutic power of a sudden and profound nervous change. To Mesmer, still more markedly, we owe the doctrine of a nervous influence or effluence passing from man to man,—a doctrine which, though it must assume a less exclusive importance than he assigned to it, cannot, in my view, be altogether ignored or denied.

506. The leading figure among his immediate successors, the Marquis de Puységur, seems from his writings<sup>1</sup> to have been one of the ablest and most candid men who have practised mesmerism; and he was one of the very few who have conducted experiments, other than therapeutic, on a large scale. The somnambulatory state may almost be said to have been his discovery; and he obtained clairvoyance or telæsthesia in so many instances, and recorded them with so much of detail, that it is hard to attribute all to mal-observation, or even to telepathy from persons present. Other observers, as Bertrand, a physician of great promise, followed in the same track, and this brief period was perhaps the most fertile in disinterested experiments that our subject has yet known. Much was then

<sup>1</sup> *Recherches Physiologiques sur l'Homme* (Paris, 1811); *Mémoires pour servir à l'Histoire et à l'Établissement du Magnétisme Animal*; *Du Magnétisme Animal considéré dans ses Rapports avec diverses branches de la Physique Générale*; &c.

done in Germany also; and there, too, there is scattered testimony to supernormal powers.<sup>1</sup>

507. Next came the era of Elliotson in England, and of Esdaile in his hospital at Calcutta. Their method lay in mesmeric passes, Elliotson's object being mostly the direct cure of maladies, Esdaile's a deep anæsthesia, under which he performed hundreds of serious operations. His success in this direction was absolutely unique;—was certainly (setting aside supernormal phenomena) the most extraordinary performance in mesmeric history. Had not his achievements been matters of official record, the apparent impossibility of repeating them would probably by this time have been held to have disproved them altogether.

508. The next great step which hypnotism made was actually regarded by Elliotson and his group as a hostile demonstration. When Braid discovered that hypnosis could be induced without passes, the mesmerists felt that their theory of a sanative effluence was dangerously attacked. And this was true; for that theory has in fact been thrown into the shade,—too completely so, in my opinion,—first by the method used in Braid's earlier work of the production of hypnotic phenomena by means of the upward and inward squint, and, secondly, by the much wider and more important discovery of the efficacy of mere *suggestion*, set forth in his later writings. Braid's hypnotic experience differed much from that of hypnotists before and after him. His early method of the convergent squint produced results which no one else has been able to produce; and the state which it induced appeared in his view to arrest and dissipate even maladies of which neither hypnotist nor patient had thought as capable of cure. But he afterwards abandoned this method in favour of simple verbal suggestion, as he found that what was required was merely to influence the ideas of his patients. He showed further that all so-called phrenological phenomena and the supposed effects of magnets, metals, &c., could be produced equally well by suggestion.<sup>2</sup> He also laid stress on the subject's power both of resisting the commands of the operator and of inducing hypnotic effects in himself without the aid of an operator. To my mind the most important novelty brought out by Braid was the possibility of self-hypnotisation by concentration of will. This inlet into human faculty, in some ways the most important of all, has been as yet but slackly followed. But it is along with Braid's group of ideas that I should place those of an able but much inferior investigator, Dr. Fahnestock, although it is not clear that the latter knew of Braid's work. His book, *Statuvolism, or Artificial Somnambulism* (Chicago, 1871), has

<sup>1</sup> See Nasse's *Zeitschrift für Hypnotismus, passim*.

<sup>2</sup> This later work of Braid's has been generally overlooked, and his theories were stated again as new discoveries by recent observers who ignored what he had already accomplished. See Dr. Bramwell's paper on "James Braid, his Work and Writings," in *Proceedings S.P.R.*, vol. xii. pp. 127-166. This contains a complete list of Braid's writings, and references to his work by other writers.

received less attention than it merits ;—partly perhaps from its barbarous title, partly from the crudities with which it is encumbered, and partly from the fact of its publication at what was at that date a town on the outskirts of civilisation. Fahnestock seems to have obtained by self-suggestion with healthy persons results in some ways surpassing anything since recorded.

There is no reason to doubt these results, except the fact that they have not yet been repeated with equal success ; and my present purpose is to show how little importance can as yet be attached in the history of hypnotic experiment to the mere absence thus far of successful repetition.

509. The next great stage was again strikingly different. It was mainly French ; the impulse was given largely by Professor Charles Richet, whose work has proved singularly free from narrowness or misconception ; but the movement was developed in a special and a very unfortunate direction by Charcot and his school. It is a remarkable fact that although Charcot was perhaps the only man of eminence whose professional reputation has ever been raised by his dealings with hypnotism, most of his work thereon is now seen to have been mistaken and aberrant,—a mere following of a blind alley, from which his disciples are now gradually returning. Charcot's leading phenomena (as with several of his predecessors above mentioned) were of a type which has seldom since been obtained. The once celebrated "three stages" of the *grand hypnotisme* are hardly anywhere now to be seen. But in this case the reason is not that other hypnotists could not obtain the phenomena if they would ; it is rather (as I have already indicated) that experience has convinced them that the sequences and symptoms on which Charcot laid stress were merely very elaborate products of the long-continued, and, so to say, endemic suggestions of the Salpêtrière (see 509 A).

510. We come next to the movement which is now on the whole dominant, and to which the greatest number of cures may at present be credited. The school of Nancy—which originated with Liébeault, and which is now gradually merging into a general consensus of hypnotic practice—threw aside more and more decisively the supposed "somatic signs" of Charcot,—the phenomena of neuro-muscular irritability and the like, which he regarded as the requisite proof of hypnosis ;—until Bernheim boldly affirmed that hypnotic trance was no more than sleep, and that hypnotic suggestion was at once the sole cause of hypnotic responsiveness and yet was undifferentiated from mere ordinary advisory speech. This was unfortunately too good to be true. Not one sleep in a million is really hypnosis ; not one suggestion in a million reaches or influences the subliminal self. If Bernheim's theories, in their extreme form, were true, there would by this time have been no sufferers left to heal.

What Bernheim has done is to cure a number of people without mesmeric passes, and without any special predisposing belief on either side,—beyond a trust in his own power. And this is a most valuable

achievement, especially as showing how much may be *dispensed with* in hypnotic practice—to how simple elements it may be reduced.

“Hypnotic trance,” says Bernheim, in effect, “is ordinary sleep; hypnotic suggestion is ordinary command. You tell the patient to go to sleep, and he goes to sleep; you tell him to get well, and he gets well immediately.” Even thus (one thinks) has one heard the conjuror explaining “how it’s done,”—with little resulting hope of emulating his brilliant performance. An ordinary command does *not* enable an ordinary man to get rid of his rheumatism, or to detest the previously too acceptable taste of brandy. In suggestion, in short, there must needs be something more than a name; a profound nervous change must needs be started by some powerful nervous stimulus from without or from within. Before contenting ourselves with Bernheim’s formula, we must consider yet again what change we want to effect, and whether hypnotists have actually used any form of stimulus which was likely to effect it.

511. According to Bernheim we are all naturally suggestible, and what we want to effect through suggestion is increased suggestibility. But let us get rid for the moment of that oracular word. What it seems to mean here is mainly a readier obedience of the organism to what we wish it to do. The sleep or trance with which hypnotism is popularly identified is not essential to our object, for the subliminal modifications are sometimes attained without any trace of somnolence. Let us consider, then, whether any known nervous stimuli, either massive or specialised, tend to induce—not mere sleep or catalepsy—but that kind of ready modifiability, —of *responsiveness* both in visible gesture and in invisible nutritive processes,—for the sake of which hypnosis is in serious practice induced.

512. Now of the external stimuli which influence the whole nervous system the most conspicuous are narcotic drugs. Opium, alcohol, chloroform, cannabis indica, &c., affect the nerves in so many strange ways that one might hope that they would be of use as hypnotic agents. And some observers have found that slight chloroformisation rendered subjects more suggestible (see Appendices). Janet has cited one case where suggestibility was developed during recovery from delirium tremens. Other hypnotisers (as Bramwell) have found chloroform fail to render patients hypnotisable; and alcohol is generally regarded as a positive hindrance to hypnotic susceptibility. More experiment with various narcotics is much needed; but thus far the scantiness of proof that narcotics help towards hypnosis goes rather against the view that hypnosis is a direct physiological sequence from any form of external stimulus.

The apparent resemblance, indeed, between narcosis and hypnosis diminishes on a closer analysis. A stage may occur both in narcotised and in hypnotised subjects where there is incoherent, dream-like mentation; but in the narcotised subject this is a step towards inhibition of the whole nervous energy—the highest centres being paralysed first; whereas

in hypnosis the inhibition of supraliminal faculty seems often at least to be merely a necessary preliminary to the liberation of fresh faculty which presently manifests itself from a profounder region of the self.

**513.** Next take another group of massive effects produced on the nervous system by external stimuli;—those forms, namely, of trance and catalepsy which are due to sudden shock. With human beings this phenomenon varies from actual death from failure of heart-action, or paralysis, or *stupor attonitus* (a recognised form of insanity), any of which may result from a mere alarming sight or unwelcome announcement, down to the cataleptic immobility of a Salpêtrière patient, when she hears a sudden stroke on the gong.

Similar phenomena in certain animals, as frogs, beetles, &c., are well known. It is doubtful, however, whether any of these sudden disablements should be classed as true hypnoses. It has not, I think, been shown that in any case they have induced any real responsiveness to control, or power of obeying suggestion; unless it be (as in some Salpêtrière cases) a form of suggestion so obvious and habitual that the obedience thereto may be called part of the actual catalepsy itself. Thus the “wax-like flexibility” of the cataleptic, whose arms remain in the position where you place them, must not be regarded as a readier obedience to control, but rather as a state which involves not a more but a less alert and capable responsiveness of the organism to either external or internal stimuli.

So with regard to animals—crocodiles, frogs, and the like. I hold theoretically that animals are probably hypnotisable and suggestible; and the records of Rarey's horse-taming, &c., seem to point in that direction (see also *Zoist* cases of mesmerisation of animals in **513 B** and Dr. Liébeault's experiments with infants in **513 C**). But in the commoner experiments with frogs, where mere passivity is produced, the resemblance seems to extend only to the lethargic stage in human beings (see Dr. Bramwell's discussion of the subject in **513 A**), and what relation that lethargy bears to suggestibility is not, I think, really known; although I shall later on suggest some explanation on psychological grounds.

It seems plain, at any rate, that it must be from stimuli applied to men and not to animals, and from stimuli of a special and localised rather than of a massive kind, that we shall have to learn whatever can be learnt as to the genesis of the true hypnotic control.

**514.** Now there exists a way of inducing hypnosis in some hysterical persons which seems intermediate between massive and localised stimulations. It is indeed a local stimulation; but there seems no reason beyond some deep-seated caprice of the organism why the special tract which is thus sensitive should have become developed in that direction.

I speak of the induction of trance in certain subjects by pressure upon so-called *hypnogenous zones*. These zones form a curious development of hysterical *cliniques*. Their starting-point is the well-known phenomenon

of patches of anæsthesia found upon hysterical subjects—the “witch-marks” of our ancestors.

So far as we at present know, the situation of these “marks” is altogether capricious. It does not apparently depend, that is to say, upon any central lesion, in the same way as do the “referred pains,” familiar in deep-seated organic complaints, which manifest themselves by superficial patches of tenderness, explicable by the distribution of nerve-trunks. The anæsthetic patches are an example of what I have called the irrational self-suggestions of the hypnotic stratum;—determined by dream-like fancies rather than necessitated by purely physiological antecedents.

Quite in accordance with this view, we find that under favourable conditions—especially in a hospital of hysterics—these anomalous patches or zones develop and specialise themselves in various ways. Under Dr. Pitres at Bordeaux (for example), we have *zones hystérogènes*, *zones hypnogènes*, *zones hypnofrénatrices*, &c.; that is to say, he finds that pressure on certain spots in certain subjects will bring on or will check hysterical accesses, or accesses of what is ranked as hypnotic sleep. There is no doubt that this sleep does in certain subjects follow instantly upon the pressure of certain spots,—constant for each subject, but different for one subject and for another;—and this without any conscious co-operation, or even foreknowledge, on the patient’s part. Stated thus nakedly, this seems the strongest possible instance of the induction of hypnosis by localised stimulus. The reader, however, will at once understand that in my view there is here no simple physiological sequence of cause and effect. I must regard the local pressure as a mere *signal*—an appeal to the preformed capacities of lawlessly acting centres in the hypnotic stratum. A scrap of the self has decided, in dreamlike fashion, that pressure on a certain point of the body’s surface shall produce sleep;—just as it has decided that pressure on that same point or on some other point shall *not* produce pain. Self-suggestion, and no mere physiological nexus, is responsible for the sleep or the hysterical access which follows the touch. The anæsthetic patches are here a direct, but a capriciously chosen avenue to the subliminal being, and the same random self-suggestiveness which is responsible for frequent determinations that hysterical subjects shall *not* be hypnotised has in this case decided that they *shall* be hypnotised, if you go about it in exactly the right way.

515. Next in order among forms of localised stimulus used for inducing hypnosis may be placed *monotonous stimulation*,—to whatever part of the body it be applied. It was at one time the fashion to attribute almost all hypnotic phenomena to this cause, and Edmund Gurney and I endeavoured to point out the exaggeration.<sup>1</sup> Of this presently; but first let us consider the few cases where the monotonous stimulation has un-

<sup>1</sup> This view unfortunately dominates Professor M’Kendrick’s article on “Hypnotism” in the *Encyclopædia Britannica*.

doubtedly been of a kind to affect the organism strongly. The late Dr. Auguste Voisin, of Paris, was perhaps more markedly successful than any physician in producing hypnosis in extreme cases;—in maniacal persons especially, whose attention it seemed impossible to fix. He often accomplished this by holding their eyes open with the blepharostat, and compelling them to gaze, sometimes for hours together, at a brilliant electric light. Exhaustion produces tranquillity and an almost comatose sleep—in which the physician has often managed to give suggestions of great value. This seems practically the only class of cases where a directly physiological antecedent for the sleep can be proved; and even here the provable effect is rather the exhaustion of morbid excitability than any direct induction of suggestibility. This dazzling process is generally accompanied with vigorous verbal suggestion; and it is, of course, quite possible that the patients might have been thrown into hypnosis by that suggestion alone, had their minds been capable at first of sufficient attention to receive it.

Braid's upward and inward squint has an effect of the same deadening kind as the long gazing at a light, and helps in controlling wandering attention; but Braid himself in later years (as mentioned above) attributed his hypnotic successes wholly to *suggestion*.

516. From monotonous excitations which, whatever their part in inducing hypnosis, are, at any rate, such as can sensibly affect the organism, I come down to the trivial monotonies of watch-tickings, "passes," &c., which are still by a certain school regarded as capable of producing a profound change in the nervous condition of the person before whose face the hypnotiser's hands are slowly waved for ten or twenty minutes. I regard this as a much exaggerated view. The clock's ticking, for instance, if it is marked at all, is at least as likely to irritate as to soothe; and the constant experience of life shows that continued monotonous stimuli, say the throbbing of the screw at sea, soon escape notice and produce no hypnotic effect at all. It is true, indeed, that monotonous rocking sends some babies to sleep; but other babies are merely irritated by the process, and such soporific effect as rocking may possess is probably an effect on spinal centres or on the semicircular canals. It depends less on mere monotony than on massive movement of the whole organism.

I think, then, that there is no real ground for supposing that the trivial degree of monotonous stimulation produced by passes often repeated can induce in any ordinary physiological manner that "profound nervous change" which is recognised as the prerequisite condition of any hypnotic results. I think that passes are effectual generally as mere suggestions, and must *primâ facie* be regarded in that light, as they are, in fact, regarded by many experienced hypnotisers (as Milne Bramwell) who employ them with good effect. Afterwards, when reason is given for believing in a telepathic influence or impact occasionally transmitted from the operator to the subject at a distance, we shall consider whether passes

may represent some other form of the same influence, operating in close physical contiguity.

517. First, however, let us consider the point which we have now reached. We have successively dismissed various supposed modes of physiologically inducing hypnotic trance. We stand at present in the position of the Nancy school;—we have found nothing but *suggestion* which really induces the phenomena.

But on the other hand we cannot possibly regard the word *suggestion* as any real answer to the important question *how* the hypnotic responsiveness is induced, on *what* conditions it depends.

Does suggestion (asks Dr. Bramwell<sup>1</sup>) explain hypnosis and its phenomena?

The answer to this question must, I think, be a distinctly negative one. The success of suggestion depends, not on the suggestion itself, but on conditions inherent in the subject. These are (1) willingness to accept and carry out the suggestion, and (2) the power to do so. In the hypnotised subject, except in reference to criminal or improper suggestions, the first condition is generally present. The second varies according to the depth of the hypnosis and the personality of the patient. For instance, I might suggest analgesia, in precisely similar terms, to three subjects and yet obtain quite different results. One might become profoundly analgesic, the second slightly so, and the third not at all. Just in the same way, if three jockeys attempt to make their horses gallop a certain distance in a given time, the suggestions conveyed by voice, spur, and whip may be similar, and yet the results quite different. One horse, in response to suggestion, may easily cover the required distance in the allotted time. It was both able and willing to perform the feat. The second, in response to somewhat increased suggestion, may nearly do so. It was willing, but had not sufficient staying power. The third, able but unwilling, not only refuses to begin the race, but bolts off in the contrary direction. With this horse we have the exact opposite of the result obtained in the first instance; and yet possibly the amount of suggestion it received largely exceeded that administered to the others. As Mr. Myers has pointed out, the operator directs the condition upon which hypnotic phenomena depend, but does not create it. "Professor Bernheim's command, 'Feel pain no more,' is no more a scientific instruction *HOW* not to feel pain, than the prophet's 'Wash in Jordan and be clean' was a pharmacopœal prescription for leprosy." In hypnosis the essential condition is not the means used to excite the phenomena, but the peculiar state which enables them to be evoked. Suggestion no more explains the phenomena of hypnotism than the crack of a pistol explains a boat race. Both are simply signals, mere points of departure, and nothing more. In Bernheim's hands the word "suggestion" has acquired an entirely new signification, and differs only in name from the odylic force of the mesmerists. It has become mysterious and all-powerful, and is supposed to be capable, not only of evoking and explaining all the phenomena of hypnotism, but also of originating, nay even of being, the condition itself. According to his view, suggestion not only starts the race, but also creates the rowers and builds the boat!

Besides what is here said with obvious truth, it must be remembered

<sup>1</sup> "What is Hypnotism?" By Dr. J. Milne Bramwell. *Proceedings S.P.R.*, vol. xii. p. 224.

that many of the results which follow upon suggestion are of a type which no amount of willingness to follow the suggestion could induce, since they lie quite outside the voluntary realm. However disposed a man may be to believe me, however anxious to please me, one does not see how that should enable him, for instance, to govern the morbidly-secreting cells in an eruption of erysipelas. He already fruitlessly wishes them to stop their inflammation; the mere fact of my expressing the same wish can hardly alter his cellular tissue.

Here, then, we come to an important conclusion which cannot well be denied, yet is seldom looked fully in the face. Suggestion from without must for the most part resolve itself into suggestion from within. Unless there be some telepathic or other supernormal influence at work between hypnotiser and patient (which I shall presently show ground for believing to be sometimes, though not often, the case), the hypnotiser can plainly do nothing by his word of command beyond starting a train of thought which the patient has in most cases started many times for himself with no result; the difference being that now at last the patient starts it again, and it *has* a result. But *why* it thus succeeds on this particular occasion, we simply do not know. We cannot predict when the result will occur; still less can we bring it about at pleasure.

Nay, we do not even know whether it might not be possible to dispense altogether with suggestion from outside in most of the cases now treated in this way, and merely to teach the patient to make the suggestions for himself. If there be no "mesmeric effluence" passing from hypnotiser to patient, the hypnotiser seems little more than a mere *objet de luxe*;—a personage provided simply to impress the imagination, who must needs become even absurdly useless so soon as it is understood that he has no other function or power.

518. Self-suggestion, whatever this may really mean, is thus in most cases, whether avowedly or not, at the bottom of the effect produced. It has already been used most successfully, and it will probably become much commoner than it now is;—or, I should rather say (since every one no doubt suggests to himself when he is in pain that he would like the pain to cease), I anticipate that self-suggestion, by being in some way better directed, will become more *effective*, and that the average of voluntary power over the organism will rise to a far higher level than it at present reaches. I believe that this is taking place even now; and that certain *schemes of self-suggestion*, so to call them, are coming into vogue, where patients in large masses are supplied with effective conceptions, which they thus impress repeatedly upon themselves without the need of a hypnotiser's attendance on each occasion. I shall presently explain that the "Miracles of Lourdes" and the cures effected by "Christian Science" fall, in my view, under this category. We have here suggestions given to a quantity of more or less suitable people *en masse*, much as a platform hypnotiser gives suggestions to a mixed audience, some of whom may then

be affected without individual attention from himself. The suggestion of the curative power of the Lourdes water, for instance, is thus thrown out, partly in books, partly by oral addresses; and a certain percentage of persons succeed in so persuading themselves of that curative efficacy that when they bathe in the water they are actually cured.

These *schemes of self-suggestion*, as I have termed them, constitute one of the most interesting parts of my subject, and will need careful study at a later point. But here it is important to point out that in order to make self-suggestion operative, no strong belief or enthusiasm, such as those schemes imply, is really necessary. No recorded cases of self-suggestion, I think, are more instructive than those published by Dr. Hugh Wingfield in *Proceedings S.P.R.*, vol. v. p. 279. (The paper was printed anonymously.) Dr. Wingfield was a Demonstrator in Physiology in the University of Cambridge, and his subjects were mainly candidates for the Natural Sciences Tripos. In these cases there was no excitement of any kind, and no previous belief. The phenomena occurred incidentally during a series of experiments on other points, and were a surprise to every one concerned. The results achieved were partly automatic writing and partly phenomena of neuro-muscular excitability;—stiffening of the arms, and so forth. The passage quoted in **518 D** goes far to prove Dr. Wingfield's general thesis (p. 283), "It seems probable that . . . all phenomena capable of being produced by the suggestion of the hypnotiser can also be produced by self-suggestion in a self-suggestive subject."

Experiments like these,—confirming with modern care the conclusions reached by Fahnstock (see **518 A**) and others at various points in hypnotic history,—seem to me to open a new inlet into human faculty, as surprising in its way as those first wild experiments of Mesmer himself. Who would have supposed that a healthy undergraduate could "by an effort of mind throw his whole body into a state of cataleptic rigidity, so that he could rest with his heels on one chair and head on another, and remain supported in that condition"? or that other healthy young men could "close their own eyes so that they were unable to open them," and the like? The trivial character of these laboratory experiments makes them physiologically the more remarkable. There is the very minimum of predisposing conditions, of excited expectation, or of external motive prompting to extraordinary effort. And the results are not subjective merely—relief of pain and so on—but are definite neuro-muscular changes, capable of unmistakable test.

Yet, important though these and similar experiments in self-suggestion may be, they do not solve our problem as to the ultimate origin and distribution of the faculty thus displayed. We know no better with self-suggestion than with suggestion from outside *why* it is that one man succeeds where others fail, or why a man who succeeds once fails in his next attempt. Within the ordinary range of physiological explanations nothing (I repeat) has as yet been discovered which can guide us to the

true nature or exciting causes of this characteristic responsiveness of hypnosis. If we are to find any light, it must be in some direction which has as yet been little explored.

519. The hint which I have to offer here involves, I hope, something more than a mere change of appellation. I define suggestion as "successful appeal to the subliminal self";—not necessarily to that self in its most central, most unitary aspect; but to some one at least of those strata of subliminal faculty which I have in an earlier chapter described.

I do not indeed pretend that my explanation can enable us to reduce hypnotic success to a certainty. I cannot say why the process should be so irregular and capricious; so that now and then we seem to touch a spring which gives instant access to profound recesses; then all is closed and inaccessible again. But I can show that this puzzle is part of a wider problem, which meets us in all departments of subliminal operation. In split personalities, in genius, in dreams, in sensory and motor automatisms, we find the same fitfulness, the same apparent caprice. The answer to the problem of the uncertainty of hypnotism must be involved in the answer to all these other problems too. Hypnotic success or failure cannot depend, as some have fancied, on some superficial difference in the kind of suggestion given. It is part and parcel of a wider mystery;—of the obscure relationships and interdependencies of the supraliminal and the subliminal self.

For light upon such a problem as this we must wait, I believe, until a much later stage of our inquiry, when the possibility of the possession of the organism by a discarnate intelligence comes to be considered. As has been already observed, the acquisition of a standpoint—even of a somewhat unstable and shifting standpoint—outside the incarnate human personality should enable us, with clearer eyes, to see much which is now too intimate, too deeply rooted in us, for our unaided analysis.

520. Leaving perforce this problem for the present unsolved, let us consider other ways in which this conception of subliminal operation may throw light on the actual phenomena of hypnotism;—phenomena at present scattered in bewildering confusion.

In the first place, then, since we have found that it is in the *sleeping* phase of personality that subliminal faculty is most readily exercised, we shall expect that any *evocation* of that faculty will involve some kind of development of *sleep*. Let us here pause and consider the validity of this presumption. The place in our argument is suitable for such an inquiry. We have already discussed the empirical ways in which hypnotism has been induced. We must presently go on to discuss the therapeutic effects which hypnotism brings in its train. It is fitting that we should here briefly review the familiar phenomena of the hypnotic condition itself.

Now the word *hypnotism* itself implies that some kind of *sleep* or *trance* is regarded as its leading characteristic. And although so-called hypnotic suggestions do sometimes take effect in the waking state, our usual test of

the hypnotiser's success lies in the slumber—light or deep—into which his subject is thrown. It is, indeed, a slumber which admits at times of strange wakings and activities; but it is also manifestly profounder than the sleep which we habitually enjoy.

The true nature of this hypnotic sleep has been a subject of much debate. At first it was regarded as a specific form of trance, brought on by a specific agency—namely, the mesmeric or magnetic effluence, communicated from the *baquet* or from the hands or eyes of the mesmerist. Similarly Elliotson and Esdaile continued to treat the mesmeric sleep as a condition *sui generis*, evoked by the mesmeric effluence in which they also believed.

When, however, it became known that hypnosis could often be induced by mere verbal suggestion or by self-suggestion, under circumstances which precluded the idea of any transmission of effluence, it was found very hard to explain the nature of the characteristic sleep;—until at last Bernheim and his followers took the bull by the horns, and declared that the sleep was *not* characteristic; but that the hypnotic trance was identical with ordinary slumber,—ordinary slumber “rendered by suggestion more suggestible.” That is to say, out of ordinary sleep, regarded as a definite result of certain physiological conditions, Bernheim nevertheless develops (without further physiological agency of any kind) a psychological condition which differs obviously and profoundly from ordinary sleep, and which is even consistent with apparently complete vigilance. This, surely, is a mere abandonment of the real problem.

521. From my point of view, on the other hand, the problem here is merely an inevitable part of a problem already faced (albeit not solved) in a wider form. If sleep be the phase of personality specially consecrated to subliminal operation, it follows that any successful appeal to the subliminal self will be likely to induce some form of sleep. And further, if that form of sleep be in fact not an inevitable result of physiological needs, but a response to a psychological appeal, it seems not unlikely that we should be able to communicate with it without interrupting it;—and should thus be able to guide or supplement subliminal operations, just as in genius the subliminal self guided or supplemented supraliminal operations.

For my part, then, I shall abandon the attempt to force all the varied trances, lethargies, sleep-waking states, to which hypnotism introduces us into the similitude of ordinary sleep. Rather I shall say that in these states we see the subliminal self coming to the surface in ways already familiar to us, and displacing just so much of the supraliminal as may from time to time be needful for the performance of its own work. That work, I say, will be of a character which we know already; the difference is that what we have seen done spontaneously we now see done in response to our appeal.

522. Armed with this simplifying conception,—simplifying in spite of its frank admission of an underlying mystery,—we shall find no added

difficulty in several points which have been the subjects of eager controversy. The *sequence* of hypnotic phenomena, the question of the *stages* of hypnotism, is one of these. I have already briefly described how Charcot propounded his three stages—lethargy, catalepsy, somnambulism—as though they formed the inevitable development of a physiological law;—and how completely this claim has now had to be withdrawn. Other schemes have been drawn out, by Liébeault, &c., but none of them seem to do more than reflect the experience of some one hypnotist's practice. The simplest arrangement is that of Edmund Gurney, who spoke only of an "alert stage" and a "deep stage" of hypnosis (522 B); and even here we cannot say that either stage invariably precedes the other. The alert stage, which often came first with Gurney's subjects, comes last in Charcot's scheme; and it is hardly safe to say more than that hypnotism is apt to show a series of changes from sleep-waking to lethargy and back again, and that the advanced stages show more of subliminal faculty than the earlier ones. There is much significance in an experiment of Dr. Jules Janet, who, by continued "passes," carried on Wittman, Charcot's leading subject, beyond her usual somnambulant state into a new lethargic state, and out again from thence into a new sleep-waking state markedly superior to the old (522 A).

523. Gurney held the view that the main distinction of kind between his "alert" and his "deep" stage of hypnosis was to be found in the domain of memory, while memory also afforded the means for distinguishing the hypnotic state as a whole from the normal one. As a general rule (though with numerous exceptions), the events of ordinary life are remembered in the trance, while the trance events are forgotten on waking, but tend to recur to the memory on rehypnotisation. But the most interesting part of his observations (see 523 A) consisted in showing alternations of memory in the alert and deep stages of the trance itself;—the ideas impressed in the one sort of state being almost always forgotten in the other, and as invariably again remembered when the former state recurs. On experimenting further, he met with a stage in which there was a distinct third train of memory, independent of the others;—and this, of course, suggests a further doubt as to there being any fixed number of stages in the trance. The later experiments of Mrs. Sidgwick on the same subject (recorded in 523 B), in which eight or nine distinct trains of memory were found—each recurring when the corresponding stage of depth of the trance was reached—seem to show conclusively that the number may vary almost indefinitely. We have already seen that in cases of alternating personalities the number of personalities similarly varies,<sup>1</sup> and the student who now follows or repeats

<sup>1</sup> Besides those mentioned in Chapter II. (especially sections 233 to 236), see a remarkable recent case recorded by Dr. Bramwell in *Brain*, Summer Number, 1900, on the authority of Dr. Albert Wilson, of Leytonstone. In this case there were sixteen different stages or personalities, with distinct memories and different characteristics.

Gurney's experiments, with the increased knowledge of split personalities which recent years have brought, cannot fail to be struck with the analogies between Gurney's artificial light and deep states,—with their separate chains of memory,—and those morbid alternating personalities, with their complex mnemonic cleavages and lacunæ, with which we dealt in Chapter II. The hypnotic stages are in fact secondary or alternating personalities of very shallow type, but for that very reason all the better adapted for teaching us from what kinds of subliminal disaggregation the more serious splits in personality take their rise.

524. And beneath and between these awakenings into limited, partial alertness lies that profound hypnotic trance which one can best describe as a scientific or purposive rearrangement of the elements of sleep;—a rearrangement in which what is helpful is intensified, what is merely hindering or isolating is removed or reduced. A man's ordinary sleep is at once unstable and irresponsive. You can wake him with a pin-prick, but if you talk to him he will not hear or answer you, until you rouse him with the mere noise. That is sleep as the needs of our timorous ancestors determined that it should be.

Hypnotic sleep, on the contrary, is at once stable and responsive; strong in its resistance to such stimuli as it chooses to ignore; ready in its accessibility to such appeals as it chooses to answer.

Prick or pinch the hypnotised subject, and although some stratum of his personality may be aware, in some fashion, of your act, the sleep will generally remain unbroken. But if you speak to him,—or even speak before him,—then, however profound his apparent lethargy, there is something in him which will hear.<sup>1</sup>

All this is true even of earlier stages of trance. Deeper still lies the stage of highest interest;—that sleep-waking in which the subliminal self is at last set free,—is at last able not only to receive but to respond; when it begins to tell us the secrets of the sleeping phase of personality, beginning with directions as to the conduct of the trance or of the cure, and going on to who knows what insight into who knows what world afar?

Without, then, entering into more detail as to the varying forms which hypnosis at different stages may assume, I have here traced its central characteristic;—the development, namely, of the sleeping phase of personality in such fashion as to allow of some supraliminal guidance of the subliminal self.

<sup>1</sup> I am inclined to think that this is always the case. For a long time the lethargic state was supposed at the Salpêtrière to preclude all knowledge of what was going on; and I have heard Charcot speak before a deeply-entranced subject as if there were no danger of her gathering hints as to what he expected her to do. I believe that his patients did subliminally receive such hints, and work them out in their own hypnotic behaviour. On the other hand, I have heard the late Dr. Auguste Voisin, one of the most persistent and successful of hypnotisers, make suggestion after suggestion to a subject apparently almost comatose,—which suggestions, nevertheless, she obeyed as soon as she awoke.

525. We have here a definition of much wider purview than any which has been habitually applied to the process of hypnotisation or to the state of hypnosis. To test its validity, to explain its scope, we need a survey of hypnotic results much wider in range than any enumeration of the kind at present usual in text-books,—than any mere list of neuromuscular and vaso-motor phenomena provoked, or of maladies cured by hypnotic suggestion. Regarding hypnotic achievements mainly in their *mental* aspects, I must seek for some broad principle of classification which on the one hand may not be so exclusively moral as to be physiologically untranslatable,—like the distinction between vice and virtue;—or on the other hand so exclusively physiological as to be morally untranslatable,—like the distinction between cerebral anæmia and hyperæmia.

Perhaps the broadest contrast which is expressible in both moral and physiological terms is the contrast between check and stimulus,—between *inhibition* and *dynamogeny*. Not, indeed, that such terms as *check* and *stimulus* can be pressed in detail; it is quite possible, for instance, that the action of what we call inhibitory nerves may give a sense of increased moral activity. Yet the terms do correspond well enough with a deep distinction in our practical education,—the distinction between the checking or countermanning on the one hand of impulses already existent, and the heightening, on the other hand, of existent powers, or the infusion of new impulses. The central power,—the ruling agency within the man which gives the command,—is no doubt the same in both cases. But the common contrast between negative and positive exhortations,—“this you shall *not* do,” “this you *shall* do,”—will help to give clearness to our review of the influences of hypnotism in its bearings on intelligence and character,—its psychological efficacy.

526. Let us then regard hypnotic suggestion as a *summarised education*, and consider over what range of inhibition and dynamogeny an ordinary education is expected to extend. I deal in Appendices with the obscure but important question of prenatal suggestion, and pass on to the point when education admittedly begins; that is, of course, in the cradle. There it enters at once upon its double task of repression and stimulus. Repression is needed long before moral teaching begins, from the mere fact that all kinds of impulses tend to express themselves in act,—and that many of the resultant acts, if often repeated, are unbecoming or injurious. The prevention and cure of *bad tricks* is a main business of the nursery. Hardly more than bad tricks, in their inception, are various other impulses of haste, anger, greed, sensuality, which if left unchecked may develop into deep-seated vice. And even when the frame is matured and self-control in most other matters assured, the special attractiveness of certain stimulants for certain organisms overcomes the whole inhibitory strength—the most needful prudence—of no small proportion of the human race.

The field over which inhibition is necessary is thus a very wide one.

We shall presently find that hypnotic suggestion is able to exert effective control at every point.

The work of stimulus or dynamogeny in education is even more difficult to execute properly than that of inhibition. We know pretty well what we wish to prevent the child from doing. It is harder to discover all that a judicious education might advantageously teach him to do. The very first lesson which we have to impress upon him—*attention*—is really of unknown scope. We are usually satisfied with the *inhibitory* side of the lesson; with the restraint of wandering thought. The *intensity* of the attention thus steadied is a different matter; and I shall presently quote certain experiments which point to possibilities in this direction as yet seldom realised. Intellectual education, rendered possible by attention, includes the training of perception, memory, and imagination; and all these faculties will be found to have been sometimes much heightened by hypnotic suggestion.

Moral education, again, presupposes a training of attention, mainly in emotional directions, and by methods often both inhibitive and dynamogenic. We restrain morbid fears by inculcating courage and self-respect; we use "the expulsive power of a new affection" to banish unworthy desire. A review of certain hypnotic triumphs will presently illustrate the potency of suggestion in cases where a life has seemed irretrievably ruined by some insistent pre-occupation or inescapable fear.

The self-regarding virtues, as has been said, depend largely upon power of *inhibition*; and where *dynamogeny* is needed for the attainment of those virtues,—where it is important to stimulate rather than to control,—the stimulus is applied to instincts which we are pretty sure to find already existing. Every man wishes with more or less energy for health, wealth, consideration, success. But when from the self-regarding we pass on to the altruistic virtues, we cannot be equally sure of finding an impulse ready for development.

After a certain point of helpfulness and kindness has been reached, the higher strains of generosity, self-abnegation, impersonal enthusiasm, lie outside the field of ordinary education. Similarly they seem as yet to lie outside the field of ordinary hypnotic suggestion. We shall indeed presently find that the cured dipsomaniac or morphinomaniac is reported as leading a life which wins the esteem of his fellow-men. He reaches, one may say, a position of ethical stability; but we have no evidence of his attaining to any eminent virtue.

In point of fact no one is likely to apply to a physician to hypnotise him into a saint. Nor again,—and this is of more practical importance,—is any selfish successful man likely to ask to be rendered generous and unworldly. He has in his own way adapted himself to his environment; he does not wish to be profoundly changed.

It is not, therefore, from the hospital or the consulting-room that we should expect to hear of great changes of character for lofty ends. Such

changes have not been made, and perhaps can hardly be made, the subjects of experiments in cold blood. They occur, nevertheless. In every race, in every age, there have been *conversions*—changes and elevations of character ascribed to Divine Grace. We shall find as we proceed that at this point our review of hypnotic effects merges—as on any satisfactory theory it ought to merge—into a wider consideration of the spiritual strength of man.

To some such widened outlook we must gradually lead up, reviewing in turn the various forms—first of inhibition, then of dynamogeny—of which ordinary education, from the nursery onwards, is wont to consist.

**527.** The most rudimentary form of restraint or inhibition, as already said, lies in our effort to preserve the infant or young child from acquiring what we call “bad tricks.” These morbid affections of motor centres, trifling in their inception, will sometimes grow until they are incurable by any régime or medicament;—nay, till an action so insignificant as sucking the thumb may work the ruin of a life.

In no direction, perhaps, do the results of suggestion appear more inexplicable than here. Nowhere—as the cases in my Appendices (**527 A** and **B**) show—have we a more conspicuous touching of a spring;—a more complete achievement, almost in a single moment, of the deliverance which years of painful effort have failed to effect.

These cases stand midway between ordinary therapeutics and moral suasion. No one can here doubt the importance of finding the shortest and swiftest path to cure. Nor is there any reason to think that cures thus obtained are less complete or permanent than if they had been achieved by gradual moral effort. These facts should be borne in mind throughout the whole series of the higher hypnotic effects, and should serve to dispel any anxiety as to the possible loss of moral training when cure is thus magically swift. Each of these effects consists, as we must suppose, in the modification of some group of nervous centres; and, so far as we can tell, that is just the same result which moral effort made above the conscious threshold more slowly and painfully attains. This difference, in fact, is like the difference between results achieved by diligence and results achieved by genius. Something valuable in the way of training,—some exercise in patience and resolve,—no doubt may be missed by the man who is “suggested” into sobriety;—in the same way as it was missed by the schoolboy Gauss,—writing down the answers to problems as soon as set, instead of spending on them a diligent hour. But moral progress is in its essence as limitless as mathematical; and the man who is thus carried over rudimentary struggles may still find plenty of moral effort in life to train his character and tax his resolution.

**528.** Among these morbid tricks *kleptomania* has an interest of its own, on account of the frequent doubt whether it is not put forward as a mere excuse for pilfering. It may thus happen that the cure is the best proof of the existence of the disease; and certain cures (quoted in

**528 A and B)** indicate that the impulse has veritably involved a morbid excitability of motor centres, acted on by special stimuli,—an *idée fixe* with an immediate outcome in act.

Many words and acts of *violence* fall under the same category, in cases where the impulse to swear or to strike has acquired the unreasoning automatic promptness of a *tic*, and yet may be at once inhibited by suggestion. Many undesirable impulses in the realm of *sex* are also capable of being thus corrected or removed.

**529.** The stimulants and narcotics, to which our review next leads us, forms a standing menace to human virtue. By some strange accident of our development, the impulse of our organisms towards certain drugs—alcohol, opium, and the like—is strong enough to overpower, in a large proportion of mankind, not only the late-acquired altruistic impulses, but even the primary impulses of self-regard and self-preservation. We are brought back, one may almost say, to the “chimiotaxy” of the lowest organisms, which arrange themselves inevitably in specific relation to oxygen, malic acid, or whatever the stimulus may be. We thus experience in ourselves a strange conflict between moral responsibility and molecular affinities;—the central will overborne by dumb unnumbered elements of our being. With this condition of things hypnotic suggestion deals often in a curious way. The suggestion is not generally felt as a strengthening of the central will. It resembles rather a molecular re-disposition; it leaves the patient indifferent to the stimulus, or even disgusted with it. The man for whom alcohol has combined the extremes of delight and terror now lives as though in a world in which alcohol did not exist at all. (See **529 A and B**; also a case of the cure of excessive smoking in **529 C**.)

**530.** Even for the slave of morphia the same sudden freedom is sometimes achieved. It has been said of victims to morphia-injection that a cure means death;—so often has suicide followed on the distress caused by giving up the drug. But in certain cases cured by suggestion it seems that no craving whatsoever has persisted after the sudden disuse of the drug. There is something here which is in one sense profounder than moral reform. There is something which suggests a spirit within us less injured than we might have feared by the body's degradation. The morphinomaniac *character*—the lowest type of subjection to a ruling vice—disappears from the personality in proportion as the drug is eliminated from the system. The shrinking outcast turns at once into the respectable man. (See **530 A**.)

**531.** The theme which comes next in order, while of first-rate importance, cannot be freely treated except in a purely medical work. I have spoken of the standing danger which the stimulus of alcohol constitutes to human health and happiness. There exists, I need not say, a stimulus still more powerful, and still more inextricably interwoven with the tissue of life itself. In my chapter on Genius I have endeavoured (as

the disciple of Plato) to show how that instinct for union with beauty which manifests itself most obviously in sexual passion may be exalted into a symbolical introduction into a sacred and spiritual world. In my discussion of hysteria I showed how suggestion may be used to relieve certain of the more delicate sorrows into which that passion may betray the yearning and unconscious heart. But there are baser yearnings, sorrows of fouler stain; there are madnesses and melancholies whose cause even the physician or the confessor must often guess rather than hear. It must be enough to say that in many such cases the hypnotising physician has proved the most helpful of confessors; that in this direction also impulses have been arrested, appetites transformed; that here, too, as with the victims of alcohol or morphia, the world holds many men and women sane and sound whom but for hypnotic suggestion we might now have sought in vain;—save in the prison, the madhouse, or the grave.<sup>1</sup>

532. Some of these profound and pervasive disorders of the sexual passion, if fully analysed, might supply us with types of almost every variety of perversity and folly. But even apart from these, and apart from troubles consequent on any intelligible instinct, any discoverable stimulus of pleasure, there are a multitude of impulses, fears, imaginations, one or more of which may take possession of persons not otherwise apparently unhealthy or hysterical, sometimes to an extent so distressing as to impel to suicide. I believe that these irrational fears or “phobias” are often due to heredity;—not always to a reversion to primitive terrors,—but (as in the case of horror at injury to finger-nails quoted from Mr. Francis Galton in 526 B) to an accidental and, so to say, *traumatic* inheritance of some prenatal suggestion. However originated, these morbid aversions (like other *idées fixes* which I reserve for later mention) may often lie very deep, and in their sudden removal by hypnotic suggestion they remind one of the deep-seated tumours which Esdaile used to astonish the Calcutta coolies by extirpating while they slept.

A frequent form of *idée fixe* consists of some restricting or disabling preoccupation or fear. Some of these “phobias” have been often described of late years,—as, for instance, *agoraphobia*, which makes a man dread to cross an open space; and its converse, *claustrophobia*, which makes him shrink from sitting in a room with closed doors; or the still more distressing *mysophobia*, which makes him constantly uneasy lest he should have become dirty or defiled (see Appendices to this section).

All these disorders involve a kind of displacement or cramp of the attention; and for all of them, one may broadly say, hypnotic suggestion is the best and often the only cure. Suggestion seems to stimulate antagonistic centres; to open clogged channels; to produce, in short, however we imagine the process, a rapid disappearance of the insistent notion.

<sup>1</sup> See, for example, Von Schrenck-Notzing's work, *Die Suggestionstherapie bei krankhaften Erscheinungen des Geschlechtslebens*.

I have spoken of this effect as though it were mainly to be valued intellectually, as a readjustment of the dislocated attention. But I must note also that the moral results may be as important here as in the cases of inhibition of dipsomania and the like, already mentioned. These morbid fears which suggestion relieves may be ruinously degrading to a man's character. The ingredients of antipathy, of jealousy, which they sometimes contain, may make him dangerous to his fellows as well as loathsome to himself. One or two cases of the cure of morbid jealousy are to my mind among the best records which hypnotism has to show (see 557 A).

533. The extirpation of tumours, however, is not the only purgative process which the bodily organism ever needs. And the psychical organism also—to continue our metaphor—is subject to many blockings and cloggings which it would be well to disperse if we could. The treasure of memory is mixed with rubbish; the caution which experience has taught has often been taught too well; philosophic calm has often frozen into apathy. Plato would have the old men in his republic plied well with wine on festal days, that their tongues might be unloosed to communicate their wisdom without reserve. “Accumulated experience,” it has been said with much truth in more modern language,<sup>1</sup> “hampers action, disturbs the logical reaction of the individual to his environment. The want of control which marks the decadence of mental power is [sometimes] itself undue control, a preponderance of the secondary over the primary influences.”

Now the removal of shyness, or *mauvaise honte*, which hypnotic suggestion can effect, is in fact a *purgation of memory*,—inhibiting the recollection of previous failures, and setting free whatever group of aptitudes is for the moment required. Thus, for the boy called on to make an oration in a platform exhibition, hypnotisation sets free the *primary* instinct of garrulity without the restraining fear of ridicule. For the musical executant, on the other hand, a similar suggestion will set free the *secondary* instinct which the fingers have acquired, without the interference of the learner's puzzled, hesitating thoughts.

I may remark here (following Gurney and Bramwell) how misleading a term is *mono-ideism* for almost any hypnotic state. There is a *selection* of ideas to which the hypnotic subject will attend, and there is a *concentration* upon the idea thus selected; but those ideas themselves may be both complex and constantly shifting, and indeed this is just one of the ways in which the hypnotic trance differs from the somnambulant—in which it may happen that only a relatively small group of brain-centres are awake enough to act. The somnambulant servant-girl, for instance, may persist in laying the tea-table, whatever you say to her, and this may fairly be called *mono-ideism*; but the hypnotic subject (as Bramwell has justly

<sup>1</sup> Dr. Hill, *British Medical Journal*, July 4th, 1891.

insisted, see 534 A) can be made to obey simultaneously a greater number of separate commands than he could possibly attend to in waking life.

534. From these inhibitions of memory,—of attention as directed to the experiences of the past,—we pass on to attention as directed to the experiences of the present. And here we are reaching a central point; we are affecting the *macula lutea* (as it has been well called) of the mental field. Many of the most important of hypnotic results will be best described as modifications of *attention*.

Any modification of attention is of course likely to be at once a check and a stimulus;—a check to certain thoughts and emotions, a stimulus to others. And in many cases it will be the *dynamogenic* aspect of the change—the new vigour supplied in needed directions—which will be for us of greatest interest. Yet from the *inhibitive* side also we have already had important achievements to record. All these arrests and destructions of *idées fixes*, of which so much has been said, were powerful modifications of attention, although the limited field which they covered made it simpler to introduce them under a separate heading.

And even now it may not be without surprise that the reader finds described under the heading of *inhibition of attention* a phenomenon so considerable and so apparently independent as *hypnotic suppression of pain*. This induced *analgesia* has from the first been one of the main triumphs of mesmerism or hypnotism. All have heard that mesmerism will stop headaches;—that you can have a tooth out “under mesmerism” without feeling it. The rivalry between mesmerism and ether, as anæsthetic agents in capital operations, was a conspicuous fact in the medical history of early Victorian times. But the ordinary talk, at any rate of that day, seemed to assume that if mesmerism produced an effect at all it was an effect *resembling* that produced by narcotics—a modification of the intimate structure of the nerve or of the brain which rendered them for the time incapable of transmitting or of feeling painful sensations. The state of a man's nervous system, in fact, when he is poisoned by chloroform, or stunned by a blow, or almost frozen to death, or nearly drowned, &c., is such that a great part of it is no longer fit for its usual work,—is no longer capable of those prolongations of neurons, or whatever they be, which constitute its specific nervous activity. We thus get rid of pain by getting rid for the time of a great deal of other nervous action as well; and we have to take care lest by pushing the experiment too far we get rid of life into the bargain. But on the other hand, a man's nervous system, when hypnotic suggestion has rendered him incapable of pain, is quite as active and vigorous as ever,—quite as capable of transmitting and feeling pain,—although capable also of inhibiting it altogether. In a word, the hypnotic subject is *above* pain instead of *below* it.

To understand this apparent paradox, we must reflect for a moment on the probable origin and meaning of pain. The human organism, as

the Darwinian analysis has shown us, may be roughly said to consist of a complex of ingenious but imperfect mechanisms designed to enable our race to overrun the earth. As competition has become more severe, fresh artifices have been developed to enable our ancestors to secure food and to avoid danger. *Pain* is a warning of danger, useless to the protozoon or to the stationary vegetable, but indispensable to active creatures with miscellaneous risks. Yet as intelligence advances and nerves at the same time grow more sensitive, pain becomes but a mixed advantage. It is well to be warned (say) not to touch the fire; but a neuralgia's constant signal of mal-nutrition tends simply to exhaust the sufferer and to hinder its own cure. What we want to do now is to *choose* our capacities of pain; to shut off pain when we know it will be useless; to rise as definitely *above* it as our earliest ancestors were *below* it, or as the drunken or narcotised man is below it now. Nay, if one counts weariness and wakefulness along with pain, one may say that the suppression of pain and the suppression of microbes have become the two main physical needs of the human race. With noxious microbes hypnotic suggestion can only indirectly deal; but with pain and weariness it can deal more directly and successfully than any other agency whatever. It attacks the real *origo mali*;—not, indeed, the pressure on the tooth-nerve, which can only be removed by extraction, but the representative power of the central sensorium which converts that pressure for us into pain. It *diverts attention* from the pain, as the excitement of battle might do; but diverts it without any competing excitement whatever. The battle-excitement (so to say) pours so much water out through pipe A that there is none left to flow through pipe B; the hypnotic suggestion simply shuts a cock on pipe B, and leaves pipe A to flow or not, as may be convenient. For some fortunately susceptible persons, such as I have seen, this power of suppressing pain and weariness simply abolishes the main troubles of life at a blow. The drawback is that for many persons the process is a tedious one, or cannot with our present knowledge be performed at all. Hypnotic suggestion is not yet a panacea; but it is much nearer to being a panacea than anything else has ever been; and it works on the only plan from which a panacea can possibly be developed.

To this topic of *influence on attention* we shall have to recur again and again. For the present it may suffice if I refer the reader to a few cases—chosen from among some thousands which have been printed, from the *Zoist* downwards, in more or less detail, where mesmeric and hypnotic practice has removed or obviated the distress or anguish till now unmistakably associated with various bodily incidents—from the extraction of a tooth to the great pain and peril of childbirth (see Appendices).

535. This suppression of pain has naturally been treated from the therapeutic point of view, as an end in itself; and neither physician nor patient has been inclined to inquire exactly *what* has occurred;—what physiological or psychological condition has underlain this great subjec-

tive relief. Yet in the eye of experimental psychology the matter is far from a simple one. We are bound to ask *what* has been altered. Has there been a total *ablation*, or some mere *translation* of pain? What objective change on the bodily side has occurred in nerve or tissue? and, on the mental side, how far does the change in consciousness extend? How deep does it go? Does any subliminal knowledge of the pain persist?

The very imperfect answers which can at present be given to these questions may, at any rate, suggest directions for further inquiry.

(1) In the first place, it seems clear that when pain is inhibited in any but the most simple cases, a certain group of changes is produced whose *nexus* is psychological rather than physiological. That is to say, one suggestion seems to relieve at once all the symptoms which form one idea of pain or distress in the patient's mind; while another suggestion is often needed to remove some remaining symptom, which the patient regards as a different trouble altogether. The suggestion thus differs both from a specific remedy, which might relieve a specific symptom, and from a general narcotisation, which would relieve all symptoms equally. In making suggestions, moreover, the hypnotiser finds that he has to consider and meet the patient's own subjective feelings, describing the intended relief as the patient wishes it to be described, and not attempting technical language which the patient could not follow. In a word, it is plain that in this class, as in other classes of suggestion, we are addressing ourselves to a *mind*, an *intelligence*, which can of itself select and combine, and not merely to a tissue or a gland responsive in a merely automatic way.

(2) It will not then surprise us if,—pain being thus treated as a psychological entity,—there shall prove to be a certain psychological complexity in the response to analgesic suggestion.

By this I mean that there are occasional indications that some memory of the pain, say, of an operation, has persisted in some stratum of the personality;—thus apparently indicating that there was somewhere an actual consciousness of the pain when the operation was performed. Thus in the *Revue de l'Hypnotisme*, August 1887, Dr. Mesnet records a case where after an accouchement, rendered apparently painless by hypnotic trance, the patient remembered in a subsequent hypnotic trance the latter part of the delivery; a period, that is to say, when the length of the trial had somewhat weakened the hypnotic control. With this we may compare certain accounts of the revival of pain in dreams after operations performed under chloroform (see 535 A).

(3) Such experiences, if more frequent, might tempt us to suppose that the pain is not wholly abrogated, but merely translated to some stratum of consciousness whose experiences do not enter into our habitual chain of memories. Yet we possess (strangely enough) what seems direct evidence that the profoundest organic substratum of our being is by suggestion

wholly freed from pain. It had long been observed that recoveries from operations performed in hypnotic trance were unusually benign;—there being less tendency to inflammation than when the patient had felt the knife. The same observation—perhaps in a less marked degree—has since been made as to operations under chemical anæsthesia. The shock to the system, and the irritation to the special parts affected, are greatly diminished by chloroform. And more recently Professor Delbœuf, by an experiment of great delicacy on two symmetrical wounds, of which one was rendered painless by suggestion, has distinctly demonstrated that pain tends to induce and keep up inflammation (see 534 A).

Thus it seems that pain is abrogated at once on the highest and on the lowest level of consciousness; yet possibly in some cases (though not usually, see 535 B) persists obscurely in some stratum of our personality into which we gain only occasional and indirect glimpses. And if indeed this be so, it need in no way surprise us. We need to remember at every point that we have no reason whatever to suppose that we are cognisant of all the trains of consciousness, or chains of memory, which are weaving themselves within us. I shall never attain on earth—perhaps I never shall in any world attain—to any complete conspectus of the variously interwoven streams of vitality which are, in fact, obscurely present in my conception of myself.

536. It is to hypnotism in the first place that we may look for an increased power of analysis of these intercurrent streams, these irregularly superposed strata of our psychical being. In the meantime, this power of *inhibiting* almost any fraction of our habitual consciousness at pleasure gives for the first time to the ordinary man—if only he be a suggestible subject—a power of concentration, of *choice* in the exercise of faculty, such as up till now only the most powerful spirits—a Newton or an Archimedes—have been able to exert.

The man who sits down in his study to write or read,—in perfect safety and intent on his work,—continues nevertheless to be involuntarily and inevitably armed with all that alertness to external sights and sounds, and all that sensibility to pain, which protected his lowly ancestors at different stages of even pre-human development. It is much as though he were forced to carry about with him all the external defences which his forefathers have invented for their defence;—to sit at his writing-table clad in chain-mail and a respirator, and grasping an umbrella and a boomerang. Let him learn, if he can, inwardly as well as outwardly, to get rid of all that, to keep at his command only the half of his faculties which for his purpose is worth more than the whole. <Dissociation and choice;—dissociation between elements which have always hitherto seemed inextricably knit;—choice between faculties which till now we have had to use all together or not at all;—such is the promise, such is the incipient performance of hypnotic plasticity in its aspect of *inhibitive suggestion*.

537. I come now to the division of hypnotic achievement with which

I next proposed to deal, namely, the *dynamogenic* results of hypnotic suggestion. Intensified vitality, heightened faculty, concentrated attention, strengthened will; such are the fittest descriptive phrases which we can find for these phenomena—phrases which all of them imply some obscure operation in a realm beyond our view. Nay, more, the realisation of these phrases presently shows us that even the effects which we have for convenience' sake classed as inhibitive are in reality dynamogenic. Inhibition is not *disability*, and the active, purposive restraint which the word connotes implies first that effective command of attention—that sway over the hidden springs of thought and emotion—which we shall now be tracing on a larger scale, and with different purposes, in its dynamogenic aspect.

Yet the practical convenience of our arrangement is hereby only the more plainly seen. What has thus far been written is well fitted to clear the way for what is to follow. While we dealt with *inhibitions* our subject was clearly defined; we knew what phenomena of life we desired to check; we could measure the success attained in each several direction. But now that we launch out upon the dynamogenic power of hypnotic suggestion, in whatsoever direction it may lie, we are embarking on an inquiry to which no term can be foreseen. We know, of course, that the physical energy manifested in the organism can never overpass its physical sources of supply in warmth and nutriment. But this is a test so rough as to be practically useless here. Within these broad limits the metabolism in the organism—the kind of energy into which food and warmth are transformed—may vary indefinitely in character and in intensity. And as for a psychical energy informing each one of us,—if such exist apart from the physical,—we have no reason whatever for supposing that we are here moving in a closed circuit, or manipulating a constant sum.

In default of any more comprehensive purview of the phenomena before us, it will be convenient to return again to the mere practical or educational standpoint;—to consider what it is which we are wont subjectively to regard as a heightening or concentration of power. We can roughly define the directions in which, as we say, we strengthen the faculties of the young. Perception, imagination, attention, character,—these we endeavour to train. We try to teach our children (1) to get from their external sensory organs all the healthful pleasure and knowledge that they can; (2) and to develop their central sensory organs, or inner world of imagination, into sane and helpful fertility; (3) and to direct their intellectual energy whithersoever they may desire, keeping hold by memory on previous acts of attention; (4) and, finally, to convert knowledge and imagination into wisdom and virtue by the exercise of enlightened will. This road is long and hard; but we shall find that at every point there is already some beginning of aid from hypnotic suggestion; some hint of a short cut which may some day take us far on our way.

**538.** I will begin, then, with what seems the most external and measurable of these different influences—the influence, namely, of suggestion upon man's *perceptive* faculties;—its power to educate his external organs of sense.

This wide subject is almost untouched as yet; and there is no direction in which one could be more confident of interesting results from further experiment.

The exposition falls naturally into three parts, as suggestion effects one or other of the three following objects:—

- (1) Restoration of ordinary senses from some deficient condition.
- (2) Vivification of ordinary senses;—hyperæsthesiæ.
- (3) Development of new senses;—heteræsthesiæ.

(1) The first of these three headings seems at first sight to belong to therapeutics rather than to psychology. It is, however, indispensable as a preliminary to the other two heads; since by learning how and to what extent suggestion can repair *defective* senses we have the best chance of guessing at its *modus operandi* when it seems to excite the *healthy* senses to a point beyond their normal powers. I give in Appendices several cases bearing on this subject.

Two points may be mentioned here. Improvement of *vision* seems sometimes to result from relaxation of an involuntary ciliary spasm, which habitually over-corrects some defect of the lens (see **538 B**). This is interesting, from the analogy thus shown in quite healthy persons to the fixed ideas, the subliminal errors and fancies characteristic of hysteria. The stratum of self whose business it is to correct the mechanical defect of the eye has in these instances done so amiss, and cannot set itself right. The corrected form of vision is as defective as the form of vision which it replaced. But if the state of trance be induced, or if it occur spontaneously, it sometimes happens that the error is suddenly righted; the patient lays aside spectacles; and since we must assume that the original defect of mechanism remains, it seems that that defect is now perfectly instead of imperfectly met (see **416**). This shows a subliminal adjusting power operating during trance more intelligently than the supraliminal intelligence had been able to operate during waking life.

Another point of interest lies in the effect of increased attention, as stimulated by suggestion, upon the power of hearing. The two cases of Loué and another, quoted in **538 A**, are among the most significant that I know. If Loué's susceptibility to self-suggestion could be reached by patients generally, there might be, with no miracle at all, a removal of perhaps half the annoyance which deafness inflicts on mankind.

**539.** I pass on to cases of the production by suggestion or self-suggestion of hyperæsthesia,—of a degree of sensory delicacy which overpasses the ordinary level, and the previous level of the subject himself.

The rudimentary state of our study of hypnotism is somewhat strangely illustrated by the fact that most of the experiments which show hyper-

æsthesia most delicately have been undertaken with a view of proving something else—namely, mesmeric *rapport*, or the mesmerisation of objects, or telepathy. In these cases the proof of *rapport*, telepathy, &c., generally just falls short,—because one cannot say that the action of the ordinary senses might not have reached the point necessary for the achievement, though there is often good reason to believe that the subject was supraliminally ignorant of the way in which he was, in fact, attaining the knowledge in question.

In these extreme cases, indeed, the explanation by hyperæsthesia is not always proved. There *may* have been telepathy, although one has not the right to assume telepathy, in view of certain slighter, but still remarkable, hyperæsthetic achievements, which are common subjects of demonstration. The ready recognition of *points de repère*, on the back of a card or the like, which are hardly perceptible to ordinary eyes, is one of the most usual of these performances.

In this connection the question arises as to the existence of physiological limits to the exercise of the ordinary senses. In the case of the eye a *minimum visibile* is generally assumed; and there is special interest in a case of clairvoyance versus cornea-reading, where, if the words were read (as appears most probable) from their reflection upon the cornea of the hypnotiser, the common view as to the *minimum visibile* is greatly stretched (see 539 A).

540. With regard to the other senses, whose mechanism is less capable of minute dissection, one meets problems of a rather different kind. What are the definitions of smell and touch? Touch is already split up into various factors—tactile, algæsic, thermal; and thermal touch is itself a duplicate sense, depending apparently on one set of nerve-terminations adapted to perceive heat, and another set adapted to perceive cold. Taste is similarly split up; and we do not call anything taste which is not definitely referred to the mouth and adjacent regions. Smell is vaguer; and there are cognate sensations (like that of the presence of a cat) which are not referred by their subject to the nose. The study of hyperæsthesia does in this sense prepare the way for what I have termed heteræsthesia, in that it leaves us more cautious in definition as to what the senses are; it accustoms us to the notion that people become aware of things in many ways which they cannot definitely realise.

Let us now consider the evidence for heteræsthesia;—for the existence, that is to say, under hypnotic suggestion, of any form of sensibility decidedly different from those with which we are familiar. It would sound more accurate if one could say “demanding some end-organ different from those which we know that we possess.” But we know too little of the range of perceptivity of these end-organs in the skin which we are gradually learning to distinguish—of the heat-feeling spots, cold-feeling spots, and the like—to be able to say for what purposes a new organ would be needed. For certain heteræsthetic sensations, indeed, as the

perception of a magnetic field, one can hardly assume that any end-organ would be necessary. It is better, therefore, to speak only of modes of sensibility.

Now to any one who reflects on the evolutionary process by which, as is commonly assumed, man's organism has been developed from the simplest germ—a process which is undoubtedly still at work, and which must, so far as we can tell, continue at work for ages perhaps very far exceeding the ages already past—to any one, I say, who takes a broad view of human development, it must seem a very improbable thing that that development should at this particular moment have reached its final term; or rather, to put the question at issue in a narrower form, that this immensely complex nervous system, which has gradually become responsive in so many ways to external nature, should never again become responsive, or be recognised as responsive, in any fresh way. I can imagine no theory, except the theory that all species were created immutably as they stand to-day, which could even seem to justify the tacit assumption, still frequently met with, that new forms of human sensitivity are antecedently improbable. They may be, and they often have been, claimed on insufficient evidence; but that they must occur some time and somehow I, for one, can hardly doubt.

Let us consider a moment in what general fashion we can conceive the differentiation of senses to have taken place.

In some sense or other we must needs attribute what I have called *panaesthesia* to the primal germ. We must suppose that its potential sensations were such that all actual sensations of animals and men could be got out of them. The protoplasm may itself have been capable (and in low forms may still be capable) of vague sensations of many different kinds. Or it may have been capable only of some one vague sensation, though able also to develop new forms of protoplasm with varied sensitivities.<sup>1</sup>

In either of these cases—let us take the former as somewhat the simpler to deal with—the question among sensations was one of the development of the fittest; that is to say, that, as the organism became more complex and needed sensations more definite than sufficed for the protozoon, certain sensibilities got themselves defined and stereotyped upon the organism by the evolution of end-organs. Others failed to get thus externalised; but may, for aught we know, persist nevertheless in the central organs;—say, for instance, in what for man are the optic or olfactory tracts of the brain. There will then be no apparent reason why these latent powers should not from time to time receive sufficient stimulus, either from within or from without, to make them perceptible to the waking intelligence, or perceptible at least in states (like trance) of narrow concentration.

The great variety of senses which we believe the lower animals to

<sup>1</sup> Or, as suggested by Nagel (540 A), there may have been at a certain stage *mixed sense-organs*, by means of which two or three sensations were perceived simultaneously.

possess may well suggest to us that we also might have been developed thus or thus;—that we need not be surprised if the human organism should some day show a trace of any form of sensibility which the ant or the bee may have inherited along with us from the ancestral germ, although only they and not we may have thus far needed to develop it.

541. As the result of these considerations, I approach alleged heteræsthesiæ of various kinds with no presumption whatever against their real occurrence. Yet on the other hand, my belief in the extent of possible *hyperæsthesia* continually suggests to me that the apparently new perceptions may only consist of a mixture of familiar forms of perception, pushed to a new extreme, and centrally interpreted with a new acumen.

The conditions of experiment are by no means easy. I set aside, in the first place, a large number of experiments where there has been reason to think that the subject has followed, either fraudulently, or merely as the result of suggestion, the preconceived ideas of the experimenters. But more than this; self-suggestion on the subject's own part may be quite enough to make him translate some perception really gained in an old way into terms of some imagined new sensibility. Without presuming to criticise past evidence wholesale, I yet hope that the experience now attained may lead to a much greater number of well-guarded experiments in the near future. In a series of Appendices I very briefly present the actual state of this inquiry. In default of any logical principle, I shall there divide these alleged forms of sensibility according as they are excited by inorganic objects on the one hand, or by organisms (dead or living) on the other.

542. In the meantime I pass on to that group of the dynamogenic effects of suggestion which takes the next place in my scheme above indicated. I proceed from changes affecting the external senses to changes affecting the more central vital operations—either the vaso-motor system, or the neuro-muscular system, or the central sensory tracts. The effects of suggestion on character—induced changes to which we can hardly guess the nervous concomitant—will remain to be dealt with in yet another section.

First, then, as to the effects of suggestion on the vaso-motor system. Simple effects of this type form the commonest of "platform experiments." The mesmerist holds ammonia under his subject's nose, and tells him it is rose-water. The subject smells it eagerly, and his eyes do not water. The suggestion, that is to say, that the stinging vapour is inert has inhibited the vaso-motor reflexes which would ordinarily follow, and which no ordinary effort of will could restrain. *Vice versâ*, when the subject smells rose-water, described as ammonia, he sneezes and his eyes water. These results, which his own will could not produce, follow on the mesmerist's word. No one who sees these simple tests applied can doubt the genuineness of the influence at work. We find then, as might be expected, that action on glands and secretions constitutes a

large element in hypnotic therapeutics. The literature of suggestion is full of instances where a suppressed secretion has been restored at a previously arranged moment, almost with "astronomical punctuality." And yet in what memory is that command retained? by what signal is it announced? or by what agency obeyed?

In spite of this underlying obscurity, common to every branch of suggestion, these vaso-motor phenomena are by this time so familiar that a few references in my Appendices will suffice for their illustration.

543. This delicate responsiveness of the vaso-motor system has given rise to some curious spontaneous phenomena, and has suggested some experiments, which are probably as yet in their infancy. The main point of interest is that at this point spontaneous self-suggestion, and subsequently suggestion from without, have made a kind of first attempt at the modification of the human organism in what may be called fancy directions,—at the production of a change which has no therapeutic aim, and so to say, no physiological unity; but which is guided by an intellectual caprice along lines with which the organism is not previously familiar. I speak of the phenomenon commonly known as "stigmatisation," from the fact that its earliest spontaneous manifestations were suggested by imaginations brooding on the stigmata of Christ's passion;—the marks of wounds in hands and feet and side. This phenomenon, which was long treated both by *sarvants* and by devotees as though it must be either fraudulent or miraculous,—*ou supercherie, ou miracle*,—is now found (like a good many other phenomena previously deemed subject to that dilemma) to enter readily within the widening circuit of natural law. Stigmatisation is, in fact, a form of vesication; and suggested vesication—with the quasi-burns and real blisters which obediently appear in any place and pattern that is ordered—is a high development of that same vaso-motor plasticity of which the ammonia-rose-water experiment was an early example (see cases in Appendices).

Equally striking, in a somewhat different direction, was Professor Charcot's production by suggestion of "blue œdema" (see 543 F), an experiment which, in itself a mere curiosity, was typical of a wide range of analogous effects which might in various states of the system prove actively beneficial.

544. The group of suggestive effects which we reach next in order is a wide and important one. The education of the *central sensory faculties*,—of our power of inwardly representing to ourselves sights and sounds, &c.,—is not less important than the education of the external senses. The powers of construction and combination which our central organs possess differ more widely in degree in different healthy individuals than the degrees of external perception itself. And the stimulating influence of hypnotism on *imagination* is perhaps the most conspicuous phenomenon which the whole subject offers; yet it has been little dwelt upon, save from one quite superficial point of view.

Every one knows that a hypnotised subject is easily hallucinated ;—that if he is told to see a non-existent dog, he sees a dog,—that if he is told *not* to see Mr. A., he sees everything in the room, Mr. A. excepted. Common and conspicuous, I say, as this experiment is, even the scientific observer has too often dealt with it with the shallowness of the platform lecturer. The lecturer represents this induced hallucinability simply as an odd illustration of his own power over the subject. “I tell him to forget his name, and he forgets his name ; I tell him that he has a baby on his lap, and he sees and feels and dandles it.” At the best, such a hallucination is quoted as an instance of “mono-ideism.” But surely to criticise thus is to judge something which is profound and complex from a merely external and accidental point of view. The hypnotiser’s power over his patient is itself (telepathy apart) a mere result of suggestion. There may be a kind of delegation of that power by the subject to the hypnotiser, but all analogy shows us that it is really exercised by the subject over himself. A truly hallucinable person can suggest to himself his own hallucinations with no external aid (see a case recorded by Dr. Wingfield in 518 D). “Mono-ideism,” again, so far as it is ever a true description of the hypnotised subject’s state, is a description only of its inhibitive and not of its dynamogenic aspect,—of what is *not* going on in his mind, rather than of what *is* going on. No mere inhibition will produce hallucinations. An ordinary person cannot feel a baby on his lap any the better for abstracting his attention from all objects of thought except babies. The real kernel of the phenomenon is not the inhibition but the dynamogeny ;—not the abstraction of attention or imagination from other topics, but the increased power which imagination gains under suggestion ;—the development of faculty, useless, if you will, in that special form of imagining the baby, but faculty mentally of a high order—faculty in one shape or another essential to the production of almost all the most admired forms of human achievement.

On this theme I shall have much to say ; yet here again it will be convenient to defer fuller discussion until I review what I have termed “sensory automatism” in a more general way. We shall then see that this quickened imaginative faculty is not educed by hypnosis alone ; that it is a part of the equipment of the subliminal self, and will be better treated at length in connection with other spontaneous manifestations. Enough here to have pointed out the main fact ; for when pointed out it can hardly be disputed, although its significance for the true comprehension of hypnotic phenomena has been too often overlooked.

545. Yet here, and in direct connection with hypnotism, certain special features of hallucinations need to be insisted upon, both as partly explaining certain more advanced hypnotic phenomena, and also as suggesting lines of important experiment. The first point is this.

Post-hypnotic hallucinations can be *postponed* at will. The singular accuracy, indeed, with which they can sometimes be ordered for

any given minute in the remote future will demand our attention when we are considering the stimulating effects of hypnotism on memory and intelligence. For the moment it is enough to note that post-hypnotic hallucinations afford a striking corroboration of the view here insisted on—namely, that it is an abiding element in the personality,—the subliminal self, or some fragment of the subliminal self,—which manufactures these quasi-percepts. Experience shows that a constant watchfulness is exercised, so that if, for example, the hypnotiser tells the subject that he will (when awakened) poke the fire when the hypnotiser has coughed three times, the awakened subject, although knowing nothing of the order in his waking state, will be on the look-out for the coughs, amid all other disturbances, and will poke the fire at the fore-ordained signal (see 551 A). Moreover, when the post-hypnotic suggestion is executed there will often be a slight momentary relapse into the hypnotic state, and the subject will not afterwards be aware that he *has* (for instance) poked the fire at all. This means that the suggested act belongs properly to the hypnotic, not to the normal chain of memory; so that its performance involves a brief reappearance of the subliminal self which received the order.

546. Another characteristic of these suggested hallucinations tells in exactly the same direction. It is possible to suggest no mere isolated picture,—a black cat on the table, or the like,—but a whole complex series of responses to circumstances not at the time predictable. This point is well illustrated by what are called “negative hallucinations” or “systematised anæsthesiæ.” Suppose, for instance, that I tell a hypnotised subject that when he awakes there will be no one in the room with him but myself. He awakes and remembers nothing of this order, but sees me alone in the room. Other persons present endeavour to attract his attention in various ways. Sometimes he will be quite unconscious of their noises and movements; sometimes he will perceive them, but will explain them away, as due to other causes, in the same irrational manner as one might do in a dream. Or he may perceive them, be unable to explain them, and feel considerable terror until the “negative hallucination” is dissolved by a fresh word of command. It is plain, in fact, throughout, that some element in him is at work all the time in obedience to the suggestion given,—is keeping him by ever fresh modifications of his illusion from discovering its unreality (see *e.g.*, in 546 A, Mrs. Sidgwick’s experiments on the function of *points de repère* in negative hallucinations). Nothing could be more characteristic of what I have called a “middle-level centre” of the subliminal self,—of some element in his nature which is potent and persistent without being completely intelligent;—a kind of dream-producer, ready at any moment to vary and defend the dream.

547. Another indication of the subliminal power at work to produce these hallucinations is their remarkable *range*—a range as wide, perhaps, as that over which therapeutic effects are obtainable by suggestion. The

post-hypnotic hallucination may affect not sight and hearing alone (to which spontaneous hallucinations are in most cases confined), but all kinds of vaso-motor responses and organic sensations—cardiac, stomachic, and the like—which no artifice can affect in a waking person. The legendary flow of perspiration with which the flatterer sympathises with his patron's complaint of heat—*si dixeris "Æstuo," sudat*—is no exaggeration if applied to the hypnotic subject, who will often sweat and shiver at your bidding as you transplant him from the Equator to frosty Caucasus.

548. Well, then, given this strength and vigour of hallucination, one sees a possible extension of knowledge in more than one direction. To begin with, by suggesting to the subject that he is feeling or doing something which is beyond his normal range of faculties, we may perhaps enable him to perceive or to act as thus suggested.

Here, as elsewhere, it is desirable to push as far as possible our inquiry into phenomena which may still count as normal, so as to see if any bridge or passage between normal and supernormal be anywhere indicated; and here, as elsewhere, we have to regret the lamentable scarcity of purely psychological experiments over the whole hypnotic field. We are habitually forced to base our psychological inferences on therapeutic practice; and in directions where there has been no therapeutic effort there are gaps in our knowledge, which those hypnotists who have good subjects at their disposal should be invited to fill up as soon as may be.

What we need is to address to a sensitive subject a series of strong suggestions of the increase of his sensory range and power. We must needs begin by suggesting hallucinatory sensations:—the subject should be told that he perceives some stimulus which is, in fact, too feeble for ordinary perception. If you can make him *think* that he perceives it, he probably will after a time perceive it; the direction given to his attention heightening either peripheral or central sensory faculty. You may then be able to attack the question as to how far his specialised end-organs are really concerned in the perception;—and it may then be possible to deal in a more fruitful way with those alleged cases of *transposition of senses* which have so great a theoretical interest as being apparently intermediate between hyperæsthesia and telæsthesia or clairvoyance. If we once admit (as I, of course, admit) the reality of telæsthesia, it is just in some such way as this that we should expect to find it beginning.

549. I start from the thesis that the perceptive power within us precedes and is independent of the specialised sense-organs, which it has developed for earthly use.

νοῦς ὄρᾱ καὶ νοῦς ἀκούει· τὰλλα κωφὰ καὶ τυφλά.

I conceive further that under certain circumstances this primary telæsthetic faculty resumes direct operations, in spite of the fleshly barriers which are constructed so as to allow it to operate through certain channels alone. And I conceive that in thus resuming exercise of the wider faculty,

the incarnate spirit will be influenced or hampered by the habits or self-suggestions of the more specialised faculty ; so that there may be apparent *compromises* of different kinds between telæsthetic and hyperæsthetic perception,—as the specialised senses endeavour, as it were, to retain credit for the perception which is in reality widening beyond their scope.

In this attitude of mind, then, I approach the recorded cases of transposition of special sense. I quote at some length in 549 B certain experiments which cannot lightly be set aside.

The case there cited, I say, is not easy to explain. Two main hypotheses have been put forward as a general explanation of such cases, neither of which seems to me quite satisfactory. (1) The common theory would be that these are merely cases of erroneous self-suggestion ;—that the subject really sees with the eye, but thinks that he sees with the knee, or the stomach, or the finger-tips. This may probably have been so in many instances (see 549 A) ; but Dr. Fontan's case cannot, I think, be so explained without overriding his definite statements in an unjustifiable way. (2) Dr. Prosper Despine and others suppose that, while the accustomed cerebral centres are still concerned in the act of sight, the finger-end (for example) acts for the nonce as the end-organ required to carry the visual sensation to the brain. I cannot here get over the mechanical difficulty of the absence of a lens. However hyperæsthetic the finger-end might be (say) to light and darkness, I can hardly imagine its acting as an organ of definite sight.

My own suggestion (which, for aught I know, may have been made before) is that the finger-end is no more a true organ of sight than the arbitrary "hypnogenous zone" is a true organ for inducing trance. I think it possible that there may be actual telæsthesia,—not necessarily involving any perception by the bodily organism ;—and that the spirit which thus perceives in wholly supernormal fashion may be under the impression that it is perceiving through some bizarre corporeal channel—as the knee or the stomach. I think, therefore, that the perception may not be *optical* sight at all, but rather some generalised telæsthetic perception represented as visual, but *incoherently* so represented ; so that it may be referred to the knee instead of the retina. And here again, as at several previous points in my argument, I must refer the reader to what will be said in my chapter on *Possession* by external spirits (Chapter IX.) to illustrate the operation even of the subject's own spirit acting without external aid.

550. And now I come to the third main type of the dynamogenic efficacy of suggestion ;—its influence, namely, on *attention*, on *will*, and on *character* ;—character, indeed, being largely a resultant of the direction and persistence of voluntary attention.

It will be remembered that for convenience' sake I have discussed the dynamogenic effect of suggestion first upon the external senses, then upon the internal sensibility,—the mind's eye, the mind's ear, and the imagina-

tion generally;—and now I am turning to similar effects exercised upon that central power which reasons upon the ideas and images which external and internal senses supply, which chooses between them, and which reacts according to its choice. These are the “highest-level centres,” which I began by saying that the hypnotist could rarely hope to reach;—since those spontaneous somnambulisms which the hypnotic trance imitates and develops do so seldom reach them. The phenomena which here follow, therefore, lie beyond our original ground of hope. They show that the hypnotic range is wider than the somnambular;—*how much* wider, experience alone can show. The step which we are making here, though a considerable one, is not a sudden one. We have already found a good deal of intelligence of a certain kind in hypnotic phenomena; what we do here is to pass from one stage to another and higher stage of consciousness of intelligent action. To explain my point, I may roughly say that there are three habitual degrees of such consciousness, as follows:—(a) I do not at all know how I supply my arm with blood. That is an organic process wholly below my conscious level. (b) I know in a certain sense how I move my arm. That is an organic process associated with certain conscious sensations of choice and will. (c) Given this fact that I am moving my arm, I can understand, more fully than at those previous stages, how I am writing words on paper. In that action there is a larger element of acquired capacity and conscious choice. And I wish to explain that the forward step which we are making in this section is, in fact, a carrying on of the results of suggestion from stage (b) to stage (c)—from a point at which there is but a small element resembling conscious choice to a point where that element is important and complex.

To explain this statement, let us dwell for a moment upon the degree of intelligence which we have already seen displayed in those modifications of the organism which suggestion has effected. Take, for instance, the formation of a cruciform blister, as recorded by Dr. Biggs, of Lima (543 B). That performance needed an unusual combination of capacities;—the capacity of directing physiological changes in a new way, and also, and combined therewith, the capacity of recognising and imitating an abstract, arbitrary, non-physiological idea, such as that of *cruciformity*.

All this, in my view, is the expression of *subliminal* control over the organism—more potent and profound than *supraliminal*. Or here, perhaps, in order to give some concreteness to this abstract expression, I may describe this increased physiological modifiability as a *recovery of primitive plasticity*. Not that this really is a simple idea; for we do not know how or why that early plasticity of the indefinite amoeba, the claw-renewing crab, has been lost by higher animals. We have no notion what kind of change would be needed to enable a higher animal to take that plasticity on again.

The problem here presented on a larger scale has some resemblance to the *individual* problems involved in such histories of alternating personality, as Louis Vivé's (233 A). That partially paralysed and otherwise

much damaged young man could be put back by certain artifices into his state of uninjured boyhood,—“before the viper bit him,” and his long series of troubles began. His paralysis disappeared in a moment, and there was thus a real recovery of plasticity,—of power of many kinds over his organism. If we ask how those powers came to have been so long obscured, the only answer is *hysterical self-suggestion*. Can it be some kind of self-suggestion which prevents the mammal from crediting himself with crustacean recuperativeness? Or, in more sober language, do not these experiments in suggestive blistering show that there does still persist in us a potential control over reparative secretions much greater than the common experience of life is apt to reveal to us?

This dormant plasticity, then, the hypnotic suggestions reawaken. But now consider with what degree of intelligence, of directive choice, they reawaken it. They reawaken it neither *blindly* nor *wisely*, but with *intelligent caprice*. The plasticity, I say first, is not blindly and vaguely restored; the vesication is localised on a pre-arranged plan, the rest of the body remaining unchanged. Nor, on the other hand, is the plasticity restored with perfect wisdom; in Ilma S.'s case, for instance (543 D), the vesication is annoying to the subject, who would have gladly avoided it. The order given for specifically shaped blisters is a capricious one; but in each case the capricious order is intelligently obeyed. Bizarre as this result may seem, it is very much what might have been expected on the theory suggested at the beginning of this chapter. It is a result of the action of middle-level centres putting into exercise subliminal powers.

I have chosen this point in my argument for a brief analysis of the intelligence involved in the vaso-motor effects of suggestion, just because we are now going on to suggestions more directly affecting central faculty, and in which, as I have said, *highest-level* centres begin to be involved. For I want to prepare the reader for an intermediate stage in which high faculties are used, in obedience to suggestion, for purely capricious ends.

551. I speak of *calculations* subliminally performed in the carrying out of post-hypnotic suggestions.

These suggestions *à échéance*—commands, given in the trance, to do something under certain contingent circumstances, or after a certain time has elapsed—form a very convenient mode of testing the amount of mentation which can be started and carried out without the intervention of the supraliminal consciousness. Experiments have been made in this direction by three men especially who have in recent times done some of the best work on the psychological side of hypnotism, namely, Edmund Gurney, Delboëuf, and Milne Bramwell. A summary of their results is given in 551 A, B, and C.

Dr. Milne Bramwell's experiments (to mention these as a sample of the rest) were post-hypnotic suggestions involving arithmetical calculations; the entranced subject, for instance, being told to make a cross when 20,180 minutes had elapsed from the moment of the order. Their primary im-

portance lay in showing that a subliminal or hypnotic memory persisted across the intervening gulf of time,—days and nights of ordinary life,—and prompted obedience to the order when at last it fell due. But incidentally, as I say, it became clear that the subject, whose arithmetical capacity in common life was small, worked out these sums subliminally a good deal better than she could work them out by her normal waking intelligence.

Of course, all that was needed for such simple calculations was close attention to easy rules; but this was just what the waking mind was unable to give, at least without the help of pencil and paper. If we lay this long and careful experiment, concerned though it was with very easy problems, side by side with the accounts already given of the solution of problems in somnambulic states, which states were forgotten on waking, it seems clear that there is yet much to be done in the education of subliminal memory and acumen as a help to supraliminal work.

552. Important in this connection is an account given by Dr. Dufay of help given by him to an actress in the representation of her rôles by hypnotisation (see 552 A). Every one knows how much more vividly the *objectivation de types*, as Professor Richet long ago called it, is effected in the hypnotic than in the normal state; and it seems obvious that stage-fright is just the kind of nervous annoyance from which hypnotisation should give relief. Somewhat similarly I believe that self-hypnotisation is employed by some professional “trance-speakers,” whose utterances (while by no means obliging us to refer them to “spirit-control”) are often remarkably ready and fluent. It is possible for some persons, that is to say, thus to secure a cheap substitute for genius on stage or platform; to evoke by suggestion or self-suggestion an uprush of subliminal thought and diction, or of dramatic gesture and intonation, which, even if it is of no very rare quality, at least carries the self-inspired artist over many ordinary stumbling-blocks.

Here, again, the hypnotisation is a kind of extension of “secondary automatism”;—of the familiar lapse from ordinary consciousness of movements (walking, pianoforte playing, &c.), which have been very frequently performed. The possibilities thus opened up are very great: no less than the combination by mankind of the stability of instinct with the plasticity of reason. The insect, as we know, performs with great ease and perfection certain difficult acts, by dint of an instinct which perhaps in many cases is “lapsed intelligence”;—an obscurely conscious effort gradually transformed through generations into an unintelligent but accurate automatism. Man benefits by a similar lapsed intelligence or secondary automatism, but to a very small degree in comparison with the amount of work which he has to perform by conscious effort. There seems no reason why his range of automatism should not thus be largely increased in two main ways. Many things (namely) which now are unpleasant to do might be done with indifference, and many things which now are difficult to do might be done with ease.

Other cases where memory has been greatly quickened by hypnotic suggestion are given in **552 B**, and we have already found that the lapsed recollections of secondary states may be recovered by hypnotism in the primary state (see also **552 C**).

**553.** Let us pass on from these specialised influences of suggestion on certain kinds of attention to its influence on attention generally, as needed, for instance, in education. This is eminently one of the directions where a wider knowledge of hypnotism is likely to stimulate experiment which may be of great practical value. Incapacity, indolence, and inattention divide between them the responsibility for most failures whether in work or in play. Inattention may no doubt be called a special form of indolence; but it is often so far "constitutional" that strenuous voluntary effort cannot cure it. If we can arrest this shifting of the mental focus to undesired ideational centres in at all the same way as we can arrest the choreic or fidgetty shiftings of motor impulse to undesired motor centres, we shall have done perhaps as much for the world's ordinary work as if we had raised the average man's actual intelligence a step higher in the scale. We shall have checked waste, although we may not have improved quality. The well-known case of Dr. Forel's warders (**553 A**) who were enabled by hypnotic suggestion to sleep soundly by the side of the patients they had to watch, and wake only when the patients required to be restrained, shows us how by this means the attention may be concentrated on selected impressions and waste of energy be avoided in a way that could hardly be compassed by any ordinary exercise of the will.

How far, indeed, we can go in actually *heightening* intelligence by suggestion we have yet to learn. We must not expect to add a cubit to intellectual any more than to physical stature. Limitations at birth must prevent our developing the common man into a Newton; but there seems no reason why we should not bring up his practical achievements much nearer than at present to the maximum of his innate capacity. One illustrative instance and references to others are given in **553 B**.

**554.** In passing on from the influence of suggestion on *attention* to its influence on *will*, I am not meaning to draw any but the most everyday distinction between these two forms of inward concentration. The point, in fact, which I wish now to notice is rather a matter of common observation than a provable and measurable phenomenon. I speak of the energy and resolution with which a hypnotic suggestion is carried out;—the *ferocity*, even, with which the entranced subject pushes aside the opposition of much more powerful men. I do not, indeed, assert that he would thus risk very serious injury; for I believe (with Bramwell and others) that there does exist somewhere within him a knowledge that the whole proceeding is a mere experiment. But, nevertheless, he actually risks something; he behaves, in short, as a confident, resolute man would behave, and this however timid and unaggressive his habitual character may be. I believe that much advantage may yet be drawn from this confident

temper. We can thus inhibit the acquired self-distrust and shyness of the supraliminal self, and get the subliminal self concentrated upon some task which may be as difficult as we please;—which may, if we can adjust it rightly, draw out to the uttermost the innate powers of man. We can command—sometimes with success—clairvoyant excursions; nay, we may order—not without some hope—even action upon matter at a distance. Among his experiments with the subject referred to in 573 C, Dr. Backman records a case in which, during one of her clairvoyant excursions, he had tried to make her seize and shake a bunch of keys which she had observed in the room she was clairvoyantly visiting. It was afterwards ascertained that there really was a bunch of keys in the place as described, though it did not appear that the desired movement had taken place.<sup>1</sup> Still, if “telekinesis” be (as I hold) a reality, such experiments as these seem, at any rate, a reasonable way of trying to achieve it.

One direction, at any rate, in which a beginning can be made is the attainment of control over muscles not habitually subject to will, whether from ancestral disuse, or as belonging to the unstriped or “involuntary” type. Various movements of this kind may be made as the result of suggestion; and I may add here that when a definite type of action is set before several hypnotised subjects a spirit of emulation will often carry them far. A singular illustration of this may be drawn from the very phenomena which Charcot used to cite in order to prove an almost opposite thesis;—the thesis, namely, that the subject was an obedient automaton, and that in order to prove hypnosis,—to demonstrate “le grand hypnotisme,” at any rate,—there must needs occur some muscular phenomena incapable of being simulated by the subject. And in effect, in his once famous “three stages,” there did sometimes occur certain neuro-muscular phenomena which no one in an ordinary waking condition could reproduce. Yet it by no means follows hence that these are phenomena inevitably accompanying the trance, or in themselves beyond the range of the subliminal will of the subject. On the contrary, I rather take these Salpêtrière phenomena as showing us how much the subliminal will of entranced subjects is capable of achieving. I believe that these women *wished* to be hypnotised, and *wished* to go through the “classical stages,” and *wished* in the course of these often-described stages to perform evolutions which should attract admiring attention. What one really saw exhibited was not the powerful will of the hypnotiser, but the still more powerful will of the hysteric.

555. It is not indeed in the Salpêtrière school alone that there has been much confusion of thought as regards the will-power and general independence of the hypnotised subject. It has been supposed that the mere fact of being hypnotised tended to weaken the will; that the hypnotised person fell inevitably more and more under the control of the hypnotiser, and even that he could at last be induced to commit crimes

<sup>1</sup> See Dr. Backman's paper in the *Proceedings* S.P.R., vol. vii. p. 207.

by suggestion (see 555 A). A few quotations from Dr. Milne Bramwell, given in 555 B, will show on how small a foundation of fact these fanciful theories have been erected. It may suffice to say here that nothing is easier, either for subject or for hypnotiser, than to *avert* undue influence. A trusted friend has only to suggest to the hypnotised subject that *no one else* will be able to affect him, and the thing is done. As to the crimes supposed to be committed by hypnotised persons under the influence of suggestion, the evidence for such crimes, in spite of great efforts made to collect it and set it forth, remains, I think, practically nil.

This fact, I must add, is quite in harmony with the views expressed in the present chapter. For it implies that the higher subliminal centres (so to term them) never really abdicate their rule; that they may indeed remain passive while the middle centres obey the experimenter's caprice, but are still ready to resume their control if such experiment should become really dangerous to the individual. And this runs parallel with common experience in the spontaneous somnambulisms. The sleeper may perform apparently rash exploits; but yet, unless he be suddenly awakened, serious accidents are very rare. Nevertheless, both in spontaneous and in induced somnambulism, accidents *may* occur; nor should any experiment be undertaken in a careless or jesting spirit.

But the rôle of the hypnotiser, as our command over hypnotic artifice increases, is likely to become continually smaller in proportion to the rôle played by the subject himself. Especially must this be so where the object is to strengthen the subject's own power of will. All that can be done from *without* in such a case is to imbue the man's spirit with the sense of its unexhausted prerogatives,—the strength which he may then employ, not only to avert pain or anxiety, but in any active direction which his original nature itself admits.

✓ 556. These last words may naturally lead us on to our next topic: the influence of suggestion on *character*,—on that function of combined attention and will, which is, of course, also ultimately a function of the possibilities latent in the individual germ.

And while *character* is thus a complex notion, the effect on character of suggestion and self-suggestion seems at first sight a notion at once too complex and too diffused for definite treatment. All men endeavour to influence character, not indeed hypnotically, but yet by such intensest suggestion and self-suggestion as they can bring to bear. Many men, moreover, trust for the improvement of character to another influence, not easy of discussion here, namely, to prayer,—to the aid of saints or of a Divine Mediator, or to the direct Grace of God. And yet again, these religious or philosophic creeds, which might have been thought to lie outside my present topic, are brought within it by the confidence of many believers in the efficacy of their faith to relieve physical as well as moral ill. These creeds thus become *schemes of self-suggestion*,—of which it is not only legitimate but necessary for me to give some account.

In approaching this mingled matter it will be most convenient (recurring to the subjects already discussed from a somewhat different point of view in sections 527-531) to begin with those moral suggestions which are obviously hypnotic, and which develop themselves directly from some therapeutic purpose, as when the suggestion to avoid morphia leads to the moral reform of the morphinomaniac. From the morphinomaniac or the drunkard the transition is easy to the *criminel-né*,—the apparently hopeless case of congenital moral deficiency. And we may then inquire how far the crude moral stimuli which affect this extreme type of physical and moral disaster can be best elevated into a more intellectual air—can be best modified for the advantage of sufferers who can be reached by religious and philosophical thought,—by what I have called those “schemes of self-suggestion” which the great traditions and the great conceptions of our race can alone supply.

First of all, then, and going back to the evidence already given as to the cure of the victims of morphia (see 350), we may say with truth that *there* we have seen as tremendous a moral *lift*—as sudden an elevation from utter baseness to at least normal living—as can be anywhere presented to us. The morphia habit, as is well known, leaves absolutely no department of character unpoisoned. Cowardice, treachery, callous self-absorption,—such are the characteristics of the morphinomaniac, even though physical exhaustion may preclude the drunkard's more active sins of violence or lust. In this slimy dissolution of self-respect there seems to be nothing on which sage or evangelist can take hold. Yet we have seen hypnotic suggestion effect the magical change, and restore the degraded outcast to a safe and honourable position among his fellow-men.

Here, then, the question arises as to the possible range of such sudden reformations. Did we succeed with the morphinomaniac only because his was a *functional*, and not an *organic*, degradation? We know, indeed, that we can cure a morbid condition of tissue where we could not rectify a congenital distortion or defect. May not the morphinomaniac's state be a kind of *chemical* sinfulness?—a poisoning of cells which once functioned normally, and which are capable of functioning normally again, if only the poison be removed?

And may it not be a much harder task to create honesty, purity, unselfishness in a brain whose very conformation must keep the spirit that thinks through it nearly on the level of the brute? The question is of the highest psychological interest; the answer, though as yet rudimentary, is unexpectedly encouraging. The examples given in 556 A show that if the subject is hypnotisable, and if hypnotic suggestion be applied with sufficient persistency and skill, no depth of previous baseness and foulness need prevent the man or woman whom we charge with “moral insanity,” or stamp as a “criminal-born,” from rising into a state where he or she can work steadily, and render services useful to the community.

I purposely limit my assertion to these words. We must still work

within the bounds of natural capacity. Just as we cannot improvise a genius, we cannot improvise a saint. But what experience seems to show is that we can *select* from the lowest and poorest range of feelings and faculties enough of sound feeling, enough of helpful faculty, to keep the man in a position of moral stability, and capable of falling in with the common labours of his kind.

We can produce in time somewhat the same sort of effect which Rarey and others have produced (perhaps by somewhat similar means) upon horses rendered useless through those defects of stability which in a horse we call vice. Rarey effected a life-long inhibition of those equine impulses which were inconvenient to man. Enough of horse-power was left in the horse to render him a harmless and tractable, even if an insipid, companion and servant in stable or hunting-field. Looking to parallel effects produced in human beings, it will be seen that I was justified in saying that hypnotic suggestion had effected changes of character in cases which the ordinary educator, or the ordinary missionary, would have deemed most unfavourable, and in which the common opinion of science would have strongly endorsed their despairing prognosis. The advantage gained is great, and should not be forgotten by criminologists. But it is another question whether we shall be justified in concluding that because these apparently extreme cases have yielded to our treatment, therefore *all* cases of moral obliquity are likely so to yield.

557. Such an expectation is hardly legitimate without something of closer analysis. With no pretence at logic, but merely for the convenience of the present argument, we may divide known faults or sins into the four following classes:—

- (1) Bodily sins depending on specific temptation, as drunkenness, &c. These, as we have seen, can generally be reached by suggestion.
- (2) Faults associated with gross congenital defects of organisms. These also can be reached in surprising degree.
- (3) Faults depending on an *idée fixe*. Jealousy is the type of such a fault. All jealousy, we may say, is morbid; that I should hate B. simply because A. prefers B. to myself is the rational result of an insistent association of ideas which appropriate suggestion has sometimes demolished at a stroke.
- (4) Sins deliberately maintained for the supposed advantage of the sinner.

Now the first three of these are faults from which the afflicted person generally, although not always, earnestly desires to be free. The jealous person, like the drunkard, can often recognise that beneath the morbid insistence there is a stratum of cool self-reproval;—an ideal of life with the morbid craving removed. It is where that subjacent wish for improvement exists that suggestion can get an adequate hold (see 557 A).

558. This last observation affords a hint as to the kind of moral faults

which suggestion can be expected to cure. As a matter of experience thus far, we find that the sins which popular theology attributes to the flesh, rather than those which are credited to the world or to the devil, have been the readiest to disappear. If we expand our definition of the flesh to include not only faults of self-indulgence but also faults of sloth and cowardice on the one hand, and faults of hastiness and irascibility on the other,—such failings as obviously vary with the state of the bodily organism,—we shall include, I think, almost all attested moral cures.

There remains the *fourth* class of sins, namely, sins deliberately maintained for the supposed advantage of the sinner.

Are we to suppose that the effect of suggestion is necessarily limited to the three earlier categories? Must we despair of reaching our *fourth* class of faults,—the deep-seated sins such as hardness, selfishness, treachery, spiritual pride? There is no *à priori* reason for such a distinction. However remote from the so-called “flesh,” all moral faults alike may probably have some counterpart in the organism; and, if so, all should be modifiable by the same subliminal attack.

Nor have we any experimental proof that these “worldly and devilish” sins are not in fact capable of similar cure by suggestion. The absence of notable cures may be sufficiently explained by two facts, already hinted at, namely, that the sufferers from these defects are seldom anxious to have them removed; and that if they are thus anxious they are not likely to consult a physician, but rather to seek support of a directly moral or religious kind.

The mental attitude, say, of the fraudulent trustee is very different from that of the dipsomaniac. The dipsomaniac feels himself wholly unsuited to his environment; beneath all his morbid craving the instinct of self-preservation bids him to desist. The fraudulent man, on the other hand, has in one sense adapted himself with special skill to his temporary environment. I say his temporary environment;—reverting to the comparison of man on earth to the larva, of man after bodily death to the imago. Selfishness, hardness, treachery (as I have said) are like the clumps of stinging hairs with which the caterpillar is protected; and the selfish man is like a caterpillar which has so developed those protective larval characters that it has no energy left for transformation into the imago.

We cannot reckon on any instinct of self-preservation to make him wish for change of character; although we may hope that in every man some subliminal consciousness of his connection with another world persists.

**559.** And here we approach a point of much interest. Hypnotic suggestion or self-suggestion, although it is an agency in great part unexplained, is of course not an agency which stands wholly alone and separate from all other influences. It melts into the suasion of ordinary life;—into modes of influence which were practised before hypnotism was dreamt of. The physician (as we have seen) has extended his domain by becoming a confessor and a counsellor as well; he has utilised for moral ends the authority with which his scientific knowledge has invested him.

But there are already other persons wielding with authority this suasive power, and it is, as I have above implied, to ministers of religion rather than to physicians that a man turns who is conscious of sin rather than of disease.

There must of course be a connection between all these suasive processes. Can we find any intermediate instances;—cases where religious conviction seems to be communicated with the rapidity and decision of hypnotic suggestion?

I need not say that there are many such instances. From the rude animistic dances and ceremonies of the savage up to the “missions” and “revivals” in English and American churches and chapels, we find sudden and exciting impressions on mind and sense called into play for the purpose of producing religious and moral change; and sometimes actually producing not only—what from the analogy of hypnotic suggestion seems comparatively easy—a change of *belief*, but also—what is far harder—a change of *habits*. Among the lower races especially these exciting reunions often involve both hysterical and hypnotic phenomena. There are sometimes convulsive accesses; and there is sometimes the milder, and probably wholly healthy, phenomenon of a deep restorative sleep, out of which the anxious and repentant neophyte awakes with a sense of settled conviction and of peace. The influence which has been exerted upon him is thus intermediate between hypnotic artifice, dependent on trance-states for access to subliminal plasticity, and ordinary moral suasion, addressed primarily to ordinary waking reason.

This, of course, is what we must desire;—that the series of influences should thus be continuous; that hypnotism should be regarded as simply a systematisation of artifices by which a man’s own self-suggestive power,—the will which he exerts over his own organism,—should become continually more potent for both his moral and his physical good.

**560.** Let us pause here to consider the point which we have already reached. We began by defining hypnotism as the empirical development of the sleeping phase of man’s personality. In that sleeping phase the most conspicuous element,—the most obvious function of the subliminal self,—is the repair of wasted tissues, the physical, and therefore also largely the moral, refreshment and rejuvenation of the tired organism. We have now traced the manner in which that function has been performed in the hypnotic state, and by suggestion and self-suggestion. We have found that the promised development of sleep is a reality; that we have in hypnotism a veritable evolution of those recuperative energies which give its practical value to sleep. From this side,—and it is from this side only that the mass of men regard sleep,—the case for hypnotism is now fairly complete; and this long chapter might here draw to a close.

The reader, however, knows that my initial promise would not in reality be thus fulfilled. My own definition of sleep,—of the phase of personality which I undertook that hypnotism would be found to develop,—was of much wider scope. I believe that during sleep the subliminal

self has other functions beyond the recuperation of the organism. Those other functions are concerned in some unknown way with the spiritual world; and the indication of their exercise is given by the sporadic occurrence, in the sleeping phase, of supernormal phenomena. Such phenomena, as we shall presently see, occur also at various points in hypnotic practice. To them we must now turn, if our account of the phenomena of induced somnambulism is to be complete.

561. Yet here, in order to give completeness to our intended review, we shall need a certain apparent extension of the scope of this chapter. We shall need to consider a group of cases which might have been introduced at various points in our scheme, but which are perhaps richest in their illustrations of the supernormal phenomena of hypnotism.

*Spontaneous somnambulisms*,—those crude uprushes of incoherent subliminal faculty which sometimes break through the surface of sleep,—seem to occupy a kind of midway position among the various phenomena through which our inquiry has thus far carried us.

The somnambulism often *starts* as an exaggerated dream; it *develops* into a kind of secondary personality. The thoughts and impulses which the upheaval raises into manifestation,—the psychical output,—resemble sometimes the inspirations of genius, sometimes the follies of hysteria. And, finally, the spontaneous sleep-waking state itself is manifestly akin to hypnosis,—is sometimes actually interchangeable with the induced somnambulisms of the hypnotic trance. The *chain of memory* which repeated spontaneous somnambulisms gradually form,—while lying quite outside the primary or waking memory,—will often be found to form part of the *hypnotic* memory, which gradually accretes in similar fashion from repeated hypnosis.

It would be easy to go further, and to compare these sudden uprushes of the subliminal during sleep to those urgent uprushes in waking hours which we shall presently have to discuss as sensory and motor automatisms. But the reader will already have understood the true affinities of these singular intercalations in the uniformity of sleep;—will already have realised that such things needs must be;—that it would have been strange indeed if that phase of the personality in which subliminal operation is relatively the most dominant should have been without those insurgences or outbreaks of the subliminal which even the most strenuous waking vigilance cannot always avert or control.

562. Nor, again, will it surprise us to find these sleep-wakings fertile in supernormal operation, though it be supernormal operation scattered and diffused upon random and trivial ends. What is here thrown forth comes not from the mine, but from the volcano; we have not to deal with therapeutic results educed by careful suggestion, but with the miscellaneous ejects of some focus of submerged excitation. From what has been observed in spontaneous somnambulism (I have already said), we might have divined almost the full range of phenomena to which induced somnam-

bulism has now introduced us. Nay, even at the present day, the lessons of spontaneous somnambulism are not exhausted. They should teach us still to watch for further developments; they should forbid us to abandon, in the plain uniformity of hypnotic practice, our hope of some sudden felicitous inroad upon the more secret faculties of man.

563. For one form of sleep-waking capacity we are already prepared by what has been said in Chapter IV. of the solution of problems in sleep. This is one of the ways in which we can watch the gradual merging of a vivid dream into a definite somnambulatory act. The solution of a problem (as we have seen) may present itself merely as a sentence or a diagram, constructed in dream and remembered on waking. Or the sleeper (as in various cases familiar in text-books) may rise from bed and *write out* the chain of reasoning, or the sermon, or whatever it may be. Or again, in rarer cases ("Rachel Baker" is a curious example—see 563 A) the somnambulatory output may take the form of oratory, and edifying discourses may be delivered by a preacher whom no amount of shaking or pinching will silence or, generally, even interrupt. This, so to speak, is genius with a vengeance; this is a too persistent uprush of subliminal zeal, co-operating even out of season with the hortatory instincts of the waking self.

564. The group of sleep-waking cases which we may next discuss illustrate a natural evolution of the faculty of the sleeping phase of personality. The subliminal self, exercising in sleep a profounder *influence* over the organism than the supraliminal can exert, may also be presumed to possess a profounder *knowledge* of the organism,—of its present, and therefore of its future,—than the supraliminal self enjoys.

I refer in 564 A to two cases in which the somnambulatory personality is discerned throughout as a wiser self—advising a treatment, or at least foreseeing future developments of the disease with great particularity. Of course in such a case prediction is often simply a form of suggestion; the symptom occurs simply because it has been ordained beforehand. In the case of cures of long-standing disease the sagacity which foresees probably co-operates with the control which directs the changes in the organism.

565. The next stage is a very important one. We come to the manifestation in spontaneous sleep-waking states of manifestly supernormal powers,—sometimes of telepathy, but more commonly of clairvoyance or telæsthesia. Unfortunately these cases have been, as a rule, very insufficiently observed (see, e.g., the case of Mollie Fancher, in 236 A). Still, it appears that in spontaneous somnambulism there is frequently some indication of supernormal powers, though the observers—even if competent in other ways—have generally neglected to take account of the hyperæsthesia and heightening of memory and of general intelligence that often accompany the state. I quote, however, from Dr. Dufay (in 565 A) a case which does not seem open to these objections, and give some references to other cases.

566. Before leaving this subject of spontaneous sleep-waking states,

I ought briefly to mention a form of trance with which we shall have to deal more at length in a later chapter. I speak of trance ascribed to *spirit-possession*. As will be seen, I myself fully adopt this explanation in a small number of the cases where it is put forward. Yet I do not think that spirit-agency is necessarily present in all the trances even of a true subject of possession. With all the leading sensitives—with D. D. Home, with Stainton Moses, with Mrs. Piper and others—I think that the depth of the trance has varied greatly on different occasions, and that sometimes the subliminal self of the sensitive is vaguely simulating, probably in an unconscious dream-like way, an external intelligence. This hypothesis suggested itself to several observers in the case especially of D. D. Home, with whom the moments of strong characterisation of a departed personality, though far from rare, were yet scattered among tracts of dreamy improvisation which suggested only the utterance of Home's subliminal self (see Chapter IX.). However we choose to interpret these trances, they should be mentioned in comparison with all the other sleep-waking states. They probably form the best transition between those shallow somnambulisms, on the one hand, which are little more than a vivid dream, and those profound trances, on the other hand, in which the native spirit quits, as nearly as may be, the sensitive's organism, and is for the time replaced, as nearly as may be, by an invading spirit from that unseen world.

**567.** This brief review of non-hypnotic somnambulisms has not been without its lessons. It has shown us that the supernormal powers which we have traced in each of the preceding chapters in turn do also show themselves, in much the same fashion, in spontaneous sleep-waking states of various types. We must now inquire how far they occur in sleep-waking states experimentally induced.

And here the very fact of *induction* suggests to us a question specially applicable to the hypnotic state itself. Is hypnosis ever supernormally induced? Can any one, that is to say, be thrown into hypnotic trance by a telepathic impact? or, to phrase it more generally, by any influence, inexplicable by existing science, which may pass from man to man?

The question which I thus attack at a comparatively late point of my discussion has given rise to more of heated controversy than any other in the history of my subject. A battle which seemed internecine raged for years between the partisans of "mesmeric effluence," on the one hand, and the partisans of a purely physiological or a purely "suggestive" causation of hypnosis on the other. The victory gradually fell to the latter of these groups, and when Edmund Gurney and I first wrote on hypnotism, some twenty years ago, hardly a single hypnotist supported us in our question as to the real discomfiture of the old, or "mesmeric," hypothesis.

I do not say that even now much change has occurred in the then general opinion. Yet efflux of time, and certain considerations set forth in earlier sections of this chapter, may now enable us to a certain extent to see round the former controversy, to concede to each side the estab-

ishment of certain definite theses, and to suggest limitations of the field still open to dispute.

In the first place one may say that of the anti-mesmeric schools of opinion, the "purely physiological" school has on the whole failed, the "purely suggestive" school has triumphantly succeeded. The school of Nancy, reinforced by hypnotists all over Europe, has abundantly proved that "pure suggestion" (whatever that be) is the determining cause of a very large proportion of hypnotic phenomena. That is beyond dispute; and the two other schools, the "pure physiologists" and the "mesmerists" alike, must now manage to prove as best they can that their favourite methods play any real part in the induction of any case of hypnosis. For to the pure suggestionist, monotonous stimulation and mesmeric passes are alike in themselves inert, are alike mere facilitations of suggestion, acting not directly on the patient's organism, but rather on his state of mental expectation.

I reply that there is absolutely no need to go as far as this. In admitting suggestion as a *vera causa* of hypnosis, we are recognising a cause which, if we really try to grasp it, resolves itself into *subliminal operation, brought about we know not how*. So far, therefore, from negating and excluding any obscure and perhaps supernatural agency, the suggestion theory leaves the way for any such agency broadly open. Some unknown cause or other must determine whether each suggestion is to "take" or no; and that unknown cause must presumably act somehow upon the subliminal self. We should have something like a real explanation of suggestion, if we could show that a suggestion's success or failure was linked with some telepathic impact from the suggester's mind, or with some mesmeric effluence from his person.

I know well that in many cases we can establish no link of this kind. In Bernheim's rapid hospital practice there seems no opportunity to bring the hypnotist's will, or the hypnotiser's organism, into any effective *rapproch* with the subject. Rather, the subject seems to do all that is wanted for himself almost instantaneously. He often falls into the suggested slumber almost before the word "*Dormez!*" has left the physician's mouth. But on the other hand, this is by no means the only type of hypnotic success. Just as in the mesmeric days, so also now there are continual instances where much more than the mere command has been needed for effective hypnotisation. Persistence, proximity, passes—all these prove needful still in the practice even of physicians who place no faith at all in the old mesmeric theory.

**568.** The fact is, that since the days of those old controversies between mesmerists proper and hypnotists proper, the conditions of the controversy have greatly changed. The supposed mesmeric effluence was then treated as an entirely isolated, yet an entirely physiological phenomenon. There was supposed to be a kind of radiation or infection passing from one nervous system to another. It was of this that Cuvier (for instance)

was convinced; it was this theory which Elliotson defended in the *Zoist* with a wealth of illustration and argument to which little justice has even yet been done. Yet it was hard to prove *effluence* as opposed to *suggestion*, because where there was proximity enough for effluence to be effective there was also proximity enough for suggestion to be possible. Only in some few circumstances,—such as Esdaile's mesmerisation of a blind man over a wall,<sup>1</sup>—was it possible to claim that the mesmeric trance had been induced without any suspicion whatever on the subject's part that the mesmerist was trying to entrance him.

Since those days, however, the evidence for *telepathy*—for psychical influence from a distance—has grown to goodly proportions. A new form of experiment has been found possible, from which the influence of suggestion can be entirely excluded. It has now, as I shall presently try to show, been actually proved that the hypnotic trance can be induced from a distance so great, and with precautions so complete, that telepathy or some similar supernormal influence is the only efficient cause which can be conceived.

I subjoin a series of experiments in this "telepathic hypnotism," in one of the best of which (Dr. Gibert's, see 568 A) I had the good fortune to take a part. These experiments are not easy to manage, since it is essential at once to prevent the subject from suspecting that the experiment is being tried, and also to provide for his safety in the event of its success. In Dr. Gibert's experiment, for instance, it was a responsible matter to bring this elderly woman in her dream-like state through the streets of Havre. It was needful to provide her with an unnoticed escort; and, in fact, several persons had to devote themselves for some hours to a single experiment.

569. I have cited first this long series of experiments at a distance, without attempting to analyse the nature of the suggestion given or power employed by the hypnotist. Of course it is plain that if one can thus influence unexpectant persons from a distance, there must be sometimes some kind of power actually exercised by the hypnotiser;—something beyond the mere tact and impressiveness of address, which is all that Bernheim and his followers admit or claim. Evidence of this has been afforded by the occasional production of organic and other effects in hypnotised subjects by the unuttered will of the operator when near them. The ingenious experiments of Gurney (569 A) in the production of local rigidity and anæsthesia were undertaken to test whether the agency employed were more in the nature of an effort of will or,—as the early mesmerists claimed,—of an emission of actual "mesmeric fluid" or physical effluence of some sort. Gurney was inclined to think that his results could not be explained solely by mental suggestion or telepathy, because the physical proximity of the operator's hand seemed necessary to produce them, and he thought it probable that they were due to a direct nervous influence, exercised through the hand

<sup>1</sup> *Natural and Mesmeric Clairvoyance*, pp. 227–28; quoted in *Phantasms of the Living*, vol. i. p. 88.

of the operator, but not perceptible through the ordinary sensory channels. Mrs. Sidgwick's experiments of the same kind, however (569 B), in which success was obtained when the operator was standing with folded arms several feet away from the subject, removed Gurney's main objection to the telepathic explanation. The fact that a thick sheet of glass over the subject's hands did not interfere with the results also afforded some presumption against the hypothesis of a physical influence; and Mrs. Sidgwick pointed out that the delicate discrimination involved in the specific limitations of the effects is much more easily attributable to mental suggestion, through the action of the operator's mind on that of the subject, than to any direct physical influence on the latter's nerves. Following these accounts, I refer briefly (in 569 C) to experiments in the so-called "silent willing," frequently practised by the early mesmerists. I may mention that Mr. H. S. Thompson, who figures largely in their records, was a gentleman of high character, active benevolence, and marked ability. I never saw him myself; but I have known various persons (some of these his own relations) in the Yorkshire county society of that date, and his powers were there universally recognised as genuine, although they were sometimes regarded with social disapproval, or even with superstitious horror.

Mr. H. S. Thompson's history is to my mind a real proof that some one individual man may be endowed for hypnotic efficacy in a quite exceptional way. His experience, indeed, goes far to prove the reality of "silent willing" and was thought by himself to prove also the direct local influence of passes,—the "mesmeric effluence" theory.

570. With all our later evidence in view, however,—with so much proof of a transmission from man to man of something which needs no action of the finger-tips,—it would be natural indeed to dismiss that notion altogether, as a first rude theory which wider knowledge had shown to be needless. Needless it is, in the sense that we could plausibly refer to mere suggestion all the sensations which subjects have alleged as accompanying the passes;—as following the track, so to say, of the mesmerising hand. If the effluence were something in itself monstrously improbable, we might think it needful to interpret the evidence in this way. But since, in my view, it is by no means improbable that effluences, as yet unknown to science, but perceptible by sensitive persons as the telepathic impulse is perceptible, should radiate from living human organisms, I see no reason to assume that the varied and concordant statements made by patients in the *Zoist* and early mesmeric works merely reflect subjective fancies. I have myself performed and witnessed experiments on intelligent persons expressly designed to test whether or no the sensation following the hand was a mere fancy. It seems to me hardly likely that persons who have never experienced other purely subjective sensations, and who are expressly alive to the question here at issue, should nevertheless again and again feel the classical tingling, &c., along the track of

the hypnotiser's passes without any real external cause. To assume that all which they feel is a mere result of suggestion may be a premature attempt at simplifying modes of supernormal communication which, in fact, are probably not simpler but more complex than any idea which we have as yet formed of them.

571. And here at last we arrive at what is in reality the most interesting group of inquiries connected with the hypnotic trance.

We have just seen that the subliminal state of the hypnotised subject may be approached by ways subtler than mere verbal suggestion—by telepathic impacts and perhaps by some effluence of kindred supernormal type. We have now to trace the supernormal elements in the hypnotic response. Whether those elements are most readily excited by a directly subliminal appeal, or whether they depend mainly on the special powers innate in the hypnotised person, we can as yet but imperfectly guess. We can be pretty sure, at any rate, that they are not often evoked in answer to any rapid and, so to say, perfunctory hypnotic suggestion; they do not spring up in miscellaneous hospital practice; they need an education and a development which is hardly bestowed on one hypnotised subject in a hundred. The first stage of this response lies in a subliminal relation established between the subject and his hypnotiser, and manifesting itself in what is called *rapport*, or in *community of sensation*. The earlier stages of *rapport*—conditions when the subject apparently hears or feels the hypnotiser only, and so forth—arise probably from mere self-suggestion or from the suggestions of the operator (see 571 A) causing the conscious attention of the subject to be exclusively directed to him. Indications of the possible development of a real link between the two persons may rather be found in the cases where there is provable community of sensation,—the hypnotised subject tasting or feeling what the hypnotiser (unknown to the subject) does actually at that moment taste or feel. Of this there was *much* evidence in the palmy days of Esdaile and Elliotson, when psychological experiment was pursued regardless of time or trouble; there is *some* evidence of our own recent collecting (see 571 B); and there will be, I venture to say, *far more* evidence so soon as the study of hypnotism devolves upon the psychologist, without therefore being deserted by the physician. It must be observed, however, that in experiments of this kind with hypnotised persons, the hypnotist was generally—if not invariably—the only person who attempted to play the part of agent, so that the evidence of a special relation between him and his subject is inconclusive. And in the similar experiments with non-hypnotised persons, quoted in 571 C, several different agents were successful in transferring sensations to the same percipients.

572. We have thus brought the hypnotised subject up to the point of knowing supernormally, at any rate, the superficial sensations of his hypnotiser. From that starting-point,—or, at any rate, from some supernormal perception of narrow range,—his cognition widens and

deepens. He may seem to discern some picture of the past, and may retrace the history of some object which he holds in his hand, or he may seem to wander in spirit over the habitable globe, and to bring back knowledge of present facts discernible by no other means. Perhaps he seems to behold the future, predicting oftenest the organic history of some person near him; but sometimes discerning, as it were pictorially, scattered events to which we can guess at no attainable clue. For all this there is already more of positive evidence than is generally realised; nor (I must repeat) is there any *negative* evidence which might lead us to doubt that further care in developing hypnotic subjects may not at any moment be rewarded in the same way. We have here, in fact, a successful branch of investigation which has of late years been practically dropped from mere inattention to what has been done already,—mere diversion of effort to the easier and more practical triumphs of suggestive therapeutics.

I begin with two cases partly retrocognitive, in **572 A** and **B**.

**573.** The next group of cases to which I pass relate chiefly to knowledge of present facts. I place first some experiments in thought-transference with hypnotised persons (**573 A**) analogous to the experiments with persons in a normal condition recorded in my next chapter. Here the subject seems simply to become aware telepathically of the thoughts of his hypnotiser, the hypnotic condition perhaps facilitating the transfer of the impression. Next come the cases of what used to be called “travelling clairvoyance” in the hypnotic state. These are more like the partially retrocognitive cases in that they cannot be traced with certainty to the contemporary thoughts of any particular person, though they very rarely relate to facts unknown to any one (as in Major Buckley’s cases, **573 E**). In travelling clairvoyance we seem to have a development of “invasive dreams,”—of those visions of the night in which the sleeper seems to visit distant scenes and to bring back intelligence otherwise unattainable. These distant hypnotic visions seem to develop out of thought-transference; thus the subject may discern an imaginary picture as it is conceived in the hypnotiser’s mind (*e.g.* in **573 A**). Thence he may pass on and discern a true contemporaneous scene (*e.g.* in **573 B, C, and D**), unknown to any one present, and in some few cases there is an element of apparent prevision in the impression (**573 F**).

**574.** Our survey of that important, though inchoate, appeal to the subliminal self which passes under the name of hypnotism is now nearly as complete—in its brief sketchy form—as the present state of knowledge permits. I have traced the inception of the mesmeric or hypnotic processes; I have followed out in both directions the development of the sleeping phase of personality which hypnotism involves. In the first place, I have illustrated the hypnotic extension of that regenerative or vivifying power which the subliminal self habitually manifests in sleep. In the second place, I have indicated the still more important hypnotic development of that greater detachment, that supernormal faculty, which also the sub-

liminal self has been found in the visions of slumber not rarely to display.

Here, then, my review of hypnotism might not unfitly close; and I might venture to hope that I had welded many scattered and obscure phenomena into at least something more of apparent unity than previous writers have achieved.

And yet from my point of view—attaching to hypnotism the grave importance which has here been attached to it—one line of reflection seems still lacking before we can pass on with satisfaction to another topic.

I have attempted to trace the inevitable *rise* of hypnotism—its necessary development out of the spontaneous phenomena which preceded and which might so naturally have suggested it. I have shown, nevertheless, its almost accidental initiation, and then its rapid development in ways which no single experimenter has ever been able to correlate or to foresee. I am bound to say something further as to its prospect in the future. A systematic appeal to the deeper powers in man—conceived with the generality with which I have here conceived it—cannot remain a mere appanage of medical practice. It must be fitted on in some way to the whole serious life of man; it must present itself to him as a development of faiths and instincts which lie already deep in his heart. In other words, there must needs be some *scheme of self-suggestion*,—some general theory which can give the individual a basis for his appeal, whether he regards that appeal as directed to an intelligence outside himself or to his own inherent faculties and informing soul. These helps to the power of generalisation—to the feeling of confidence—we must consider now.

**575.** The schemes of self-suggestion which have actually been found effective have covered, not unnaturally, a range as wide as all the superstition and all the religion of men. That is to say, that each form of supernatural belief in turn has been utilised as a means of securing that urgently-needed temporal blessing—relief from physical pain. We see the same tendency running through fetichistic, polytheistic, monotheistic forms of belief. Beginning with fetichistic peoples, we observe that *charms* of various kinds,—inert objects, arbitrary gestures, meaningless words,—have probably been actually the most general means which our race has employed for the cure of disease. We know how long some forms of primitive belief persisted in medicine,—as, for example, the doctrine of *likenesses*, or the cure of a disease by some object supposed to resemble its leading symptom. What is, however, even more remarkable is the efficacy which charms still continue in some cases to possess, even when they are worn merely as an experiment in self-suggestion by a person who is perfectly well aware of their intrinsic futility. The experiments on this subject, given in **575 A**, seem to show that the mere continual contact of some small unfamiliar object will often act as a reminder to the subliminal self, and keep, at any rate, some nervous disturbances in check. Until one reads these modern examples, one can hardly realise how

veritably potent for good may have been the savage amulet, the savage incantation.

576. The transition from fetichistic to polytheistic conceptions of cure is, of course, a gradual one. It may be said to begin when curative properties are ascribed to objects not arbitrarily, nor on account of the *wok* of the objects themselves, but on account of their having been blessed or handled by some divine or semi-divine personage, or having formed part of his body or surroundings during some incarnation. Thus Lourdes water, bottled and exported, is still held to possess curative virtue on account of the Virgin's original blessing bestowed upon the Lourdes spring. But generally the influence of the divine or divinised being is more directly exercised, as in oracles, dreams, invisible touches, or actual *theophanies*, or appearances of the gods to the adoring patient. It will be seen as we proceed how amply the tradition of Lourdes has incorporated these ancient aids to faith.

But at this point our modern experience suggests to us a remarkable interpolation in the antique chain of ideas. It is now alleged that departed persons need not exert influence through their dead bones alone, nor yet only by their supposed intermediacy with higher powers. There intervenes, in fact, the whole topic of *spirit-healing*,—which cannot, however, be treated fully here.

Next in the ascending scale from polytheism to monotheism we come to the "Miracles of Lourdes," to which I have just alluded, where the supposed healer is the Virgin Mary, revered as semi-divine. This form of belief, however, retains (as has been said) some affinity with fetichism, since the actual *water* from the Lourdes spring, supposed to have been blessed by the Virgin, is an important factor in the cures.

Much further removed from primitive belief is the appeal made by Christian scientists to the aid of Jesus Christ;—either as directly answering prayer, or as enabling the worshippers to comprehend the infinite love on which the universe is based, and in face of which pain and sickness become a vain imagination or even a sheer nonentity.

577. Nor, again, is this attempt to *rise above* pain at all exclusively dependent upon the Christian revelation. "Mind-healing" is a generalised term which includes not only so-called Christian science, but a number of other ways of so regarding the universe as to triumph, while still in the body, over bodily distress and infirmity. Oriental ideas of the unreality of matter (Maya), stoical ideas of the sage's command over external circumstances, mystical ideas of the painless ecstasy into which the purified spirit can enter at will;—all these conceptions have the advantage of being independent of dogmatic systems, with the accompanying disadvantage of being difficult for ordinary minds to grasp. Mind-healing is a modern name for all this ancient and lofty protest against the tyranny of the flesh.

The points of view thus briefly hinted at do, no doubt, differ widely

from one another. To the believer in mind-cure,—the denier of physical evils,—that anguished supplication of the Lourdes pilgrim for the removal of pains, which the sufferer holds as the most urgent of realities, would be in the highest degree distasteful. To both mind-curer and Lourdes pilgrim alike the charms and fetiches of the African savage would seem contemptible or shocking.

To the readers of this chapter, however, there will be nothing surprising in my own inclination to include almost all these efforts at health under the general category of schemes of self-suggestion. *Almost* all, I say; reserving thus for future notice the special case—a small element in the general total—of possible cure by definite spirit-agency.<sup>1</sup> But with regard to the great bulk of these psychical cures, the differences involved are subjective rather than objective;—are differences in the frames of mind of the sufferers rather than in any scientific evidence as to the nature of the healing agency.

It would not be difficult, I think, to show in detail the crudity even of those schemes of thought which have proved in practice the most helpful in the relief of pain. This crudity, indeed, is inevitable; we are in the very earliest days of self-suggestion;—a few pioneers only are groping after ways in which the suggestions may be made to *take hold*;—and the task is quite as difficult for the self-suggester as for the hypnotist. The present duty, therefore, of psychical criticism is not so much to expose the inconsistencies of each in turn, as to indicate the lines on which this difficult attempt may be pushed with the best chance of lasting success.

In a paper printed in vol. ix. of *S.P.R. Proceedings*, in 1893,<sup>2</sup> my late brother, Dr. A. T. Myers, and I found little difficulty in pointing out the childish inadequacy of much of the evidence which had then been offered by mind-curers or Christian scientists. We endeavoured to indicate certain simple rules to which such evidence ought to conform, in order to bring it into line with ordinary medical practice. Other critics, no doubt, have urged the same precautions; but I am not aware that any serious effort has yet been made by mind-healers to comply with such conditions. Yet I see a real reason for this reluctance: the Christian scientists, &c., feel more or less consciously that the all-important thing is to keep the self-suggestion strong and undisturbed, and that medical discussion would tend to weaken and disturb it. There is some truth here; and in view of that truth I now think that it may be well to abstain from analysing absurdities which may very easily drop off from the self-suggestive movement as it gathers confidence from success.

Especially must one insist on the underlying philosophical aspiration,—not merely for the prolongation of life on earth, but for the abrogation and annihilation of evil, including physical pain. The strength of the

<sup>1</sup> See the case of Dr. X. in Chapter VIII., section 833.

<sup>2</sup> "Mind-Cure, Faith-Cure, and the Miracles of Lourdes," by A. T. Myers, M.D., F.R.C.P., and F. W. H. Myers, *Proceedings S.P.R.*, vol. ix. pp. 160-210.

mind-curer's position lies in the true thesis that evil is a less real, a less permanent thing than good. It is well that self-suggestion should be turned in this direction, through whatever strange perversions or exaggerations the ultimate goal be won.

578. The so-called "Miracles of Lourdes" present a somewhat different problem. They resemble rather a resuscitation of antique methods of self-suggestion than an attempt at breaking new ground. In describing these as a form of self-suggestion (I should at once explain), I am by no means denying (what I am, in fact, presently about to assert) that some inflow from the spiritual world may be an essential element in all these triumphs over the infirmities of the flesh. All that I deny,—and I think that my Appendix will show that I have ample reason for the denial,—is that there is any real evidence whatever for the agency of the Virgin Mary in these cures. The story is, no doubt, a picturesque one, and (as will again be seen in 578 A) one may fairly credit the original seeress, Bernadette, with the possession of some kind of psychical faculty. Further than that the legend cannot, I think, be maintained. Judged by our habitual canons of evidence,—which, as the reader knows, do, in fact, admit the veridical character of many apparitions,—there is no reason to suppose that the figure which appeared to Bernadette was more than a purely subjective hallucination;—still less reason to assume that that apparition was in any way connected with the subsequent cures. As to those cures themselves, moreover,—in spite of many loud assertions, in spite of what I must call the pseudo-accuracy, the pseudo-candour, of some of the advocates of the miraculous at Lourdes,—neither my brother nor I could discover any well-attested incident which raised them into a different category from the marvels which hypnotic suggestion is effecting daily in the *cliniques* of many physicians. For my brother's discussion of some of the cases oftenest cited at that date I must refer the reader to our article in the S.P.R. *Proceedings*, previously mentioned. My own analysis of the legend I have thought it needful to reprint in this volume. I have treated the story, I hope, not without sympathy,—in its analogies with much of ancient and venerable tradition,—in its appeal to hopes, not necessarily illegitimate, and ever recurrent in the heart of man. To the student of suggestion, indeed, to the psychologist, the story of Lourdes is a mine of attractive material. Yet from a point of view perhaps profounder still, I cannot but sympathise with those wiser Catholics who bitterly regret the whole series of incidents;—who stand aloof from that organised traffic in human ignorance;—from the vested interests sanctimoniously alert on every side;—from the money-changers in the temple;—nay, even from that cowardly craving for earth-life prolonged at any cost which drives the leprous and the cancerous to implore a deferment of their entry into the promised heaven. What a contrast between that crippled and abject multitude, supplicating for another year of useless pain, and Odin's worshippers of old, in a ruder but a braver faith!

“For on earth they thought of my threshold, and the gifts I have to give;  
Nor prayed for a little longer, and a little longer to live.”

579. These words will sound, perhaps, needlessly severe. *Corruptio optimi pessima*. It is hard to keep the balance when one sees, as one surely does at Lourdes, forces—which, if rightly directed, may indefinitely bless and elevate mankind—distorted and abused in such fashion as must ultimately lead to some infidel reaction,—some crushing desertion and downfall of ancient faith. It is *not* true, a thousand times it is *not* true, that a bottle of water from a spring near which a girl saw a hallucinatory figure will by miraculous virtue heal a Turk in Constantinople; but it *is* true that on some influx from the unseen world,—an influence dimly adumbrated in that Virgin figure and that sanctified spring,—depends the life and energy of this world of every day.

To me, at least, it seems that no real explanation of hypnotic vitalisation can, in fact, be given except upon the general theory supported in this work—the theory that a world of spiritual life exists, an environment profounder than those environments of matter and ether which in a sense we know. Let us look at this hypothesis a little more closely. When we say that an organism exists in a certain environment, we mean that its energy, or some part thereof, forms an element in a certain system of cosmic forces, which represents some special modification of the ultimate energy. The life of the organism consists in its power of interchanging energy with its environment,—of appropriating by its own action some fragment of that pre-existent and limitless Power. We human beings exist in the first place in a world of matter, whence we draw the obvious sustenance of our bodily functions.

We exist also in a world of ether;—that is to say, we are constructed to respond to a system of laws,—ultimately continuous, no doubt, with the laws of matter, but affording a new, a generalised, a profounder conception of the Cosmos. So widely different, indeed, is this new aspect of things from the old, that it is common to speak of the ether as a newly-known environment. On this environment our organic existence depends as absolutely as on the material environment, although less obviously. In ways which we cannot fathom, the ether is at the foundation of our physical being. Perceiving heat, light, electricity, we do but recognise in certain conspicuous ways,—as in perceiving the “X rays” we recognise in a way less conspicuous,—the pervading influence of ethereal vibrations which in range and variety far transcend our capacity of response.

580. Within, beyond, the world of ether,—as a still profounder, still more generalised aspect of the Cosmos,—must lie, as I believe, the world of spiritual life. That the world of spiritual life does not depend upon the existence of the material world I hold as now proved by actual evidence. That it is in some way continuous with the world of ether I can well suppose. But for our minds there must needs be a “critical point” in any such imagined continuity; so that the world where life and

thought are carried on apart from matter, must certainly rank again as a new, a *metetherial* environment. In giving it this name I expressly imply only that from our human point of view it lies after or beyond the ether, as metaphysic lies after or beyond physics. I say only that what does not originate in matter or in ether originates *there*; but I well believe that beyond the ether there must be not one stage only, but countless stages in the infinity of things.

Having thus indicated this third great environment on whose pre-existent energy I conceive that our organisms do actually draw, I return to show the manner in which this hypothesis may be used to explain the hypnotic results which I have in this chapter recorded. Those results must have brought before the reader with new vividness the ancient unsolved problem of the ultimate source of energy. For what we have in effect been doing with the aid of these hypnotic artifices is simply to energise Life. What Life does for the organism, in slow imperfect fashion, we here train it to do a little faster, a little more completely. Typical of Life is its self-adaptive power, its capacity of responding to new needs, of righting the organism when it has been in any way injured;—that *vis medicatrix Naturæ* which is the inmost secret of the living organism. Hypnotism has shown us this *vis medicatrix* in an unprecedentedly definite and controllable form. It has shown us in this *Natura*—the subliminal self of the self-suggester—an intelligence no longer vague and impersonal, but bearing some analogy, some direct relation, to that which we recognise as our own.

We have here, in short, a striking picture not only of subliminal intelligence but of subliminal power. Of our submerged intelligence enough has already been said to make it conceivable that these complex therapeutical commands should be thus comprehended; but whence comes the energy needful for so effectual a response?

The word *energy* is, of course, open to immediate objection. It may be urged that there is here no true increase or illation of energy, but merely a translation into some fresh mode of action of energy already developed by ordinary material nutrition. Man's prayer, it is said, implies no more energy than his curse; the philosopher's theorem no more than the maniac's fancy. It is obvious, indeed, that the rapidity of organic metabolism does not vary in proportion to the value of the results obtained. In fact, the maniac's hurrying anarchic thought is probably more destructive of tissue than the steady thought of the philosopher. But plainly this mere chemical change by no means goes to the root of the matter. What I desire for my life is neither slow metabolism nor rapid metabolism as such, but metabolism guided by intelligent central force to useful ends. I desire integration of the personality,—intellectual, moral, spiritual concentration. This concentration is hard for me to maintain; I feel it to need, even in its lowest degrees, that special effort which we call attention; and I see reason to believe that there are far higher degrees

which no voluntary effort of mine can reach. Now no one can say under what cycle of forces the energy of this vital effort falls; and until it be resolved into better known forces, I cannot justly be condemned for a hypothesis which treats it as an energy *sui generis*, and seeks for traces of its realm of origin and hints as to its possible extent.

581. In my view, then, each man is essentially a spirit, controlling an organism which is itself a complex of lower and smaller lives. The spirit's control is not uniform throughout the organism, nor in all phases of organic life. In waking life it controls mainly the centres of supraliminal thought and feeling, exercising little control over deeper centres, which have been educated into a routine sufficient for common needs. But in subliminal states—trance and the like—the supraliminal processes are inhibited, and the lower organic centres are retained more directly under the spirit's control. As you get into the profounder part of man's being, you get nearer to the source of his human vitality. You get thus into a region of essentially greater *responsiveness* to spiritual appeal than is offered by the superficial stratum which has been shaped and hardened by external needs into a definite adaptation to the earthly environment. Even thus the caterpillar's outside integument is fashioned stiffly to suit larval requirements; while, deeper in the animal, unseen processes of rapid change are going on, in obedience to an impulse not derived from larval life.

The ultimate lesson of hypnotic suggestion, especially in the somnambulatory state, is, therefore, that we thus get, by empirical artifices, at these strata of greater plasticity—plasticity not to external but to internal forces—where the informing spirit controls the organism more immediately, and can act on it with greater freedom.

This conception seems to throw light on a fact repeatedly observed, but hitherto hard of explanation. The somnambulatory state seems to be the introduction to two powers apparently quite disparate—the self-sanative and the telæsthetic. The highest development of sleep thus involves at once more penetrative bodily recuperation, and more independent spiritual activity. The spirit is more powerful either to draw metetherial energy into the organism, or to act in partial independence of the organism. The cases already cited of "travelling clairvoyance" have, in fact, generally occurred during sleep-waking states, originally induced for some healing purpose. I take this to mean that the spirit can in such states more easily either *modify* the body, or partially *quit* and return to the body. In other words, it can for the time either pay the body more attention, with benefit, or less attention, without injury. I use the word *attention* because, in the impossibility of conceiving how a spirit can affect or control an organism, the most fitting term seems to be that by which we designate our own attempts at concentrating the personality. I would say in crude terms that the soul keeps the body alive by attending to it, and (as explained in Chapter IV.) can attend to central operations more

directly than to superficial ones—to the activities of sleep more directly than to those of waking. Hence in deep states it can partially withdraw attention from the organism and bestow it elsewhere, while remaining capable of at once resuming its ordinary attitude towards that organism. Bodily death ensues when the soul's attention is wholly and irrevocably withdrawn from the organism, which has become from physical causes unfit to act as the exponent of an informing spirit. Life means the maintenance of this attention; achieved, in this view, by the soul's absorption of energy from the spiritual or metetherial environment. For if our individual spirits and organisms live by dint of this spiritual energy, underlying the chemical energy by which organic change is carried on, then we must presumably renew and replenish the spiritual energy as continuously as the chemical. To keep our chemical energy at work, we live in a warm environment, and from time to time take food. By analogy, in order to keep the spiritual energy at work, we should live in a spiritual environment, and possibly from time to time absorb some special influx of spiritual life.

**582.** If this be so, there may be a truth—deeper than we can at this moment stay to discuss—in many subjective experiences of poets, philosophers, mystics, saints. And if their sense of inflowing and indwelling life indeed be true;—if the subliminal uprushes which renew and illumine them are fed in reality from some metetherial environment;—then a similar influence may by analogy exist and be recognisable along the whole gamut of psychophysical phenomena;—not only in the realm of high spiritual emotions, but wheresoever there is a quickening and an elevation of even our lower organic life. The nascent life of each of us is perhaps a fresh draft,—the continued life is an ever-varying draft,—upon the cosmic energy. In that environing energy—call it by what name we will—we live and move and have our being; and it may well be that certain dispositions of mind, certain phases of personality, may draw in for the moment from that energy a fuller vitalising stream.

On this hypothesis there will be an essential concordance between *all* views—spiritual or materialistic—which ascribe to any direction of attention or will any practical effect upon the human organism. “The prayer of faith shall save the sick,” says St. James. “There is nothing in hypnotism but suggestion,” says Bernheim. In my clumsier language these two statements (setting aside a possible telepathic element in St. James' words) will be expressible in identical terms. “There will be effective therapeutical or ethical self-suggestion whenever by any artifice subliminal attention to a bodily function or to a moral purpose is carried to some unknown pitch of intensity which draws energy from the metetherial world.”

**583.** A great practical question remains, to which St. James' words supply a direct, though perhaps an inadequate answer, while Bernheim's words supply no answer at all.

What is this saving faith to be, and how is it to be attained? Can we find any sure way of touching the spring which moves us so potently, at once from without and from within? Can we propose any form of self-suggestion effective for all the human race? any controlling thought on which all alike can fix that long-sought mountain-moving faith?

Assuredly no man can extemporise such a faith as this. Whatever form it may ultimately take, it must begin as the purification, the intensification, of the purest, the intensest beliefs to which human minds have yet attained. It must invoke the whole strength of all philosophies, of all religions;—not indeed the special arguments or evidence adduced for each, which lie outside my present theme, but all the spiritual energy by which in truth they live. And so far as this purpose goes, of drawing strength from the unseen, if one faith is true, all faiths are true; in so far at least as human mind can grasp or human prayer appropriate the unknown metetherial energy, the inscrutable Grace of God.

The mystery of these extreme phenomena of suggestion is certainly not thus fully solved. No more than my predecessors have I been able to explain why it is that certain organisms at certain moments should become thus superior to themselves;—capable of a response so vigorous, submissive to a control so profound. But I have set forth a point of view which helps towards the subsumption of this minor mystery under a mystery of universal scope and world-old experience. I have placed "suggestion," I think, in a truer relation to other forms of external suasion or internal will than the Nancy School have done. They have spoken as though suggestion were comparable with supraliminal suasion, supraliminal endeavour. I have tried to show that its real efficacy lies among subliminal processes;—as an empirical facilitation of our absorption of spiritual energy or acquisition of directive force from a metetherial environment. Large and assumptive as this definition may seem to be, it is not too wide for nascent phenomena which already include mind-cure and the miracles of Lourdes as well as ordinary hypnotic practice. And it suggests—what narrower definitions have not yet suggested—the possibility of a world-wide faith, or set of the human spirit, which may make for an ever more potent mastery over organic hindrance and physical ill. Let the great currents of belief run gradually into a deeper channel. Let men realise that their most comprehensive duty, in this or other worlds, is intensity of spiritual life; nay, that their own spirits are co-operative elements in the cosmic evolution, are part and parcel of the ultimate vitalising Power.

## CHAPTER VI

### SENSORY AUTOMATISM

*Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν ἀνίγματι.*

**600.** We have now reached a central node in our complex argument. Several lines of evidence, already pursued, converge here to form the starting-point for a new departure. Our view of the subliminal self must pass in this chapter through a profound transition. The glimpses which we have till now obtained of it have shown it as something incidental, subordinate, fragmentary. But henceforth it will gradually assume the character of something persistent, principal, unitary; appearing at last as the deepest and most permanent representative of man's true being.

Let us consider what the successive stages of our realisation of this submerged consciousness have thus far taught us.

First of all, in Chapter II., we realised that secondary streams of consciousness and memory, separate from the ordinary supraliminal stream, are in certain cases developed, and may even become permanent, thus either alternating with the original stream of memory or supplanting it altogether. Yet in most cases the uprush of these subterranean streams, the upheaval of these submerged strata, seemed merely disintegrative phenomena; seemed rather to reveal the incoherent elements from which human personality has been thus far unified than to suggest hope of its still closer unity, its still further concentration.

In the next Chapter (III.) we approached the subject from a different side. Without entering on any cases obviously abnormal, we traced the uprushes of the subliminal faculty which occur, helpfully and sanely, in the course of ordinary thought and life. We saw that there lay hidden beneath the threshold a concentrative or imaginative power more vivid than that with which we habitually deal. The "inspirations of genius" which seem to spring full-armed into our ken from the depths of our being must count as a form of subliminal faculty, when that is otherwise established, although no theory of such faculty could be based solely upon mental products so closely interwoven with supraliminal or voluntary thinking.

In the next following Chapter (IV.) we traced the varieties of subliminal

action in that alternating phase of our personality which may be said to lie wholly beneath the threshold of waking consciousness.

We found that the state of sleep reproduced and varied the subliminal phenomena observed in waking hours. The pictures and utterances of some *dreams*, presenting themselves without our conscious elaboration, resemble confused fragments of the inspiration of genius. Pushed somewhat further, becoming more intense and more separate from waking life, dreams turn into *somnambulisms* (discussed in Chapter V.), and thus may develop into veritable fissions of personality.

For the most part, dream introduces us only to incoherent thought, somnambulism only to irrational action. Yet from time to time we have found in dreams indications of a memory which surpasses waking memory; nay, which even implies that something within us has exercised in waking hours a perception more minute and comprehensive than our supraliminal consciousness ever knew. During various forms of sleep itself, moreover, something of unusual faculty seems to be exercised; mathematical or philological ingenuity may surpass its waking level; the senses may show a delicacy of which we had not judged them capable. And in the background of all this we catch glimpses of still higher faculty; of those supernormal powers of telepathy and telæsthesia on whose existence our belief in a unitary Self must ultimately be so largely based.

Beneath the apparent blankness of sleep, many changes, both physical and psychical, may occur unnoted, for evil or for good. On the degenerative side sleep passes into coma, and somnambulisms merge into hysteria; and at many points our description of sleep indicates the nearness of those morbid dissociations already described. But sleep and sleep-waking states may be developed on the other, the evolutive side as well. The subliminal self appears to exercise in sleep an increased control, and to be able to carry thereby the physical organism into higher vitality, the mind into readier communication, by supernormal methods, with other minds, and into scenes beyond the range of sense. Incidentally we perceive a new development of multiplex personality; a new power of alternating or combining streams of memory, of changing for a time or permanently the character and the will.

Our last Chapter (V.) was devoted to this hypnotic concentration and expansion of human faculty. I briefly detailed the empirical artifices employed to give effect to self-suggestion, and reviewed the results, especially the intellectual and moral results, to which that self-suggestion ultimately leads. And here more than ever,—both in hypnotic phenomena and in the analogous cases of spontaneous somnambulism described in the same chapter,—we perceived elements of new supernormal faculty mingling with heightened faculty of familiar types.

Each, then, of these several lines of inquiry has led us, through widely varying phenomena, in substantially the same direction. From

every side we have indications of something complex and obscure in the structure of human personality; of something transcending sensory experience in the reserves of human faculty.

**601.** We have come to a point where we need some further colligating generalisation; some conception under which these scattered phenomena may be gathered and exhibited in their true kinship.

Some steps at least towards such a generalisation the evidence to be presented in these next chapters may allow us to take. Considering together, under the heading of sensory and motor *automatism*, the whole range of that subliminal action of which we have as yet discussed fragments only, we shall gradually come to see that its distinctive faculty of telepathy or telæsthesia is in fact an introduction into a realm where the limitations of organic life can no longer be assumed to persist. Considering, again, the evidence which shows that that portion of the personality which exercises these powers during our earthly existence does actually continue to exercise them after our bodily decay, *we shall recognise a relation—obscure but indisputable—between the subliminal and the surviving self.*

I begin, then, with my definition of *automatism*, as the widest term under which to include the range of subliminal emergences into ordinary life. Different classes of those uprushes have already received special names. The turbulent uprush and downdraught of hysteria; the helpful uprushes of genius, co-operating with supraliminal thought; the profound and recuperative changes which follow on hypnotic suggestion; these have been described under their separate headings. But the main mass of subliminal manifestations remains undescribed. I have dealt little with veridical hallucinations, not at all with automatic writing, nor with the utterances of spontaneous trance. The products of inner vision or inner audition externalised into quasi-percepts,—these form what I term *sensory automatisms*. The messages conveyed by movement of limbs or hand or tongue, initiated by an inner motor impulse beyond the conscious will—these are what I term *motor automatisms*. And I claim that when all these are surveyed together their essential analogy will be recognised beneath much diversity of form. They will be seen to be *messages* from the subliminal to the supraliminal self; endeavours—conscious or unconscious—of submerged tracts of our personality to present to ordinary waking thought fragments of a knowledge which no ordinary waking thought could attain.

**602.** And since it is plain that the point of view here taken is one unfamiliar to psychologists—and indeed that the distinction here insisted on would have seemed till recently quite unmeaning—I must dwell a little longer on the relation which I conceive to exist between intellectual life above and below the conscious threshold. By ordinary psychology, supraliminal life is accepted as representing the normal or substantive personality, of which subliminal life is the semi-conscious substratum, or

half-illuminated fringe, or the morbid excrescence. I, on the other hand, regard supraliminal life merely as a *privileged case* of personality; a special phase of our personality, which is easiest for us to study, because it is simplified for us by our ready consciousness of what is going on in it; yet which is by no means necessarily either central or prepotent, could we see our whole being in comprehensive view.

Now if we thus regard the whole supraliminal personality as a special case of something much more extensive, it follows that we must similarly regard all human faculty, and each sense severally, as mere special or privileged cases of some more general power.

All human terrene faculty will be in this view simply a selection from faculty existing in the metetherial world; such part of that antecedent, even if not individualised, faculty as may be expressible through each several human organism.

Each of our special senses, therefore, may be conceived as straining towards development of a wider kind than earthly experience has as yet allowed. And each special sense is both an internal and an external sense; involves a tract of the brain, of unknown capacity, as well as an end-organ, whose capacity is more nearly measurable. The relation of this internal, mental, mind's-eye vision to non-sensory psychological perception on the one hand, and to ocular vision on the other hand, is exactly one of the points on which some profounder observation will be seen to be necessary. One must at least speak of "mind's eye" perception in these sensory terms, if one is to discuss it at all.

But ordinary experience at any rate assumes that the end-organ alone can acquire fresh information, and that the central tract can but combine this new information with information already sent in to it. This must plainly be the case, for instance, with optical or acoustic knowledge;—with such knowledge as is borne on waves of ether or of air, and is caught by a terminal apparatus, evolved for the purpose. But observe that it is by no means necessary that all seeing and all hearing should be through eye or ear.

The vision of our dreams—to keep to vision alone for greater simplicity—is non-optical vision. It is usually generated in the central brain, not sent up thither from an excited retina. Optical laws can only by a stretch of terms be said to apply to it at all.

This fact is commonly held to be unimportant, because dream-vision itself is commonly held to be worthless; achieving nothing more than a mere *rifacimento* of the knowledge gained by day.

From our present point of view, however, we have no right to make any such assumption. We cannot possibly say *à priori* by what means, or from what quarters, knowledge may come to the subliminal self. That must be purely a matter for observation and experiment.

What we are bound to do is to generalise our conception of vision as far as possible,—no longer confining it to the definite phenomenon

of retinal or optical vision,—and thus to find out by actual inquiry, what sort of messages are brought to us by each form of vision which this enlarged conception contains.

There is a point, as all know, where vision differentiates itself from various indefinite forms of perception. There is a point, as I shall claim, where vision merges again into perception not less definite but more general than sight itself.

Between this inferior and this superior limit two main streams of vision may be discerned—the external and the internal, the optical and the mental, of which the one is almost wholly supraliminal, the other largely subliminal. Let us attempt some rough conspectus, which may show something of the relation in which central and peripheral vision stand to each other.

603. We start from a region below the specialisation of visual faculty. The study of the successive dermal and nervous modifications which have led up to that faculty belongs to Biology, and all that our argument needs here is to point out that the very fact that this faculty has been developed in a germ, animated by metetherial life, indicates that some perceptivity from which sight could take its origin pre-existed in the originating, the unseen world. The germ was so constructed *ab initio* that it could develop in this and in other ways: whether we assume that each specific modifiability existed (and might have been discerned in the germ by an all-wise spectator) from the first, or that only a ground-plan existed, to which, in successive generations, fresh elements of determination and precision were added from the world of Life. We know vaguely how vision differentiated itself peripherally, with the growing sensibility of the pigment-spot to light and shadow. But there must have been a cerebral differentiation also, and also a psychological differentiation, namely, a gradual shaping of a distinct feeling from obscure feelings, whose history we cannot recover.

Yet I believe that we have still persistent in our brain-structure some dim vestige of the transition from that early undifferentiated continuous sensitivity to our existing specialisation of sense. Probably in all of us, though in some men much more distinctly than in others, there exist certain *synæsthesiæ* or concomitances of sense-impression, which are at any rate not dependent on any recognisable link of association. A second sense sometimes reacts automatically to a stimulus which seems fitted to excite a single sense alone. I do not merely mean that the dog's bark calls up the look of the dog, while his look suggests his bark; that is an association formed by the mere experience of life. But for a true synæsthetic or "sound-seer,"—to take the commonest form of these central repercussions of sensory shock,—there is a connection between sight and sound which is instinctive, complex, and yet for our intelligence altogether arbitrary. In some cases, indeed, these chromatisms can be watched in development, if not in origination, and may be referred to some odd

chance of fanciful association. But this first group of cases of sound-seeing melts into a second, where the chromatisms seem to be determined before birth, and to have preceded conscious mentation, in all their meaningless precision of correspondence, between, say, a particular note played on the piano and a particular tint of apple-green. The specimens given in 603 A and B will show something of this irrational complexity. My present point is that these synæsthesiæ stand on the dividing line between percepts externally and internally originated. These irradiations of sensitivity, sometimes, as I have said, apparently congenital, cannot, on the one hand, be called a purely mental phenomenon. Nor again can they be definitely classed under external vision; since they do sometimes follow upon a mental process of association. It seems safer to term them *entencephalic*, on the analogy of *entoptic*, since they seem to be due to something in brain-structure, much as entoptic percepts are due to something in the structure of the eye.

604. I will, then, start with the synæsthesiæ as the most generalised form of inward perception, and will pass on to other classes which approach more nearly to ordinary external vision.

From these entencephalic photisms we seem to proceed by an easy transition to the most inward form of unmistakable entoptic vision—which is therefore the most inward form of all external vision—the flash of light consequent on electrification of the optic nerve. Next on our outward road we may place the phosphenes caused by pressure on the optic nerve or irritation of the retina. Next Purkinje's figures, or shadows cast by the blood-vessels of the middle layer upon the bacillary layer of the retina. Then *muscæ volitantes*, or shadows cast by motes in the vitreous humour upon the fibrous layer of the retina.

605. Midway, again, between entoptic and ordinary external vision we may place *after-images*; which, although themselves perceptible with shut eyes, presuppose a previous retinal stimulation from without;—forming, in fact, the entoptic sequelæ of ordinary external vision.

606. Next comes our ordinary vision of the external world—and this, again, is pushed to its highest degree of externality by the employment of artificial aids to sight. He who gazes through a telescope at the stars has mechanically improved his end-organs to the furthest point now possible to man.

607. And now, standing once more upon our watershed of entencephalic vision, let us trace the advancing capacities of internal vision. The forms of vision now to be considered are virtually independent of the eye; they can persist, that is to say, after the destruction of the eye, if only the eye has worked for a few years, so as to give visual education to the brain. We do not, in fact, fully know the limits of this independence, which can only be learnt by a fuller examination of intelligent blind persons than has yet been made. Nor can we say with certainty how far in a seeing person the eye is in its turn influenced by the brain. I shall avoid postulating

any "retropulsive current" from brain to retina, just as I have avoided any expression more specific than "the brain" to indicate the primary seat of sight. The arrangement here presented, as already explained, is a psychological one, and can be set forth without trespassing on controverted physiological ground.

We may take *memory-images* as the simplest type of internal vision. These images, as commonly understood, introduce us to no fresh knowledge; they preserve the knowledge gained by conscious gaze upon the outer world. In their simplest spontaneous form they are the *cerebral* sequelæ of external vision, just as after-images are its *entoptic* sequelæ. And we find that in some cases these two classes of vision are confounded (see 607 A). But we see that into the cerebral storage of impressions one element habitually enters which is totally absent from the mere retinal storage, namely, a psychical element—a rearrangement or generalisation of the impressions retinally received.

608. Next we come to a common class of memory-images, in which the subliminal rearrangement is particularly marked. I speak of *dreams*—which lead us on in two directions from memory-images;—in the direction of *imagination-images*, and in the direction of *hallucinations*. Certain individual dreams, indeed, of rare types point also in other directions which later on we shall have to follow. But dreams *as a class* consist of confused memory-images, reaching a kind of low hallucinatory intensity, a glow, so to say, sufficient to be perceptible in darkness.

609. I will give the name of *imagination-images* to those conscious recombinations of our store of visual imagery which we compose either for our mere enjoyment, as "waking dreams," or as artifices to help us to the better understanding of facts of nature confusedly discerned. Such, for instance, are imagined geometrical diagrams; and Watt, lying in bed in a dark room and conceiving the steam-engine, illustrates the utmost limit to which voluntary internal visualisation can go.

610. Here at any rate the commonly admitted category of stages of inward vision will close. Thus far and no farther the brain's capacity for presenting visual images can be pushed on under the guidance of the conscious will of man. It is now my business to show, on the contrary, that we have here reached a mere intermediate point in the development of *internal* vision. These imagination-images, valuable as they are, are merely attempts to control supraliminally a form of vision which—as spontaneous memory-images have already shown us—is predominantly subliminal. The memory-images welled up from a just-submerged stratum; we must now consider what other images also well upward from the same hidden source.

To begin with, it is by no means certain that some of Watt's images of steam-engines did not well up from that source,—did not emerge ready-made into the supraliminal mind while it rested in that merely *expectant* state which forms generally a great part of invention. We have seen in

Chapter III. that there is reason to believe in such a conveyance in the much inferior mental processes of calculating boys, &c., and also in the mental processes of the painter. In short, without pretending to judge of the proportion of voluntary to involuntary imagery in each several creative mind, we must undoubtedly rank the spontaneously emergent visual images of genius as a further stage of internal vision.

And now we have reached, by a triple road, the verge of a most important development of inward vision—namely, that vast range of phenomena which we call *hallucination*. Each of our last three classes had led up to hallucination in a different way. *Dreams* actually *are* hallucinations; but they are usually hallucinations of low intensity; and are only rarely capable of maintaining themselves for a few seconds (as hypnopompic illusions) when the dreamer wakes to the stimuli of the material world. *Imagination-images* may be carried to a hallucinatory pitch by good visualisers (see 610 A). And the *inspirations of genius*—Raphael's San Sisto is the classical instance—may present themselves in hallucinatory vividness to the astonished artist.

611. A hallucination, one may say boldly, is in fact a *hyperæsthesia*; and generally a *central* hyperæsthesia. That is to say, the hallucination is in some cases due indirectly to peripheral stimulation; but often also it is the result of a stimulus to "mind's-eye vision," which sweeps the idea onwards into visual form, regardless of ordinary checks. It is a familiar remark, indeed, that each idea, according as its motor or its sensory elements predominate, is either a nascent movement or a nascent hallucination. We cannot possibly tell beforehand what kind of stimulus,—healthful or harmful, reinforcement of energy or mere breakdown of inhibition,—will carry on this nascency into actual birth. "Mind's-eye vision," like retinal vision, has a habitual limit, in each case presumably determined by natural selection or otherwise as the limit most convenient for the race, considering the resources of the organism. In some individuals, however, these average limits are greatly overpassed, with or without resultant advantage. Exceptional keenness of ocular vision, useless to most men, may help the astronomer; exceptional power of inward visualisation, to most men a mere curiosity, may singularly help (as in an instance to which I have often alluded) the pourtrayers from memory of flying birds.

Here, then, is a comprehensive and reasonable way of regarding these multifarious hallucinations or sensory automatisms. They are phenomena of central or cerebral hyperæsthesia—phenomena which must neither be feared nor ignored, but rather controlled and interpreted. Nor will that interpretation be an easy matter. The interpretation of the symbols by which the retina represents the external world has been, whether for the race or for the individual, no short or simple process. Yet ocular vision is in my view a simple, easy, privileged case of vision generally; and the symbols which represent our internal percepts of an immaterial world are

likely to be far more complex than any impressions from the material world on the retina.

All inward visions are like symbols abridged from a picture-alphabet. In order to understand any one class of hallucinations, we ought to have all classes before us. At the lower limit of the series, indeed, the analysis of the physician should precede that of the psychologist. We already know to some extent, and may hope soon to know more accurately, what sensory disturbance corresponds to what nervous lesion. Yet these violent disturbances of inward perception—the snakes of the drunkard, the scarlet fire of the epileptic, the jeering voices of the paranoiac—these are perhaps of too gross a kind to afford more than a kind of neurological introduction to the subtler points which arise when hallucination is unaccompanied by any observable defect or malady.

It is, indeed, obvious enough that the more idiognomonic the hallucination is, the more isolated from any other disturbance of normality, the greater will be its psychological interest. *An apparently spontaneous modification of central percepts*—what phenomenon could promise to take us deeper into the mystery of the mind?

612. Yet until quite recently—until, in short, Edmund Gurney took up the inquiry in 1882—this wide, important subject was treated, even in serious text-books, in a superficial and perfunctory way. Few statistics were collected; hardly anything was really known; rather there was a facile assumption that all hallucinations or sensory automatisms *must* somehow be due to physical malady, even when there was no evidence whatever for such a connection. I must refer my readers to Gurney's résumé in his chapter on "Hallucinations" in *Phantasms of the Living*, if they would realise the gradual confused fashion in which men's minds had been prepared for the wider view soon to be opened, largely by Gurney's own statistical and analytical work. The wide collection of first-hand experiences of sensory automatisms of every kind which he initiated, and which the S.P.R. "Census of Hallucinations" continued after his death (see 612 A) has for the first time made it possible to treat these phenomena with some surety of hand.

The results of these inquiries show that a great number of sensory automatisms occur among sane and healthy persons, and that for many of these we can at present offer no explanation whatever. For some of them, however, we can offer a kind of explanation, or at least an indication of a probable determining cause, whose mode of working remains wholly obscure.

Thus, in some few instances, although there is no disturbance of health, there seems to be a predisposition to the externalisation of figures or sounds. Since this in no way interferes with comfort, we must simply class it as an idiosyncratic central hyperæsthesia—much like the tendency to extremely vivid dreams, which by no means always implies a poor quality of sleep.

In a few instances, again, we can trace moral predisposing causes—expectation, grief, anxiety.

These causes, however, turn out to be much less often effective than might have been expected from the popular readiness to invoke them. In two ways especially the weakness of this predisposing cause is impressed upon us. In the first place, the bulk of our percipients experience their hallucinations at ordinary unexciting moments; traversing their more anxious crises without any such phenomenon. In the second place, those of our percipients whose hallucination is in fact more or less coincident with some distressing external event, seldom seem to have been predisposed to the hallucination by a knowledge of the event. For the event was generally unknown to them when the corresponding hallucination occurred.

**613.** This last remark, it will be seen, introduces us to the most interesting and important group of percipients and of percepts; the percipients whose gift constitutes a fresh faculty rather than a degeneration; the percepts which are *veridical*—which are (as we shall see cause to infer) in some way generated by some event outside the percipient's mind, so that their correspondence with that event conveys some new fact, in however obscure a form. It is this group, of course, which gives high importance to the whole inquiry; which makes the study of inward vision no mere curiosity, but rather the opening of an inlet into forms of knowledge to which we can assign no bound.

Now these telepathic hallucinations will introduce us to very varying forms of inward vision. It will be well to begin their study by recalling and somewhat expanding the thesis already advanced: that man's *ocular* vision is but a special or privileged case of visual power, of which power his *inner* vision affords a more extensive example.

Ocular vision is the perception of material objects, in accordance with optical laws, from a definite point in space. Our review of hallucinations has already removed two of these limitations. If I see a hallucinatory figure—and figures seen in *dreams* come under this category—I see something which is not a material object, and I see it in a manner not determined by optical laws. A dream-figure may indeed seem to conform to optical laws; but that will be the result of self-suggestion, or of organised memories, and will vary according to the dreamer's visualising power. While a portrait-painter may see a face in dream which he can paint from memory when he wakes, the ordinary man's dream-percept will be vague, shifting, and unrememberable.

Similarly, if I see a subjective hallucinatory figure "out in the room," its aspect is not *determined* by optical laws (it may even seem to stand *behind* the observer, or otherwise *outside* his visual field), but it will more or less conform—by my mere self-suggestion, if by nothing else—to optical laws; and, moreover, it will still seem to be seen from a fixed point in space, namely, from the stationary observer's eyes or brain.

All this seems fairly plain, so long as we are admittedly dealing with hallucinatory figures whose origin must be in the percipient's own mind. But so soon as we come to quasi-percepts which we believe to exist or to originate somewhere outside the percipient's mind, our difficulties come thick and fast.

If there be some external origin for our inward vision (which thereby becomes *veridical*) we must not any longer assume that all veridical inward vision starts or is exercised from the same point. If it gets hold of *facts* (veridical impressions or pictures, not mere subjective fancies), we cannot be sure *à priori* whether it somehow goes to find the facts, or the facts come to find it. Again, we cannot any longer take for granted that it will be cognisant only of phantasmal or immaterial percepts. If it can get at phantasmal percepts outside the organism, may it not get at *material* percepts also? May it not see distant houses, as well as the images of distant souls?

The theoretical possibilities fall under four heads:—

- (1) One may see material objects from the fixed point where one's body stands. This is ordinary optical vision.
- (2) One may see immaterial apparitions from a fixed point. This is the case with some dreams, with purely subjective hallucinations, and with some veridical hallucinations—as crystal-visions.
- (3) One may see material objects, as though by "bilocation," from a point apparently remote from one's body. This would be what used to be called "travelling clairvoyance," or what I have spoken of as *psychical excursion*, involving some kind of perception as from a new standpoint, which perception may or may not include material objects in its purview.
- (4) One may see phantasmal pictures from a point apparently remote from one's body. This last possibility follows necessarily upon the rest. If there be immaterial apparitions at all, and if one's point of observation can move, one may see visions or symbolical pictures, as though by "bilocation," from a point apparently remote from one's physical frame.

614. Hazardous as these speculations may seem, they nevertheless represent an attempt to get our notions of supersensory things as near down to our notions of sensory things as we fairly can.

I deliberately adopt the language which the percipient's own consciousness dictates as to "travelling clairvoyance" and the like; and this for two reasons. In the first place, as will be seen as we proceed, I think that this phraseology approximates as nearly as is now possible to a truth which we cannot hope to render in any adequate way; and in the second place, I cannot discover any other form of words which would in reality carry greater philosophic authority, or involve a conception in itself more definite or reasonable than that which I adopt. Any attempt to deal with these spiritual phenomena as *realities*—as phenomena capable

of correlation with the material phenomena which we know—does at once and inevitably demonstrate the uselessness for such a purpose of ordinary metaphysical terminology. Whatever may be our ultimate conception of an ideal world, we must not for the present attempt to start from any standpoint too far removed from the spatial and temporal existence which alone we know.

We cannot, however, use these terms of “travelling clairvoyance,” “psychical invasion,” and the like, without making some suggestion towards an intermediate conception of space—something between space as we know it in the material world and space as we imagine it to disappear in the ideal world—which may enable the reader to grasp with less confusion the discussions which follow. Telepathy is a conception intermediate between the apparent isolation of minds here communicating only as a rule through material organs, and the ultimate conception of the unity of all mind. And similarly the conception which I am about to propose, of a recognition of space without our concomitant subjection to laws of matter, is strictly intermediate between man’s incarnate condition and the condition of exemption from our present forms of thought to which we may imagine him ultimately to attain. I may go further and say that the general drift of all our evidence makes for the thesis of *continuity* in cosmic phenomena. We have no right to assume that our physical death is a unique crisis in our history; nor, again, if our soul survives, that death involves more of change in the soul’s perceptions than we can plainly infer that it *must* involve. We perceive that the material body is destroyed; and we may therefore infer that there is no further friction or inertia to overcome. We perceive that the sense-organs perish with the body; and we may therefore infer that there are new forms of perceptivity. But we cannot possibly infer *à priori* that all recognition of space must needs disappear with the disappearance of the particular bodily sensations by means of which our conception of space has been developed. Under new conditions, involving the absence of various limitations which now bind us, there may even be a clearer and completer perception of space than is at present possible to us. We can at least imagine that a spirit should be essentially *independent* of space, but yet capable of *recognising* space, not only while yet confined by the material body, but in such action as he may take when partially and temporarily, or wholly and permanently, delivered from the body’s constraint.

615. Provisionally admitting this view, let us consider what range we are now led to assign to inner vision, when it is no longer merely subjective but veridical; bringing news to the percipient of actual fact outside his own organism.

We infer that it may represent to us (1) material objects; or (2) symbols of immaterial things; (3) in ways not necessarily accordant with optical laws; and (4) from a point of view not necessarily located within the organism. I will take an illustration from a case which will later on be quoted in detail (666 C).

A Mrs. Wilmot has a vision of her husband in a cabin in a distant steamer. Besides her husband, she sees in the cabin a stranger (who was in fact present there), with certain material details. Now here I should say that Mrs. Wilmot's inner vision discerned material objects, from a point of view outside her own organism. But, on the other hand, although the perception came to her in visual terms, I do not suppose that it was really *optical*, that it came through the eye.

Mrs. Wilmot might believe, say, that her husband's head concealed from her some part of the berth in which he lay; but this would not mean a real optical concealment, but only a special direction of her attention, guided by preconceived notions of what would be optically visible from a given point.

As we proceed further we shall see, I think, in many ways how needful is this *excursive* theory to explain *many* telepathic and *all* telæsthetic experiences; *many*, I mean, of the cases where two minds are in communication, and *all* the cases where the percipient learns material facts (as words in a book, mottoes in a nutshell, see 573 E, &c.) with which no other known mind is concerned.

Another most important corollary of this excursive theory must just be mentioned here. If there be spiritual excursion to a particular point of space, it is conceivable that this should involve not only the migrant spirit's perception *from* that point, but also perception of that point by persons materially present near it. That point may become a *phantasmogenetic centre*, as well as a centre of outlook. In plain words, if A has spiritually invaded B's room, and there sees B, B on his part may see A symbolically standing there; and C and D if present may see A as well.

This hint, here thrown out as an additional argument for the excursive theory, will fall to be developed later on. For the present we must confine our attention to our immediate subject; the range of man's inner vision, and the means which he must take to understand, to foster, and to control it.

616. The word control implies repression as well as guidance; and we have seen that there is in fact a class of inner visions where mere repression is needed. The hallucinatory delirium, indeed, of the drunkard or the maniac—the most disintegrated output of inner vision—can seldom be checked while the brain remains poisoned and unsound. But it is a noteworthy fact that such degenerative hallucinations as are at all curable are much more often curable by hypnotic suggestion than in any other way. The same kind of influence which generates harmless hallucinations can destroy harmful ones. That extension of power over submerged strata of the patient's mind, that ability to touch a deep-seated spring, which at first seemed a mere scientific curiosity, is found to have a novel practical use.

This is the first and simplest step in the control of inner vision.

617. The next step is one to which, as the reader of my chapter on hypnotism already knows, I attribute an importance much greater than is generally accorded to it. I refer to the hypnotiser's power not only of controlling but of *inducing* hallucinations in his subject.

These I have already described in some detail. I have noticed the facility of their production, their harmlessness, the advance which they show on ordinary imaginative power. Let us now consider them in relation to a wider field; as the outcome of central sensory stimulation—as the result of an empirical effort to guide and quicken the inner vision.

It is at once clear that the explanation of induced hypnotic hallucinations which is offered in ordinary handbooks is quite insufficient. As I have already said (in 544), the evocation of hallucinations is commonly spoken of as a mere example of the subject's *obedience* to the hypnotiser. "I tell my subject to raise his arm, and he raises it; I tell him to see a tiger in the room, and he sees one accordingly." But manifestly these two incidents are not on the same level, and only appear to be so through a certain laxity of language. The usage of speech allows me to say, "I will make my subject lift his arm," although I am of course unable to affect the motor centres in his brain which start that motion. But it is so easy for a man to lift his arm that my speech takes that familiar power for granted, and notes only his readiness to lift it when I tell him—the hypnotic complaisance which prompts him to obey me if I suggest this trivial action. But when I say, "I will make him see a tiger," I take for granted a power on his part which is *not* familiar, which I have no longer a right to assume. For under ordinary circumstances my subject simply *cannot* see a tiger at will; nor can I affect the visual centres which might enable him to do so. All that I can ask him to do, therefore, is to choose this particular way of indicating that in his hypnotic condition he has become able to stimulate his central sensory tracts more powerfully than ever before. In his hypnotic complaisance he adopts my suggestion; he makes it a self-suggestion; he uses his newly developed faculty in the trivial manner which I desire. It is not my command, but his faculty, that is the kernel of the whole matter. Of what kind precisely, then, is the new capacity here involved?

Our discussion of hypnotism in the last chapter reviewed hypnotic increases of faculty of various kinds. First of all came that increase of profound organic faculty, of the vigour of the nutritive system, which lies at the base of psycho-therapeutics. Then came increase of sensibility to external stimuli; hypnotic hyperæsthesia, or quickening of sight, hearing, taste, and smell; apparently capable of being pushed to an unknown degree. Then came a group of extensions of faculty to which I gave the general name of *heteræsthesiæ*. These were perceptions or discriminations of a novel kind; as of magnetic fields, or of the contact of specific metals. We could not, of course, determine whether

these were stimulations of peripheral or of central sensibility: whether the end-organs transmitted a message from the outer world in novel terms, or whether the brain applied to a familiar message a novel delicacy of interpretation.

We then passed on to those exaltations of faculty which were definitely central, and which were no longer sensory, but affected rather the intellect or the moral sense. But in making this transition I passed quickly over a wide range of possible stimulations to faculty—such stimulations, namely, as might be applied to *central sensory tracts*; “quickenings the imagination,” as we say, and giving to images centrally initiated something more of that vividness to which only images from the external world can generally attain.

To this class of stimuli it is that our study of hallucinations now brings us back. And in another way these hallucinations connect themselves with an already traversed range of phenomena. The hallucinations with which we shall care to deal are not mere crude externalisations of some interior commotion, such as the flash of light with which the optic tracts respond to a blow on the head. They are in most cases elaborate products—complex images which must have needed intelligence to fashion them—although the process of their fashioning is hidden from our view. In this respect they resemble the inspirations of genius. For here we find again just what we found in those inspirations—the uprush of a complex intellectual product, preformed beneath the threshold, and projected ready-made into ordinary consciousness. The uprushing stream of intelligence, indeed, in the man of genius flowed habitually in conformity with the superficial stream. Only rarely does the great conception intrude itself upon him with such vigour and such untimeliness as to bring confusion and incoherence into his ordinary life. But in the case of these induced hallucinations the incongruity between the two streams of intelligence is much more marked. When a subject, for instance, is trying to keep down some post-hypnotic hallucinatory suggestion, one can watch the smooth surface of the supraliminal river disturbed by that suggestion, as though by jets of steam from below, which sometimes merely break in bubbles, but sometimes force themselves up bodily through the superficial film.

618. It is by considering hallucinations in this generalised manner and among these analogies, that we can best realise their absence of necessary connection with any bodily degeneration or disease. Often, of course, they accompany disease; but that is only to say that the central sensory tracts, like any other part of the organism, are capable of morbid as well as of healthful stimulus. Taken in itself, the mere fact of the quasi-externalisation of a centrally initiated image indicates strong central stimulation, and absolutely nothing more. There is no physiological law whatever which can tell us what degree of vividness our central pictures may assume consistently with health—short of the point where they get to

be so indistinguishable from external perceptions that, as in madness, they interfere with the rational conduct of life. That point no well-attested case of veridical hallucinations, so far as my knowledge goes, has yet approached.

It was, of course, natural that in the study of these phantasms, as elsewhere, the therapeutic interest should have preceded the psychological. Men's need to understand themselves has never been so pressing as their need to keep themselves alive and comfortable. In the popular mind the rats and snakes that terrify the drunkard stand, one may say, for the whole category of externalised quasi-percepts; and the plain duty of man seems to be to avoid them. Such a view—still lingering in a modified form even in some scientific circles—must gradually give way to the newer feeling that it is only by gazing long and profoundly into man that we can learn how to improve him in a profound and lasting way; and that it is on man's steady and generic evolution, rather than on his occasional and individual degenerations, that the main thought and effort of science must henceforth be fixed.<sup>1</sup> The main use of knowing in what ways the race tends to slip backwards is that we may know how to press it forward instead. In short, it is a science of *eugenics* rather than of therapeutics which is the characteristic, the primary science for any living and modifiable race; and for our dawning practical science of eugenics experimental psychology is the indispensable theoretic precursor.

These reflections, I suppose, like many others in this work, will for the present hover, as it were, in men's minds between the paradox and the truism. To turn them definitely into truisms it is, I think, only needful that the study of inner vision should be pursued experimentally by competent persons from its very inception up to the most advanced degree which experimentation can attain. In the meantime I can offer as usual only the *vindemiatio prima*, the scanty and hasty first ingatherings from an unharvested field.

619. I have spoken of the hallucinations which *suggestion* can induce, during or after the hypnotic trance, or in some few cases in a subject in the waking condition. With the possibility of such quasi-percepts

<sup>1</sup> We may say that psychology is passing from the initial state of each science in turn, when the new science depends on observation only without experiment, into the second state when it depends on experiment; but that thus far it remains in that early stage of the second state when the methods of experiment are such as other sciences have suggested, not such as this special branch of inquiry suggests for itself, or can use with unique effect. Thus, for instance, in the study of crystals men began by measuring their external angles. Then they sliced them and found their planes of cleavage; and it seemed as though the crystals had been examined through and through. But with the discovery of the polarisation of light came a more intimate analysis; and we classify the crystal now by the behaviour of the ray within. What we want to get hold of in psychology is some experiment which shall compare with the registry of reflexes and the description of end-organs as the polariscope compares with the goniometer; which shall avail to detect double or multiple refraction within a personality which to less subtle analyses seems still a limpid homogeneous whole.

the world is now familiar, however little attention their true significance may have received. But when we leave these, to what must we next turn? Can this form of experiment be varied and improved upon? Can we get rid of the superfluous and intensify the interesting part?

We have been studying the hallucinatory images generated in obedience to A's suggestion in the mind of the hypnotised B.

Now, in the first place, it is no longer interesting to us that A should have any directing voice in starting the images. It is B's mind that we want to study, and we would rather leave it undisturbed by ordinary verbal suggestion; although, of course, we shall be glad to observe telepathic impact, if we can.

In the second place, it would plainly be more convenient if we could dispense with hypnotisation, and get B to see and describe the hallucinations in his waking state. But can B get at these subliminal pictures by any mere effort of will? Can he do anything more than simply summon up memory-images and combine them in fantastic ways? Can he get at anything deeper than vague day-dreams or scrappy recollections? Let us consider whether, apart from such a rare and startling incident as an actual hallucination, there is any previous indication of a habit of receiving, or a power of summoning, pictures from a subliminal store-house? Any self-suggestion, conscious or unconscious, which places before the supraliminal intelligence visual images apparently matured elsewhere?

Such indications have not been wanting. In the chapter on Genius, in the chapter on Sleep, and in 610 A we have traced the existence of many classes of these pictures; all of them ready, as it would seem, to manifest themselves on slight inducement. *Dream-figures* will rise in any momentary blur of consciousness; *inspirations* will respond to the concentrated desire or the mere passing emotion of the man of genius; *after-images* will recur, under unknown conditions, long after the original stimulus has been withdrawn; *memory-images* will surge up into our minds with even unwished-for vividness; the brilliant exactness of *illusions hypnagogiques* will astonish us in the revealing transition from waking to sleep.

All is prepared, so to say, for some empirical short-cut to a fuller control of these subjacent pictures; just as before Mesmer and Puységur all was prepared for an empirical short-cut to trance, somnambulism, suggestibility.

All that we want is to hit on some simple empirical way of bringing out the correlation between all these types of subjacent vision, just as mesmerism was a simple empirical way of bringing out the correlation between various trances and sleep-waking states.

620. *Crystal-vision*, then, like hypnotic trance, might have been gradually evolved by a series of reasoned experiments, along an unexceptionable scientific road.

In reality, of course, this prehistoric practice must have been reached

parison with the phenomena of spontaneous inward vision—the veridical hallucinations—of which we shall presently have to treat.

But from another point of view the crystal-visions come here too early in our scheme. For few of our phenomena are likely to strike the reader as more fantastic and incredible. The visions appear *lawless*;—it seems to depend on mere chance whether one sees a skeleton or a scene of one's childhood—a nonsensical string of letters, or a picture of what a friend is doing at a distance—a Punch and Judy show, or a prophetic vision.

In a sense this is so; the crystal picture is what we must call (for want of knowledge of determining causes) a *random* glimpse into inner vision, a reflection caught at some odd angle from the universe as it shines through the perturbing medium of that special soul. Normal and supernormal knowledge and imaginings are blended in strangely mingled rays. Memory, dream, telepathy, telæsthesia, retrocognition, precognition, all are there. Nay, there are indications of spiritual communications and of a kind of ecstasy.<sup>1</sup>

627. We cannot pursue all these phenomena at once. In turning, as we must now turn, to the *spontaneous* cases of sensory automatism—of every type of which the *induced* visions of the crystal have afforded us a foretaste—we must needs single out first some fundamental phenomenon, illustrating some principle from which the rarer or more complex phenomena may be in part at least derived. Nor will there be difficulty in such a choice. Theory and actual experience point here in the same direction. If this inward vision, this inward audition, on whose importance I have been insisting, are to have any such importance—if they are to have any validity at all—if their contents are to represent anything more than dream or meditation—they must receive knowledge from other minds or from distant objects;—knowledge which is *not* received by the external organs of sense. Communication must exist from the subliminal to the subliminal as well as from the supraliminal to the supraliminal parts of the being of different individual men. Telepathy, in short, must be the prerequisite of all these supernormal phenomena.

Actual experience, as we shall presently see, confirms this view of the place of telepathy. For when we pass from the induced to the spontaneous phenomena we shall find that these illustrate before all else this transmission of thought and emotion directly from mind to mind.

628. Now as to telepathy, there is in the first place this to be said, that such a faculty must absolutely exist somewhere in the universe, if the universe contains any unembodied intelligences at all. Only if all the life of the cosmos be incarnated in organisms like our own, is it conceivable that all communication may pass through sensory channels resembling

<sup>1</sup> It is right also to state, although I cannot here discuss the problems involved, that I believe these visions to be sometimes seen by more than one person, simultaneously or successively.

ours. If there be any life less rooted in flesh—any life more spiritual (as men have supposed that a higher life would be), then either it must not be *social* life—there can be no exchange of thought in it at all—or else there must exist some method of exchanging thought which does not depend upon either tongue or brain.

Thus much, one may say, has been evident since man first speculated on such subjects at all. But the advance of knowledge has added a new presumption—it can be no more than a presumption—to all such cosmic speculations. I mean the presumption of *continuity*. Learning how close a tie in reality unites man with inferior lives,—once treated as something wholly alien, impassably separated from the human race—we are led to conceive that a close tie may unite him also with superior lives,—that the series may be fundamentally unbroken, the essential qualities of life the same throughout. It used to be asked whether man was akin to the ape or to the angel. I reply that the very fact of his kinship with the ape is proof presumptive of his kinship with the angel.

It is natural enough that man's instinctive feeling should have anticipated any argument of this speculative type. Men have in most ages believed, and do still widely believe, in the reality of prayer; that is, in the possibility of telepathic communication between our human minds and minds above our own, which are supposed not only to understand our wish or aspiration, but to impress or influence us inwardly in return.

So widely spread has been this belief in prayer that it is somewhat strange that men should not have more commonly made what seems the natural deduction—namely, that if our spirits can communicate with higher spirits in a way transcending sense, they may also perhaps be able in like manner to communicate with each other. The idea, indeed, has been thrown out at intervals by leading thinkers—from Augustine to Bacon, from Bacon to Goethe, from Goethe to Tennyson.

Isolated experiments from time to time indicated its practical truth. Yet it is only within the last few years that the vague and floating notion has been developed into definite theory by systematic experiment.

629. To make such experiment possible has indeed been no easy matter. It has been needful to elicit and to isolate from the complex emotions and interactions of common life a certain psychical element of whose nature and working we have beforehand but a very obscure idea.

If indeed we possessed any certain method of detecting the action of telepathy,—of distinguishing it from chance-coincidence or from unconscious suggestion,—we should probably find that its action was widely diffused and mingled with other more commonplace causes in many incidents of life. We should find telepathy, perhaps, at the base of many sympathies and antipathies, of many wide communities of feeling; operating, it may be, in cases as different as the quasi-recognition of some friend in a stranger seen at a distance just before the friend himself unex-

pectedly appears, and the *Phémé* or Rumour which in Hindostan or in ancient Greece is said to have often spread far an inexplicable knowledge of victory or disaster.

Could the growing influence of telepathy be thus traced onwards from communications where it merely vivifies, so to say, an emotion or a knowledge mainly due to common sensory sources—to communications where no such ordinary means of knowledge can have intervened, we might learn much of the interweaving of sensory and supersensory faculty which we cannot at present reach.

We cannot do this, I say, because we are obliged, for the sake of clearness of evidence, to set aside, when dealing with experimentation, all these mixed emotional cases, and to start from telepathic communications intentionally planned to be so trivial, so devoid of associations or emotions, that it shall be impossible to refer them to any common memory or sympathy; to anything save a direct transmission of idea, or impulse, or sensation, or image, from one to another mind.

The history of the first sporadic attempts at this form of experiment in the early days of mesmerism, of the various steps by which recent workers have developed and systematised the investigation, and of the varied, yet concordant, results already obtained, must, I think, be regarded as one of the most important chapters in psychology.

630. On that chapter, then, it would be needful for me now to embark, but that, in my view, it has been already written by a master-hand. I speak from too intimate a connection of friendship with the late Edmund Gurney to allow me to give full expression to my opinion of the quality of his work, and of its value to the world. But at this special point the argument of my own book comes into contact so close with *Phantasms of the Living*, that I am forced to choose between two courses. I must either myself rewrite his Chapters II. and III.—with much additional evidence, indeed, but with less of freshness and of scientific skill—or I must transfer much of those chapters to my own pages, working in our additional evidence where I deem that he would himself have inserted it. I have chosen the second alternative. The fate of *Phantasms of the Living* has been in one way peculiarly unfortunate. A pioneer book on a novel and complex subject, it needed to create its own public; while at the same time it was not only the opinion but the confident hope of its author and his collaborators that if the demand for a second issue came, the accretion of evidence and the progress of the inquiry would then necessitate an amount of change, enlargement, reconsideration, such as is seldom called for between a first and a second edition. By the time that the first large edition was exhausted—1886–1889—this expectation of progress in our knowledge of the subject had been amply fulfilled. But in the meantime the author had passed from earth. No one of the survivors felt competent to the task of reproducing the work in such form as Gurney would now have wished it to assume. Reluctantly we gave up

the attempt.<sup>1</sup> However, the book, of course, subsists; it can be found in many libraries; it is still indispensable for any one who desires to make his study of the subject complete. For those who cannot consult it, the numerous extracts in my Appendices will give some notion of its style and methods.

**631.** Meanwhile, the evidence collected in the Appendices to **630** will carry us over certain stepping-stones of great importance to our general argument. Setting aside for the present the *motor* automatisms to be discussed later (in Chapter VIII.), and confining our attention to the *sensory* alone, we see that telepathy may act upon each definite type of sensation in turn, or may generate vague impressions not referable to any special organ of sense. We have seen that the hypnotic trance assists but is not essential to its action. We see that there is a fairly continuous "transition from experimental to spontaneous telepathy" (e.g. in the case of Dr. and Mrs. S., **630 F**); so that at no point is there a decisive gap; although it is of course impossible to say that the agency operative in close proximity is absolutely identical with the agency operative at indefinite distances. The one may differ from the other, for example, in some such way as cohesion differs from gravitation.

The reader, I trust, will carry away from the evidence originally included in these chapters of Edmund Gurney's, and from that which I quote in addition, a pretty clear notion of what can at present actually be done in the way of experimental transferences of small definite ideas or pictures from one or more persons—the "agent" or "agents"—to one or more persons—the "percipient" or "percipients." In these experiments actual *contact* has been forbidden, to avoid the risk of unconscious indications by pressure. In many cases, however, the agent and percipient have been in the same room; and there has therefore still been some possible risk of unconscious whispering—a risk which has been fully discussed (see **573 A**), and, as I believe, successfully avoided. It is, however, at present still doubtful how far close proximity really operates in aid of telepathy, or how far its advantage is a mere effect of self-suggestion—on the part either of agent or of percipient. Some few pairs of experimenters—notably the late Mr. Kirk with Miss G. (**630 D**) and Mr. Gardon with Mrs. M. (**630 E**)—have obtained results of just the same type at distances of half a mile or more. Similarly, in the case of induction of hypnotic trance, Dr. Gibert, as we have already seen (**568 A**), attained at the distance of nearly a mile results which are usually supposed to require close and actual presence.

**632.** We must clearly realise that in telepathic experiment we encounter just the same difficulty which makes our results in hypnotic

<sup>1</sup> The abridged French translation, "Les Hallucinations Télépathiques" in the "Bibliothèque de Philosophie Contemporaine" (Alcan, Paris, 1891), is still procurable in a second edition. Mr. Podmore's book, "Apparitions and Thought-transference," contains much of the same material.

therapeutics so unpredictable and irregular. We do not know how to get our suggestions to *take hold* of the subliminal self. They are liable to fail for two main reasons. Either they somehow never *reach* the subliminal centres which we wish to affect, or they find those centres preoccupied with some self-suggestion hostile to our behest. This source of uncertainty can only be removed by a far greater number of experiments than have yet been made—experiments repeated until we have oftener struck upon the happy veins which make up for an immense amount of sterile exploration. Meantime we must record, but can hardly interpret. Yet there is one provisional interpretation of telepathic experiment which must be noticed thus early in our discussion, because, if true, it may conceivably connect our groping work with more advanced departments of science, while, if seen to be inadequate, it may bid us turn our inquiry in some other direction. I refer to the suggestion that telepathy is propagated by “brain-waves”; or, as Sir W. Crookes has more exactly expressed it, by ether-waves of even smaller amplitude and greater frequency than those which carry the X rays. These waves are conceived as passing from one brain to another, and arousing in the *second* brain an excitation or image similar to the excitation or image from which they start in the *first*. The hypothesis is an attractive one; because it fits an agency which certainly exists, but whose effect is unknown, to an effect which certainly exists, but whose agency is unknown.

633. In this world of vibrations it may seem at first the simplest plan to invoke a vibration the more. It would be rash, indeed, to affirm that any phenomenon perceptible by men may not be expressible, in part at least, in terms of ethereal undulations. But in the case of telepathy the analogy which suggests this explanation, the obvious likeness between the picture emitted (so to say) by the agent and the picture received by the percipient—as when I fix my mind on the two of diamonds, and he sees a mental picture of that card—goes but a very short way. One has very soon to begin assuming that the percipient's mind *modifies* the picture despatched from the agent: until the likeness between the two pictures becomes a quite symbolical affair. We have seen that there is a continuous transition from experimental to spontaneous telepathy; from our transferred pictures of cards to monitions of a friend's death at a distance. These monitions may indeed be pictures of the dying friend, but they are seldom such pictures as the decedent's brain seems likely to project in the form in which they reach the percipient. Mr. L.—to take a well-known case in our collection (*Phantasms of the Living*, vol. i. p. 210)—dies of heart disease when in the act of lying down undressed, in bed. At or about the same moment Mr. N. J. S. sees Mr. L. standing beside him with a cheerful air, dressed for walking and with a cane in his hand. One does not see how a system of undulations could have transmuted the physical facts in this way.

A still greater difficulty for the vibration-theory is presented by *collective*

telepathic hallucinations. It is hard to understand how A can emit a pattern of vibrations which, radiating equally in all directions, shall affect not only his distant B, but also the strangers C and D, who happen to be standing near B;—and affect no other persons, so far as we know, in the world.

634. The above points have been fair matter of argument almost since our research began. But as our evidence has developed, our conception of telepathy has needed to be more and more generalised in other and new directions,—still less compatible with the vibration theory. Three such directions may be briefly specified here—namely, the relation of telepathy (*a*) to telesthesia or clairvoyance, (*b*) to time, and (*c*) to disembodied spirits. (*a*) It is increasingly hard to refer all the scenes of which percipients become aware to the action of any given mind which is perceiving those distant scenes. This is especially noticeable in crystal-gazing experiments. (*b*) And these crystal-visions also show what, from the strict telepathic point of view, we should call a great laxity of time relations. The sayer chooses his own time to look in the ball;—and though sometimes he sees events which are taking place at the moment, he may also see past events,—and even, as it seems, future events (*cf.* 663). I at least cannot deny *precognition*, nor can I draw a definite line amid these complex visions which may separate precognition from telepathy. (*c*) Precognition itself may be explained, if you will, as telepathy from disembodied spirits;—and this would at any rate bring it under a class of phenomena which I think all students of our subject must before long admit. Admitting here, for argument's sake, that we do receive communications from the dead which we should term telepathic if we received them from the living, it is of course open to us to conjecture that these messages also are conveyed on ether-waves. But since those waves do not at any rate emanate from material brains, we shall by this time have got so far from the original brain-wave hypothesis that few will care still to defend it.

I doubt, indeed, whether we can safely say of telepathy anything more definite than this: *Life has the power of manifesting itself to life*. The laws of life, as we have thus far known them, have been only laws of life when already associated with matter. Thus limited, we have learnt little as to Life's true nature. We know not even whether Life be only a directive Force, or, on the other hand, an effective Energy. We know not in what way it operates on matter. We can in no way define the connection between our own consciousness and our organisms. Just here it is, I should say, that telepathic observations ought to supply us with some hint. From the mode in which some element of one individual life,—apart from material impact,—gets hold of another organism, we may in time learn something of the way in which our own life gets hold of our own organism,—and maintains, intermits, or abandons its organic sway.<sup>1</sup>

<sup>1</sup> It is plain that on this view there is no theoretical reason for limiting telepathy to human beings. For aught we can say, the impulse may pass between man and the lower animals, or between the lower animals themselves. See 634 A.

635. The hypothesis which I suggested in *Phantasms of the Living* itself, in my "Note on a possible mode of psychical interaction," seems to me to have been rendered increasingly plausible by evidence of many kinds since received; evidence of which the larger part falls outside the limits of this present work. I still believe—and more confidently than in 1886—that a "psychical invasion" does take place; that a "phantasmogenetic centre" is actually established in the percipient's surroundings; that some movement bearing some relation to space as we know it is actually accomplished; and some presence is transferred, and may or may not be discerned by the invaded person; some perception of the distant scene in itself is acquired, and may or may not be remembered by the invader.

But the words which I am here beginning to use carry with them associations from which not the scientific reader alone may well shrink in disgust. I am falling into the language of a "palæolithic psychology"—into the habits of thought of the savage who believes that you can travel in dreams and infest your enemy as a haunting spirit. Fully realising the offence which such expressions must give,—the apparent levity of a return to conceptions so enormously out of date,—I see no better line of excuse than simply to retrace to my reader the way in which the gradual accretion of evidence has obliged me, for the mere sake of covering all the phenomena, to use phrases and assumptions which go far beyond those which Edmund Gurney and I employed in our first papers on this inquiry in 1883.

636. The facts of the case, then, are briefly as follows. When in 1882 our small group began the collection of evidence bearing upon "veridical hallucinations"—or apparitions which coincided with other events in such a way as to suggest a casual connection—we found that the subject had hardly as yet been seriously attacked. Cases, indeed, of various kinds had been vaguely recorded; but scarcely any of these reached the evidential level on which we wished our narratives to stand. Our own collection was miserably scanty as compared with the magnitude of the harvest waiting to be reaped; but at the same time it was copious enough to indicate those types of coincidental apparition which were at once commonest and most capable of evidential treatment. These were apparitions of living persons, coinciding with some crisis which those persons were undergoing at a distance; and especially the apparitions of persons who might indeed be regarded as still living, but who were undergoing the crisis of death. These cases, I say, were the first to attain to a number and a weight which carried conviction to our own minds, and in various papers in the *S.P.R. Proceedings*, and then in *Phantasms of the Living*, they were set forth in evidential form, and were connected with experimental telepathy, being themselves regarded as spontaneous examples, upon a more impressive scale, of these transferences of impression from one to another mind.

But at the same time there were scattered among these cases from the

first certain types which were with difficulty reducible under the conception of telepathy pure and simple—even if such a conception could be distinctly formed. Sometimes the apparition was seen by more than one percipient at once—a result which we could hardly have expected if all that had passed were the transference of an impression from the agent's mind to another mind, which then bodied forth that impression in externalised shape according to laws of its own structure. There were instances, too, where the percipient seemed to be the agent also—in so far that it was he who had an impression of having somehow visited and noted a distant scene, whose occupant was not necessarily conscious of any immediate relation with him. Or sometimes this “telepathic clairvoyance” developed into “reciprocity,” and each of the two persons concerned was conscious of the other;—the *scene* of their encounter being the same in the vision of each, or at least the experience being in some way common to both. These and cognate difficulties were present to my mind from the first; and in the above-mentioned “Note on a suggested mode of psychical interaction,” included in vol. ii. of *Phantasms of the Living*, I indicated briefly the extension of the telepathic theory to which they seemed to me to point.

637. Meantime cases of certain other definite types continued to come steadily to hand, although in lesser numbers than the cases of apparition at death. To mention two important types only—there were apparitions of the so-called *dead* and there were cases of *precognition*. With regard to each of these classes, it seemed reasonable to defer belief until time should have shown whether the influx of first-hand cases was likely to be permanent; whether independent witnesses continued to testify to incidents which could be better explained on these hypotheses than on any other. Before Edmund Gurney's death in 1888 our cases of apparitions and other manifestations of the dead had reached a degree of weight and consistency which, as his last paper showed, was beginning to convince him of their veridical character; and since that date these have been much further increased; and especially have drawn from Mrs. Piper's and other trance-phenomena an unexpected enlargement and corroboration. The evidence for communication from the departed is now in my personal estimate quite as strong as that for telepathic communication between the living; and it is moreover evidence which inevitably alters and widens our conception of telepathy between living men.

The evidence for precognition, again, was from the first scantier, and has advanced at a slower rate. It has increased steadily enough to lead me to feel confident that it will have to be seriously reckoned with; but I cannot yet say—as I do say with reference to the evidence for messages from the departed—that almost every one who accepts our evidence for telepathy at all, must ultimately accept this evidence also. It must run on at any rate for some years longer before it shall have accreted a convincing weight.

But at whatever point one or another inquirer may happen at present to stand, I urge that this is the reasonable course for conviction to follow. First analyse the miscellaneous stream of evidence into definite types; then observe the frequency with which these types recur, and let your sense of their importance gradually grow, if the evidence grows also.

Now this mode of procedure evidently excludes all definite *à priori* views, and compels one's conceptions to be little more than the mere grouping to which the facts thus far known have to be subjected in order that they may be realised in their *ensemble*.

No more ambitious than this is my "palæolithic psychology." I merely endeavour, like my cannibal precursors, to find a formula which will somehow cover the observed facts—though with this difference, that where they find their formula easily credible, and do not care what white men say, I find my formula credible with difficulty—credible mainly just because I have heard what white men say, and because I cannot think that they have "saved the phenomena"—or have even shown much more grasp than the Stone Age possessed of the limit of cosmic possibilities.

"What definite reason do I know why this should *not* be true?"—this is the question which needs to be pushed home again and again if one is to realise—and not in the ordinary paths of scientific speculation alone—how profound our ignorance of the Universe really is.

My own ignorance, at any rate, I recognise to be such that my notions of the probable or improbable in the Universe are not of weight enough to lead me to set aside any facts which seem to me well attested, and which are not shown by experts actually to conflict with any better-established facts or generalisations. Wide though the range of established science may be, it represents, as its most far-sighted prophets are the first to admit, a narrow glance only into the unknown and infinite realm of law.

638. The evidence, then, leading me thus unresisting along, has led me to this main difference from our early treatment of veridical phantasms. Instead of starting from a root-conception of a telepathic impulse merely passing from mind to mind, I now start from a root-conception of the dissociability of the self, of the possibility that different fractions of the personality can act so far independently of each other that the one is not conscious of the other's action.

Naturally the two conceptions coincide over much of the ground. Where experimental thought-transference is concerned—even where the commoner types of coincidental phantasms are concerned—the second formula seems a needless and unprovable variation on the first. But as soon as we get among the difficult types—reciprocal cases, clairvoyant cases, collective cases, above all, manifestations of the dead—we find that the conception of a telepathic impulse as a message despatched and then left alone, as it were, to effect its purpose needs more and more of straining, of manipulation, to fit it to the evidence. On the other hand, it is

just in those difficult regions that the analogies of other splits of personality recur, and that phantasmal or automatic behaviour recalls to us the behaviour of segments of personality detached from primary personality, but operating through the organism which is common to both.

The innovation which we are here called upon to make is to suppose that segments of the personality can operate in apparent separation from the organism. Such a supposition, of course, could not have been started without proof of telepathy, and could with difficulty be sustained without proof of survival of death. But, given telepathy, we have *some* psychical agency connected with man operating apart from his organism. Given survival, we have an element of his personality—to say the least of it—operating when his organism is destroyed. There is therefore no very great additional burden in supposing that an element of his personality may operate apart from his organism, while that organism still exists.

*Ce n'est que le premier pas qui coûte.* If we have once got a man's *thought* operating apart from his body—if my fixation of attention on the two of diamonds does somehow so modify another man's brain a few yards off that he seems to see the two of diamonds floating before him—there is no obvious halting-place on *his* side till we come to "possession" by a departed spirit, and there is no obvious halting-place on *my* side till we come to "travelling clairvoyance," with a corresponding visibility of my own phantasm to other persons in the scenes which I spiritually visit. No obvious halting-place, I say; for the point which at first seems abruptly transitional has been already shown to be only the critical point of a continuous curve. I mean, of course, the point where consciousness is duplicated—where each segment of the personality begins to possess a separate and definite, but contemporaneous stream of memory and perception. That these can exist concurrently in the same organism our study of hypnotism has already shown, and our study of motor automatisms will still further prove to us.

Here, then, we see in operation just the kind of split which would have seemed most definitely improbable beforehand. "Whatever" (the objector might have thought) "may be the vagaries of spirit, if spirit exist, it is hard to suppose that a *brain*, constructed to give expression to one single intelligence, accustomed to co-ordinate many minor impulses under one central control, can express two concurrent streams of intelligence, the secondary intelligence showing no sign of disorganisation, but being often at least the equal of the first." We know, however, that this kind of mental analogue of duplex telegraphy is not found in practice a difficulty. Whether the secondary intelligence represent another phase of the primary or be the manifestation of some extraneous mind, it seems at any rate to have plenty of room to work in. Nay, more than two streams of intelligence have in this book already been seen, and will be again seen later on, to be able to operate through the same organism, with imperfections

apparently merely due to defect of external muscular modes of self-expression.

639. Such, then, being the observed facts, we cannot suppose that they have already revealed to us all the ways in which dissociations of personality may take place. On the principle of continuity we might even expect to find something intermediate between the dissociations which express themselves through the brain and that great dissociation in which the brain is at last discarded for good and all in what we know as Death. Already in a certain sense a man is in two places at once when his brain is acting as two centres for two different groups of the elements of character and memory. There is already what the schoolmen called a "bilocation," although it is hidden among unseen cells. And before we reach the supreme dissociation of death, we shall be prepared by this line of argument for evidence which shows spiritual activity at a distance during the comatose condition which often precedes and merges into death. That phenomenon will present itself as a form of dissociation, with some analogies to death on the one hand, and some analogies to the hypnotic trance on the other.

640. *Dissociation of personality, combined with activity in the metetherial environment*; such, in the phraseology used in this book, will be the formula which will most easily cover those actually observed facts of veridical apparition on which we must now enter at considerable length. And after this preliminary explanation I shall ask leave to use for clearness in my argument such words as are simplest and shortest, however vague or disputable their connotation may be. I must needs, for instance, use the word "spirit," when I speak of that unknown fraction of a man's personality—not the supraliminal fraction—which we discern as operating before or after death in the metetherial environment. For this conception I can find no other term, but by the word *spirit* I wish to imply nothing more definite than this. Of the spirit's relation to space, or (which is a part of the same problem) to its own spatial manifestation in definite form, something has already been said, and there will be more to say hereafter. And similarly those terms, *invader* or *invaded*, from whose strangeness and barbarity our immediate discussion began, will depend for their meaning upon conceptions which the evidence itself must gradually supply.

641. That evidence, as it now lies before us, is perplexingly various both in content and quality. For some of the canons needed in its analysis I have already referred the reader to long extracts from Edmund Gurney's writings. Certain points must still be mentioned here before the narrative begins.

It must be remembered, in the first place, that all these veridical or coincidental cases stand out together as a single group from a background of hallucinations which involve no coincidence, which have no claim to veridicality. If purely subjective hallucinations of the senses affected insane or disordered brains alone,—as was pretty generally the assumption,

even in scientific circles, when our inquiry began,—our task would have been much easier than it is. There can be no question as to the sound and healthy condition of many of our informants, and it would much simplify matters if we were entitled to argue—say, in one of our cases where a schoolboy sees his brother's phantom while he is playing in a cricket match,—“This schoolboy was in perfect health; this apparition was the only one which he ever saw, therefore it necessarily had some cause outside himself.”

Most people, in point of fact, do thus argue, when an apparition, unique in their lives, presents itself to them while they are feeling thoroughly well and at ease in mind. It so happens that it was left for Edmund Gurney to show unexpected difficulties in this presumption. His census of hallucinations (1884) showed a frequency, previously unsuspected, of scattered hallucinations among sane and healthy persons, the experience being often unique in a lifetime, and in no apparent connection with any other circumstance whatever (see 612).

Since casual hallucinations of the sane, I say, are thus *frequent*, we can hardly venture to assume that they are all *veridical*. And the existence of all these perhaps merely subjective hallucinations greatly complicates our investigation of veridical hallucinations. It prevents the mere existence of the hallucinations, however strangely interposed in ordinary life, from having any evidential value, and throws us upon external forms of evidence;—coincidences, especially, between the hallucinations and some event taking place at a distance. For we have as yet no clear criterion in the percipient's feelings which can show us which hallucination is or is not caused by something otherwise unknown which is occurring outside him. Hypnotic hallucinations, for instance, which correspond to no external fact beyond the hypnotiser's suggestive utterance heard in the usual way, form perhaps the most distinct and persistent group of all hallucinations of the sane. We have then, I repeat, at present no general subjective test which can discriminate falsidical from veridical hallucinations. It does not indeed follow that we need despair of finding such a test. Some individual sensitives, liable to both kinds of hallucinations, believe that they have actually learnt to distinguish for themselves between the two classes, or even to distinguish in the veridical class between apparitions due to the agency of incarnate or of discarnate spirits; and it is of course to be hoped that as such sensitivity comes to be more often recognised, and more seriously valued, the sensitive's own discriminative power may become an increasingly important factor of evidence.

642. Meantime we have to rely on the evidence afforded by external coincidence;—on the mere fact, to put such a coincidence in its simplest form, that I see a phantom of my friend Smith at the moment when Smith is unexpectedly dying at a distance. A coincidence of this general type, if it occurs, need not be difficult to substantiate, and we have

in fact substantiated it with more or less completeness in several hundred cases.

The *prima facie* conclusion will obviously be that there is a causal connection between the death and the apparition. To overcome this presumption it would be necessary either to impugn the accuracy of the informant's testimony, or to show that chance alone might have brought about the observed coincidences.

On both of these questions there have been full and repeated discussions elsewhere. I need not re-argue them at length here, but will give in the Appendices to this section some of the more important points. Thus the general canons of evidence for coincidental hallucinations were given by Edmund Gurney at the outset of this inquiry so clearly that no restatement is needed. It then became manifest that our evidence was weak in one particular where our canons dwelt on the importance of strength. Only a small proportion of the coincidental phantasms were recorded in writing before the coincidental event was known. Some discussion of this point is given in **642 B**; to which I have added a list of cases—much more numerous now than when the question was first raised—where some contemporary record has actually been preserved. The next Appendix deals with a cognate point—the danger of illusions of memory, creating or magnifying the interesting coincidences. But on these and other points the reader should also consult the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. (already analysed in **612 A**), where every source of error as yet discovered has been pretty fully considered.

To that volume also I must refer him for a thorough discussion of the arguments for and against chance-coincidence (summarised in **612 A**). The conclusion to which the Committee unanimously came is expressed in the closing words: "Between deaths and apparitions of the dying person a connection exists which is not due to chance alone."

We have a right, I think, to say that only by another census of hallucinations, equally careful, more extensive, and yielding absolutely different results, could this conclusion be overthrown.

**643.** In forming this conclusion, apparitions at death are of course selected, because, death being an unique event in man's earthly existence, the coincidences between death and apparitions afford a favourable case for statistical treatment. But the coincidences between apparitions and crises other than death, although not susceptible of the same arithmetical precision of estimate, are, as will be seen, quite equally convincing. To this great mass of spontaneous cases we must now turn.

The arrangement of these cases is not easy; nor are they capable of being presented in one logically consequent series. Each narrative may be regarded from many points of view. There is first of all the nature of the external event, as death or crisis, to which they correspond; there is the mode of their appearance—in dreams, semi-somnolence, or vigi-

lance; there is the special sense (or senses) which they affect—as sight or hearing; and, lastly, there is the effect produced on possible percipients—as their *collective* perception, by several persons together, or their *elective* perception by one person only out of several, &c. One of these divisions—the distinction of *visual* and *auditory* cases—which was fittingly enough employed in arranging the first collection in *Phantasms of the Living*—may here fall into the background.<sup>1</sup> The statistical proportions of visual, auditory, bisensory, and trisensory hallucinations have now been worked out, so far as our materials carry us; and, since we do not suppose that we are concerned with *ocular* sight or with *aural* audition, it becomes a minor question which inner sense in each special percipient is most easily stimulated; or, I ought to add, which inner sense each special agent can most easily stimulate. This distinction, at least, with many others, can conveniently be discussed à propos of individual cases; while the basis of our general arrangement should be found in some more fundamental character.

Now one advantage of the conception of *psychical invasion or excursion* on which I have already dwelt is that it is at any rate sufficiently fundamental to allow of our arrangement of all our recorded cases—perhaps of all possible cases of apparition—in accordance with its own lines. And even though there be many cases for which the metaphor of invasion seems needlessly strong, and the older metaphor of “telepathic impact” quite sufficient, yet these cases also, although in some sense less complete, will arrange themselves naturally in the same divisions.

Let us take A for the “agent,” or the spirit supposed in each case to be invasive or excursive: P for the “percipient,” the spirit which plays the more passive rôle, receiving and sometimes observing the visit of A. Naturally the agent is often—perhaps in reality *always*—a percipient also. He goes forth to acquire information as well as to give it; but his subliminal self, which makes this excursion, cannot always report the results to his supraliminal self—from whom we outsiders are forced to make our inquiry. His power of giving us information, indeed, is, as we shall see, particularly liable to be cut short by his death.

We want, then, a scheme which is to include, on the lines of this conception of *invasion or excursion*, all observable telepathic action, from the faint currents which we may imagine to be continually passing between man and man, up to the point—reserved for the following chapter—where one of the parties to the telepathic intercourse has definitely quitted the flesh. The *first* term in our series must be conveniently vague; the *last* must lead us to the threshold of the spiritual world.

**644.** I must begin with cases where the action of the excursive fragment of the personality is of the weakest kind—the least capable of

<sup>1</sup> *Visual* cases, when occurring indoors at any rate, are generally stronger essentially than *auditory* cases, because less likely to be originated by mere mistake or illusion.

affecting other observers, or of being recalled into the agent's own waking memory.

Such cases, naturally enough, will be hard to bring up to evidential level. It must depend on mere chance whether these weak and aimless psychical excursions are observed at all; or are observed in such a way as to lead us to attribute them to anything more than the subjective fancy of the observers.

How can a casual vision—say, of a lady sitting in her drawing-room,—of a man returning home at six o'clock—be distinguished from memory-images on the one hand and from what I may term “expectation-images” on the other? The picture of the lady may be a slightly modified and externalised reminiscence; the picture of the man walking up to the door may be a mere projection of what the observer was hoping to see.

I have assumed that these phantoms coincided with no marked event. The lady may have been thinking of going to her drawing-room; the man may have been in the act of walking home;—but these are trivial circumstances which might be repeated any day.

Yet, however trivial, almost any set of human circumstances are sufficiently complex to leave room for coincidence. If the sitter in the drawing-room is wearing a distinctive article of dress, never seen by the percipient until it is seen in the hallucination;—if the phantasmal homeward traveller is carrying a parcel of unusual shape, which the real man does afterwards unexpectedly bring home with him;—there may be reason to think that there is a causal connection between the apparent agent's condition at the moment, and the apparition.

I will quote one of these “arrival-cases,” so to term them, where the peculiarity of dress was such as to make the coincidence between vision and reality well worth attention. The case is interesting also as one of our earliest examples of a psychical incident carefully recorded at the time; so that after the lapse of nearly forty years it was possible to correct the percipient's surviving recollection by his contemporary written statement.

It is taken from *Phantasms of the Living*, vol. ii. p. 94, having been contributed by Colonel Bigge, of 2 Morpeth Terrace, S.W., who took the account out of a sealed envelope, in Gurney's presence, for the first time since it was written on the day of the occurrence.

An account of a circumstance which occurred to me when quartered at Templemore, Co. Tipperary, on 20th February 1847.

This afternoon, about 3 o'clock P.M., I was walking from my quarters towards the mess-room to put some letters into the letter-box, when I distinctly saw Lieut.-Colonel Reed, 70th Regiment, walking from the corner of the range of buildings occupied by the officers towards the mess-room door; and I saw him go into the passage. He was dressed in a brown shooting-jacket, with grey summer regulation tweed trousers, and had a fishing-rod and a landing-net in his hand. Although at the time I saw him he was about 15 or 20 yards from

me, and although anxious to speak to him at the moment, I did not do so, but followed him into the passage and turned into the ante-room on the left-hand side, where I expected to find him. On opening the door, to my great surprise, he was not there; the only person in the room was Quartermaster Nolan, 70th Regiment, and I immediately asked him if he had seen the colonel, and he replied he had not; upon which I said, "I suppose he has gone upstairs," and I immediately left the room. Thinking he might have gone upstairs to one of the officers' rooms, I listened at the bottom of the stairs and then went up to the first landing-place; but not hearing anything I went downstairs again and tried to open the bedroom door, which is opposite to the ante-room, thinking he might have gone there; but I found the door locked, as it usually is in the middle of the day. I was very much surprised at not finding the colonel, and I walked into the barrack-yard and joined Lieutenant Caulfield, 66th Regiment, who was walking there; and I told the story to him, and particularly described the dress in which I had seen the colonel. We walked up and down the barrack-yard talking about it for about ten minutes, when, to my great surprise, never having kept my eye from the door leading to the mess-room (there is only one outlet from it), I saw the colonel walk into the barracks through the gate—which is in the opposite direction—accompanied by Ensign Willington, 70th Regiment, in precisely the same dress in which I had seen him, and with a fishing-rod and a landing-net in his hand. Lieutenant Caulfield and I immediately walked to them, and we were joined by Lieut.-Colonel Goldie, 66th Regiment, and Captain Hartford, and I asked Colonel Reed if he had not gone into the mess-room about ten minutes before. He replied that he certainly had not, for that he had been out fishing for more than two hours at some ponds about a mile from the barracks, and that he had not been near the mess-room at all since the morning.

At the time I saw Colonel Reed going into the mess-room, I was not aware that he had gone out fishing—a very unusual thing to do at this time of the year; neither had I seen him before in the dress I have described during that day. I had seen him in uniform in the morning at parade, but not afterwards at all until 3 o'clock—having been engaged in my room writing letters, and upon other business. My eyesight being very good, and the colonel's figure and general appearance somewhat remarkable, it is morally impossible that I could have mistaken any other person in the world for him. That I *did* see him I shall continue to believe until the last day of my existence.

WILLIAM MATTHEW BIGGE,  
Major, 70th Regiment.

[On July 17th, 1885, after Colonel Bigge had described the occurrence, but before the account was taken from the envelope and read, he dictated the following remarks to Gurney]:—

When Colonel R. got off the car about a couple of hours afterwards, Colonel Goldie and other officers said to me, "Why, that's the very dress you described." They had not known where he was or how he was engaged. The month, February, was a most unlikely one to be fishing in. Colonel Reed was much alarmed when told what I had seen.

The quartermaster, sitting at the window, would have been bound to see a real figure; he denied having seen anything.

I have never had the slightest hallucination of the senses on any other occasion.

[It will be seen that these recent remarks exhibit two slips of memory. It is quite unimportant whether Colonel Reed was seen walking in at the gate or getting off a car. But in making the interval between the vision and the return two hours instead of ten minutes, the later account unduly diminishes the force of the case. If there is any justification at all for the provisional hypothesis that the sense of impending arrival is a condition favourable for the emission of a telepathic influence, it is of importance that, at the time when the phantasmal form was seen, Colonel Reed was not busy with his fishing, but was rapidly approaching his destination; for thus the incident, at any rate, gets the benefit of analogy with other cases.]

In these *arrival* cases, there is, I say, a certain likelihood that the man's mind may be fixed on his return home, so that his phantasm is seen in what might seem both to himself and to others the most probable place.

645. But there are other cases where a man's phantasm is seen in a place where there is no special reason for his appearing, although these places seem always to lie within the beat and circuit of his habitual thought.

In such cases there are still possible circumstances which may give reason to think that the apparition is causally connected with the apparent agent. The phantasm of a given person may be seen *repeatedly* by different percipients, or it may be seen *collectively* by several persons at a time; or it may combine both these evidential characteristics, and may be seen several times and by several persons together.

Now considering the rarity of phantasmal appearances, considering that not one person in (say) five thousand is ever phantasmally seen at all; the mere fact that a given person's phantasm is seen even *twice*, by different percipients (for we cannot count a second appearance to the *same* percipient as of equal value), is in itself a remarkable fact; while if this happens *three or four times* we can hardly ascribe such a sequence of rare occurrences to chance alone. I cite almost in full the case of Mrs. Hawkins (*née* Eden, daughter of the late Primus of Scotland), from *Phantasms of the Living*, vol. ii. p. 78.

Mrs. Hawkins writes from Beyton Rectory, Bury St. Edmunds, as follows:—

*March 25th, 1885.*

I send you my cousins' accounts of my apparition.

I have also sent you the account of my next appearance, which unfortunately cannot now be related by the eye-witness.<sup>1</sup>

Again, a third time one of my little sisters reported that she had seen me on the stairs, when I was seven miles off; but she might so easily have been mistaken that I have never put any faith in that appearance. Then I was about twenty.

<sup>1</sup> This account—omitted here—is related by Mrs. Hawkins herself and refers to her apparition having been seen in her own home in 1847 by the nursery-maid, now dead.

For many years after that these appearances seem to have entirely ceased, but in the autumn of 1877 I was seen in this house by my eldest son, then aged twenty-seven, who may, I hope, give you his own account of it.

LUCY HAWKINS.

Mrs. Hawkins prefaces her cousins' accounts thus :—

The event described in the enclosed accounts took place at Cherington, near Shipston-on-Stour, in Warwickshire, the residence of my uncle, Mr. William Dickins, who was for many years chairman of Quarter Sessions in the county. The ladies who saw the appearance are two of his daughters, one of them a little older than myself, the other three or four years younger. I was then just seventeen.

The only mistake that I can discover in either of the accounts is that Mrs. Malcolm says I had been hiding with her "brother," whereas I had really been all the time with her sister, Miss Lucy Dickins—a fact of no importance, except that she (Miss D.) might (if necessary) bear witness that I *had* really been with her all the time in the washhouse, and so could not have been near where I was seen.

I remember we were all somewhat awed by what had happened, and that it broke up our game. I myself quite thought it was a warning of speedy death ; but as I was not a nervous or excitable girl, it did not make me anxious or unhappy, and in course of time the impression passed off.

Writing to Mrs. Hawkins in September 1884, Miss Dickins said :—

Georgie [Mrs. Malcolm] is coming here on Friday, and I propose then to show her your letters, and Mr. Gurney's, and that we should each write our impressions of what we saw independently, and see how far they agree, and we will send the result to you. It is all very fresh in my memory, and I can at this moment conjure you up in my mind's eye, as you appeared under that tree and disappeared in the yard. I even recollect distinctly the dress you wore, a sort of brown and white, rather large check, such as was in fashion then, and is now, but was in abeyance in the intermediate years.

Shortly afterwards Miss Dickins wrote :—

CHERINGTON, SHIPSTON-ON-STOUR.

September 29th, 1884.

I send the two accounts which Georgie and I wrote about your apparition. We wrote them independently, and so I think they are wonderfully good evidence, as they tally to almost every particular, except the little fact that I thought she joined me in searching the yard for you, and she thinks not—but that has nothing to do with the main fact of the story, our entire belief that we saw you in the body.

In the autumn of 1845, we were a large party of young ones staying in the house, and on one occasion were playing at a species of hide-and-seek, in which we were allowed to move from one hiding-place to another, until caught by the opposite side. At the back of the house there was a small fold-yard opening on one side into the orchard, on the other into the stableyard, and there were other buildings to the left. I came round the corner of these buildings, and saw my cousin standing under some trees about twenty yards from me, and I

distinctly saw her face; my sister, who at the moment appeared on the other side, also saw her and shouted to me to give chase. My cousin ran between us in the direction of the fold-yard, and when she reached the door we were both close behind her and followed instantly, but she had entirely disappeared, though scarcely a second had elapsed. We looked at one another in amazement, and searched every corner of the yard in vain; and when found some little time afterwards, she assured us that she had never been on that side of the house at all, or anywhere near the spot, but had remained hidden in the same place until discovered by one of the enemy.

S. F. D.

I well remember the incident of your "fetch" appearing to us. I believe I wrote down the details at the time, but do not know what has become of that record, so must trust to my memory to recall the circumstances, and do not fear its [not] being faithful though nearly forty years have passed.

We were playing our favourite game of Golowain, which consisted in dividing into sides at hide-and-seek, the party hiding having the privilege of moving on from place to place until they reached the "Home," unless meanwhile caught by the pursuing party.

As I stood towards the end of the game, as a seeker, in the orchard, I saw you, who belonged to the opposite party, stealing toward me. As your dress was the same as your sister's and there was the possibility of my mistaking you for her, who was on my side, I shouted her name, and she answered me from the opposite side of the wood. I then gave chase, and you turned, and looked at me laughing, and I saw your face distinctly. But at the same instant, Nina, also my friend, but your enemy, appeared round some corner, and being still nearer to you than I was, I left the glory of your capture to her. She was close upon you as you fled into a cow-yard. I was so sure your fate was sealed that I followed more slowly, and hearing the bell ring, that, according to the rules of our game, recalled us to the "Home," I went on there, to find Nina upbraiding you for having so mysteriously escaped her in this cow-yard.

In astonishment you said you never had been near the place. Of course I supported my little sister in her assertion; whilst our brother supported *you*, saying he had been hiding with you, and that, being tired, you had both remained hidden in one place until the bell warned you that the game was over—that place being a washhouse in a distinct part of the premises from the cow or fold-yard, into which we believed we had chased you.

G. M. (*née* DICKINS).

In answer to inquiries, both Miss Dickins and Mrs. Malcolm say that they have never had any other experience of visual hallucination.

The following account is from Mrs. Hawkins's son:—

*June 20th, 1885.*

In the autumn of 1877, I was living at my father's house, Beyton Rectory, Bury St. Edmunds. The household consisted of my father, mother, three sisters, and three maid-servants. One moonlight night I was sleeping in my room, and had been asleep some hours, when I was awakened by hearing a noise close to my head, like the chinking of money. My waking idea, therefore, was that a *man* was trying to take my money out of my trousers pocket, which lay on a chair close to the head of my bed. On opening my eyes, I was astonished to see a *woman*, and I well remember thinking with sorrow that it

must be one of our servants who was trying to take my money. I mention these two thoughts to show that I was not thinking in the slightest degree of my mother. When my eyes had become more accustomed to the light, I was more than ever surprised to see that it was my *mother*, dressed in a peculiar silver-grey dress, which she had originally got for a fancy ball. She was standing with both hands stretched out in front of her as if feeling her way; and in that manner moved slowly away from me, passing in front of the dressing-table, which stood in front of the curtained window, through which the moon threw a certain amount of light. Of course, my idea all this time was that she was walking in her sleep. On getting beyond the table she was lost to my sight in the darkness. I then sat up in bed, listening, but hearing nothing; and, on peering through the darkness, saw that the door, which was at the foot of my bed, and to get to which she would have had to pass in front of the light, was still shut. I then jumped out of bed, struck a light, and instead of finding my mother at the far end of the room, as I expected, found the room empty. I then for the first time supposed that it was an "appearance," and greatly dreaded that it signified her death.

I might add that I had, at that time, quite forgotten that my mother had ever appeared to any one before, her last appearance having been about the year 1847, three years before I was born.

EDWARD HAWKINS.

[In answer to inquiries, Mr. E. Hawkins says:—] I can assure you that neither before nor since that time have I ever had any experience of the sort.

I quote several other cases of repeated apparitions in the Appendices to this section. Mr. Gorham Blake's case in *Phantasms of the Living* (vol. ii. p. 86), should also be consulted.

Impressive as is the *repetition* of the apparition in these cases, it is yet less so to my mind than the *collective* character of some of the perceptions. In Mrs. Hawkins's first case there were two simultaneous percipients. In one of Mr. Blake's cases there were two; and in Canon Bourne's first case (645 D) there were three percipients.

646. And we now come to other cases, where the percipience has been collective, although it has not been repeated. Here is a case where two persons at one moment—a moment of no stress or excitement whatever—see the phantasm of a third; that third person being perhaps occupied with some supraliminal or subliminal thought of the scene in the midst of which she is phantasmally discerned. Both the percipients supposed at the moment, naturally enough, that it was their actual sister whom they saw: and one can hardly fancy that a mere act of tranquil recognition of the figure by one percipient would communicate to the other percipient a telepathic shock such as would make *her* see the same figure as well.

The account is taken from the "Report on the Census of Hallucinations" (*Proceedings S.P.R.*, vol. x. p. 306).

*From Miss C. J. E.*

*March 1892.*

I was playing the harmonium in the church of — at about 4 P.M., August 1889, when I saw my eldest sister walk up the church towards the chancel with a roll of papers under her arm. When I looked up again she had disappeared, and I thought she had just come in for a few minutes and gone out again; but when I asked her afterwards what she wanted in the church, she was much surprised, and told me she had been in the rectory library all the afternoon, studying genealogical tables. I am not sure of the exact date, but it was about the time I mention.

I was practising on the harmonium; as far as I remember I was quite well and not worried about anything. I was eighteen years old. A younger sister was the only other person in the church with me at the time. She was standing beside me on an old stone coffin, and also noticed my eldest sister walk up the church with papers under her arm, but thought it nothing unusual and looked away, and when she looked back again my sister had disappeared.

My eldest sister looked just as usual and wore her hat and jacket, as I and my younger sister both noticed. She walked rather briskly, looking straight before her. She assures us that she was sitting alone in the rectory library (the rectory is within a stone's throw of the church) *all* the afternoon.

In answer to the question whether she has had any other hallucinations Miss E. says:—

I have seen dark forms in my room at night when there was no one in the room but myself, but as I am nervously inclined I am not very positive about it, as it may have been partly imagination. But the apparition [of my sister] I positively saw.

Miss E. writes further:—

*April 14th, 1892.*

I am *quite* sure that the figure could not have been any one else looking like K., for I saw distinctly every detail of her face and figure and dress, and noticed that she was looking straight before her. My sight is excellent, and I know I could not have been mistaken. When I looked up, the figure was about three yards from me, I should say. The figure *may* have gone back past me without my noticing it, but I think it very improbable, as I was sitting with my face towards the aisle through which it must have passed.

The other percipient, Miss H. E., writes:—

My sisters and I were spending the day with our uncle at —; as he is the rector his garden leads into the churchyard. In the course of the afternoon C. and I went into the church; she began to play the harmonium and I stood on a stone coffin beside her with my hand on her shoulder; my sister was playing a hymn, and I was looking down at the book to read the words. C. casually looked up; I did the same, and following the direction of her eyes saw K. walking to us up the church with—and this rather surprised me—a long bundle of papers in her hand. We made no remark and took no further notice of her movements, for when we go to — we often just wander in to see the church. It was certainly K. herself; I could see her face quite well. C. and I finished our hymn and found that she had gone. C. and I soon after went in to

tea. At tea we were surprised to hear K. say, "I am so sorry I did not see the church, but part of the afternoon I was looking at pedigrees in the study; before that I passed the church gate; I was going in, but turned back to the study instead." or words to that effect. C. and I exchanged glances, but said nothing. However, next morning we attacked K. on the subject; she was much surprised, had certainly not been in church at all, but had first been in the library studying the family pedigree, and then gone to the church gate and returned. My sister and I both have perfectly good eyesight. It seems impossible that K. can have visited the church, but my sister and I are both positively certain that we saw K. or her likeness. The day after we both described the details of her dress, so far as we could recollect them, and K. said that it was a correct account of her dress the day before. I saw the pedigree papers before I went out, and both C. and I thought them very like the papers the figure had in her hand. These are, as far as I remember, the details of the case without exaggeration or diminution.

It was possible, but rather improbable, that K. should have left the church without our notice, because she must have passed back the same way close to us.

Miss K. E. writes:—

Upon the afternoon during which this curious incident happened, I wandered about my uncle's garden for a while, and half thought of going into the church, but changed my mind and did not. I went into the library, and being interested in genealogy, studied my uncle's family pedigree until tea-time, when I remarked to my sisters that I had not been to the church all the afternoon, and they told me that they had seen me there. I felt no unusual sensations during the afternoon, and am much mystified by the incident.

647. In the following case the apparition was seen by its original and by others *at the same time*. The account (taken from *Phantasms of the Living*, vol. ii. p. 217) came from Mrs. Hall, of The Yews, Gretton, near Kettering, and was received in December 1883.

In the autumn of 1863, I was living with my husband and first baby, a child of eight months, in a lone house, called Sibberton, near Wansford, Northamptonshire, which in bygone days had been a church. As the weather became more wintry, a married cousin and her husband came on a visit. One night, when we were having supper, an apparition stood at the end of the sideboard. We four sat at the dining-table; and yet, with great inconsistency, I stood as this ghostly visitor again, in a spotted, light muslin summer dress, and without any terrible peculiarities of air or manner. We all four saw it, my husband having attracted our attention to it, saying, "It is Sarah," in a tone of recognition, meaning me. It at once disappeared. None of us felt any fear, it seemed too natural and familiar.

The apparition seemed utterly apart from myself and my feelings, as a picture or statue. My three relatives, who, with me, saw the apparition, are all dead; they died in about the years 1868-69. SARAH JANE HALL.

[The dress in which the figure appeared was not like any that Mrs. Hall had at the time, though she wore one like it nearly two years afterwards. Mrs. Hall has had other visual hallucinations, which were all connected with ill-

health or nervous shock; one which occurred a few months before that here described had represented herself as if "laid out."]

648. The question of the true import of collectivity of percipience renews in another form that problem of *invasion* to which our evidence so often brings us back. When two or three persons see what seems to be the same phantom in the same place and at the same time, does that mean that that special part of space is somehow modified? or does it mean that a mental impression, conveyed by the distant agent—the phantom-begetter—to one of the percipients is reflected telepathically from that percipient's mind to the minds of the other—as it were secondary—percipients? The reader already knows that I prefer the former of these views. And I observe—as telling against that other view, of psychical contagion—that in certain collective cases we discern no probable link between any one of the percipient minds and the distant agent.

In some of that group of collective cases which we are at this moment considering, this absence of link is noticeable in a special way. The agent may indeed be acquainted with the percipients,—as Mrs. Beaumont (645 C) was acquainted with the various persons who saw her. But there is nothing to show that any thought or emotion was passing from agent to percipients at the moment of the apparition. On the contrary, the indication is that there is no necessary connection whatever between the agent's condition of mind at the moment and the fact that such and such persons observed his phantasm. The projection of the phantasm, if I may so term it, seems a matter wholly automatic on the agent's part, as automatic and meaningless as a dream.

Assuming, then, that this is so—that these bilocations do occur without any appreciable stimulus from without, and in moments of apparent calm and indifference—in what way will this fact tend to modify previous conceptions?

It suggests that the continuous dream-life which we must suppose to run concurrently with our waking life is potent enough to effect from time to time enough of dissociation to enable some element of the personality to be perceived at a distance from the organism. How much of consciousness, if any, may be felt at the point where the excursive phantasm is seen, we cannot say. But the notion that a mere incoherent quasi-dream should thus become perceptible to others is fully in accordance with the theories suggested in this work. For I regard subliminal operation as *continuously* going on, and I hold that the degree of dissociation which can generate a perceptible phantasm is not necessarily a profound change, since that perceptibility depends so largely upon idiosyncrasies of agent and percipient as yet wholly unexplained.

That special idiosyncrasy on the part of the agent which tends to make his phantasm easily visible has never yet, so far as I know, received a name, although for convenience' sake it certainly needs one. I propose to

use the Greek word *ψυχόρραγῶ*, which means strictly "to let the soul break loose," and from which I form the words *psychorrhagy* and *psychorrhagic*, on obvious analogies. When I say that Mrs. Beaumont or Mr. Williams, agents in the cases cited in 645 A and C, were born with the *psychorrhagic diathesis*, I express what I believe to be an important fact, physiological as well as psychological, in terms which seem pedantic, but which are the only ones which mean exactly what the facts oblige me to say. That which "breaks loose" on my hypothesis is not (as in the Greek use of the word) the whole principle of life in the organism; rather it is some psychical element probably of very varying character, and definable mainly by its power of producing a phantasm, perceptible by one or more persons, in some portion or other of space. I hold that this phantasmogenetic effect may be produced either on the mind, and consequently on the brain of another person—in which case he may discern the phantasm somewhere in his vicinity, according to his own mental habit or prepossession—or else directly on a portion of space, "out in the open," in which case several persons may simultaneously discern the phantasm in that actual spot.

649. Let us apply the view to one of our most bizarre and puzzling cases—that of Canon Bourne (see 645 D). Here I conceive that Canon Bourne, while riding in the hunting-field, was also subliminally dreaming of himself (imagining himself with some part of his submerged consciousness) as having had a fall, and as beckoning to his daughters—an incoherent dream indeed, but of a quite ordinary type. I go on to suppose that, Canon Bourne being born with the psychorrhagic diathesis, a certain psychical element so far detached itself from his organism as to affect a certain portion of space—near the daughters of whom he was thinking—to affect it, I say, not materially nor even optically, but yet in such a manner that to a certain kind of immaterial and non-optical sensitivity a phantasm of himself and his horse became discernible. His horse was of course as purely a part of the phantasmal picture as his hat. The non-optical distinctness with which the words printed inside his hat were seen indicates that it was some inner non-retinal vision which received the impression from the phantasmogenetic centre. The other phantasmal appearance of Canon Bourne chanced to affect only one percipient, but was of precisely the same character; and of course adds, so far as it goes, to the plausibility of the above explanation.

That explanation, indeed, suffers from the complexity and apparent absurdity inevitable in dealing with phenomena which greatly transcend known laws; but on the other hand it does in its way colligate Canon Bourne's case with a good many others of odd and varying types. Thus these appearances of Canon Bourne's, Mrs. Beaumont's, Mrs. Hawkins', &c., are in my view exactly parallel to the *hauntings* ascribed to departed spirits. There also we find a psychorrhagic diathesis—a habit or capacity on the part of certain spirits of detaching some psychical element in such

a manner as to form a phantasmal picture, which represents the spirit as going through some dream-like action in a given place.

The phantasmogenetic centre may thus, in my view, be equally well produced by an incarnate or by a discarnate spirit.

These psychorrhagic cases are also, I think, important as showing us the earliest or feeblest stages of self-projection—where the dissociation belongs to the dream-stratum—implicating neither the supraliminal will nor the profounder subliminal strata.

650. And now let us pass on from these psychorrhagic cases, which hardly concern anybody beyond the phantom-begetter himself—and do not even add anything to his own knowledge—to cases where there is some sort of communication from one mind to another, or some knowledge gained by the excursive spirit.

It is impossible to arrange these groups in one continuous logical series. But, roughly speaking, the degree in which the psychical collision is *recollected* on either side may in some degree indicate its *intensity*, and may serve as a guide to our provisional arrangement.

And following this scheme I shall begin with a group of cases which seem to promise but little information,—cases, namely, where A, the agent, in some way impresses or invades P, the percipient,—but nevertheless neither A nor P retains in supraliminal memory any knowledge of what has occurred.

Now to begin with we shall have no difficulty in admitting that cases of this type are likely often to occur. The psychical *rapprochement* of telepathy takes place, *ex hypothesi*, in a region which is subliminal for both agent and percipient, and from whence but few and scattered impressions rise for either of them above the conscious threshold. Telepathy will thus probably operate far more continuously than our scattered glimpses would in themselves suggest.

But how can we outside inquirers know anything of telepathic incidents which the principals themselves fail altogether to remember?

In ordinary life we may sometimes learn from bystanders incidents which we cannot learn from the principals themselves. Can there be bystanders who look on at a psychical invasion?

The question is of much theoretical import. On my view that there is a real transference of something from the agent, involving an alteration of some kind in a particular part of space, there might theoretically be some bystander who might discern that alteration in space more clearly than the person for whose benefit, so to say, the alteration was made. If, on the other hand, what has happened is merely a transference of some impulse “from mind to mind”;—then one can hardly understand how any mind except the mind aimed at could perceive the telepathic impression. Yet, in *collective* cases, persons in whom the agent feels no interest, nay, of whose presence along with the intended percipient he is not aware, do in fact receive the impression in just the same way as that intended

percipient himself. This was explained by Gurney as probably due to a fresh telepathic transmission,—this time from the due or original percipient's mind to the minds of his neighbours of the moment.

Such a supposition, however, in itself a difficult one, becomes much more difficult when the telepathic impulse has never, so far as we know, penetrated into the due or intended percipient's mind at all. If in such a case a bystander perceives the invading figure, I must think that he perceives it merely as a bystander,—not as a person telepathically influenced by the intended percipient, who does not in fact perceive anything whatsoever. I quote in illustration a bizarre but well-attested case, which this explanation seems to fit better than any other.

From *Phantasms of the Living*, vol. i. p. 214. We received the first account of this case—the percipient's evidence—through the kindness of Mrs. Martin, of Ham Court, Upton-on-Severn, Worcester.

ANTONY, TORPOINT, *December 14th, 1882.*

Helen Alexander (maid to Lady Waldegrave) was lying here very ill with typhoid fever, and was attended by me. I was standing at the table by her bedside, pouring out her medicine, at about 4 o'clock in the morning of the 4th October 1880. I heard the call-bell ring (this had been heard twice before during the night in that same week), and was attracted by the door of the room opening, and by seeing a person entering the room whom I instantly felt to be the mother of the sick woman. She had a brass candlestick in her hand, a red shawl over her shoulders, and a flannel petticoat on which had a hole in the front. I looked at her as much as to say, "I am glad you have come," but the woman looked at me sternly, as much as to say, "Why wasn't I sent for before?" I gave the medicine to Helen Alexander, and then turned round to speak to the vision, but no one was there. She had gone. She was a short, dark person, and very stout. At about 6 o'clock that morning Helen Alexander died. Two days after her parents and a sister came to Antony, and arrived between 1 and 2 o'clock in the morning; I and another maid let them in, and it gave me a great turn when I saw the living likeness of the vision I had seen two nights before. I told the sister about the vision, and she said that the description of the dress exactly answered to her mother's, and that they had brass candlesticks at home exactly like the one described. There was not the slightest resemblance between the mother and daughter.

FRANCES REDDELL.

This at first sight might be taken for a mere delusion of an excitable or over-tired servant, modified and exaggerated by the subsequent sight of the real mother. If such a case is to have evidential force, we must ascertain beyond doubt that the description of the experience was given in detail before any knowledge of the reality can have affected the percipient's memory or imagination. This necessary corroboration has been kindly supplied by Mrs. Pole-Carew, of Antony, Torpoint, Devonport.

*December 31st, 1883.*

In October 1880, Lord and Lady Waldegrave came with their Scotch maid, Helen Alexander, to stay with us. [The account then describes how

Helen was discovered to have caught typhoid fever.] She did not seem to be very ill in spite of it, and as there seemed no fear of danger, and Lord and Lady Waldegrave had to go a long journey the following day (Thursday), they decided to leave her, as they were advised to do, under their friends' care.

The illness ran its usual course, and she seemed to be going on perfectly well till the Sunday week following, when the doctor told me that the fever had left her, but the state of weakness which had supervened was such as to make him extremely anxious. I immediately engaged a regular nurse, greatly against the wish of Reddell, my maid, who had been her chief nurse all through the illness, and who was quite devoted to her. However, as the nurse could not conveniently come till the following day, I allowed Reddell to sit up with Helen again that night, to give her the medicine and food, which were to be taken constantly.

At about 4.30 that night, or rather Monday morning, Reddell looked at her watch, poured out the medicine, and was bending over the bed to give it to Helen, when the call-bell in the passage rang. She said to herself, "There's that tiresome bell with the wire caught again." (It seems it did occasionally ring of itself in this manner.) At that moment, however, she heard the door open, and looking round, saw a very stout old woman walk in. She was dressed in a night-gown and red flannel petticoat, and carried an old-fashioned brass candlestick in her hand. The petticoat had a hole rubbed in it. She walked into the room, and appeared to be going towards the dressing-table to put her candle down. She was a perfect stranger to Reddell, who, however, merely thought, "This is her mother come to see after her," and she felt quite glad it was so, accepting the idea without reasoning upon it, as one would in a dream. She thought the mother looked annoyed, possibly at not having been sent for before. She then gave Helen the medicine, and turning round, found that the apparition had disappeared, and that the door was shut. A great change, meanwhile, had taken place in Helen, and Reddell fetched me, who sent off for the doctor, and meanwhile applied hot poultices, &c., but Helen died a little before the doctor came. She was quite conscious up to about half-an-hour before she died, when she seemed to be going to sleep.

During the early days of her illness Helen had written to a sister, mentioning her being unwell, but making nothing of it, and as she never mentioned any one but this sister, it was supposed by the household, to whom she was a perfect stranger, that she had no other relation alive. Reddell was always offering to write for her, but she always declined, saying there was no need, she would write herself in a day or two. No one at home, therefore, knew anything of her being so ill, and it is, therefore, remarkable that her mother, a far from nervous person, should have said that evening going up to bed, "I am sure Helen is very ill."

Reddell told me and my daughter of the apparition, about an hour after Helen's death, prefacing with, "I am not superstitious, or nervous, and I wasn't the least frightened, but her mother came last night," and she then told the story, giving a careful description of the figure she had seen. The relations were asked to come to the funeral, and the father, mother, and sister came, and in the mother Reddell recognised the apparition, as I did also, for Reddell's description had been most accurate, even to the expression, which she had ascribed to annoyance, but which was due to deafness. It was judged best not to speak about it to the mother, but Reddell told the sister, who said

the description of the figure corresponded exactly with the probable appearance of her mother if roused in the night; that they had exactly such a candlestick at home, and that there was a hole in her mother's petticoat produced by the way she always wore it. It seems curious that neither Helen nor her mother appeared to be aware of the visit. Neither of them, at any rate, ever spoke of having seen the other, nor even of having dreamt of having done so.

F. A. POLE-CAREW.

[Frances Reddell states that she has never had any hallucination, or any odd experience of any kind, except on this one occasion. The Hon. Mrs. Lyttelton, formerly of Selwyn College, Cambridge, who knows her, tells us that "she appears to be a most matter-of-fact person, and was apparently most impressed by the fact that she saw a hole in the mother's flannel petticoat, made by the busk of her stays, reproduced in the apparition."]

Now what I imagine to have happened here is this. The mother, anxious about her daughter, paid her a psychical visit during the sleep of both. In so doing she actually modified a certain portion of space, not materially nor optically, but in such a manner that persons perceptive in a certain fashion would discern in that part of space an image approximately corresponding to the conception of her own aspect latent in the invading mother's mind. A person thus susceptible happened to be in the room, and thus, as a bystander, witnessed a psychical invasion whose memory the invader apparently did not retain, while the invaded person—the due percipient—may or may not have perceived it in a dream, but died and left no sign of having done so.

651. I give in 651 A a somewhat similar case, where there is strong attestation that a sailor, watching by a dying comrade, saw figures around his hammock, apparently representing the dying man's family, in mourning garb. The family, although they had no ordinary knowledge of the sailor's illness, had been alarmed by noises, &c., which rightly or wrongly they took as indications of some danger to him. I conceive, then, that the wife paid a psychical visit to her husband; and I take the mourning garb and the accompanying children's figures to be symbolical accompaniments, representing her thought, "My children will be orphans," in just the same way as the figure in the flannel petticoat, &c., represented Mrs. Reddell's thought, "I must get out of bed and see how my daughter looks to-night." I think this more likely than that the Pearce children also should have possessed this rare peculiarity of becoming perceptible at a distant point in space. And secondary figures, as we shall see later on, are not uncommon in such telepathic presentations. One may picture oneself as though holding a child by the hand, or even driving in a carriage and pair, as vividly as though carrying an umbrella or walking across a room; and one may be thus pictured to others. I will give one more instance of this *deflected* perception, where a dying (or dead) man, apparently wishing to appear to his sister, fails to attract her attention, but is observed by a black nurse, who has never seen him in the flesh.

From *Phantasms of the Living*, vol. ii. p. 61.

This case came from Mrs. Clerke, of Clifton Lodge, Farquhar Road, Upper Norwood, S. E.

October 30th, 1885.

In the month of August 1864, about 3 or 4 o'clock in the afternoon, I was sitting reading in the verandah of our house in Barbadoes. My black nurse was driving my little girl, about eighteen months or so old, in her perambulator in the garden. I got up after some time to go into the house, not having noticed anything at all—when this black woman said to me, "Missis, who was that gentleman that was talking to you just now?" "There was no one talking to me," I said. "Oh, yes, dere was, missis—a very pale gentleman, very tall, and he talked to you, and you was very rude, for you never answered him." I repeated there was no one, and got rather cross with the woman, and she begged me to write down the day, for she knew she had seen some one. I did, and in a few days I heard of the death of my brother in Tobago. Now, the curious part is this, that I did not see him, but she—a stranger to him—did; and she said that he seemed very anxious for me to notice him.

MAY CLERKE.

In answer to inquiries, Mrs. Clerke says—

(1) The day of death was the same, for I wrote it down. I think it was the 3rd of August, but I know it was the same.

(2) The description, "very tall and pale," was accurate.

(3) I had no idea that he was ill. He was only a few days ill.

(4) The woman had never seen him. She had been with me for about eighteen months, and I considered her truthful. She had *no object* in telling me.

In conversation, Gurney learned that Mrs. Clerke had immediately mentioned what the servant said, and the fact that she had written down the date, to her husband, Colonel Clerke, who corroborates as follows:—

I well remember that on the day on which Mr. John Beresford, my wife's brother, died in Tobago—after a short illness of which we were not aware—our black nurse declared she saw, at as nearly as possible the time of his death, a gentleman, exactly answering to Mr. Beresford's description, leaning over the back of Mrs. Clerke's easy-chair in the open verandah. The figure was not seen by any one else.

SHADWELL H. CLERKE.

We find it stated in Burke's *Peerage* that Mr. J. H. de la Poer Beresford, Secretary for the Island of Tobago, died on August 3, 1863 (not 1864). It is on this case that Gurney remarks:—

If this incident is to be interpreted telepathically, it is scarcely possible to suppose that Mrs. Clerke's own presence did not play a part in the phenomenon. The case would then be comparable to some "collective" cases where one of the percipients is a stranger to the agent; the difference being that here the person who should (so to speak) have been the principal percipient was as unconscious of the impression which she received as we have found the percipient to be in some of the experimental cases.

To me it seems that the *nurse* was merely the bystander, endowed with a special perceptivity, more effective here than the kinship of the intended percipient. Note that in this case we have no means of knowing whether the invader recollected the incident or not. The narrative belongs to a class as to which we shall afterwards have to say much, where the death of the agent has prevented question, and has left it uncertain what his condition at the time or his subsequent recollection may have been.

652. And here I note a gradual transition to the next large class of cases on which I am about to enter. I am about to deal with *teleesthesia*;—with cases where an agent-percipient—for he is both in one—makes a clairvoyant excursion (of a more serious type than the mere psychorrhagies already described), and brings back some memory of the scene which he has psychically visited. Now, of course, it may happen that he fails to bring back any such memory, or that if he *does* bring it back, he tells no one about it. In such cases, just as in the telepathic cases of which I have just spoken, the excursive phantom may possibly be observed by a bystander, and the circumstances may be such as to involve some coincidence which negatives the supposition of the bystander's mere subjective fancy. Such, I think, is the following case. The narrator is a lady well known to me, who has had other veridical experiences.

From the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 332. The account is given by Mrs. McAlpine.

GARSCADDEN, BEARSDEN, GLASGOW, *April 20th, 1892.*

I remember in the June of 1889, I drove to Castleblaney, a little town in the county Monaghan, to meet my sister, who was coming by train from Longford. I expected her at three o'clock, but as she did not come with that train, I got the horse put up, and went for a walk in the demesne. The day was very warm and bright, and I wandered on under the shade of the trees to the side of a lake, which is in the demesne. Being at length tired, I sat down to rest upon a rock, at the edge of the water. My attention was quite taken up with the extreme beauty of the scene before me. There was not a sound or movement, except the soft ripple of the water on the sand at my feet. Presently I felt a cold chill creep through me, and a curious stiffness of my limbs, as if I *could* not move, though wishing to do so. I felt frightened, yet chained to the spot, and as if impelled to stare at the water straight in front of me. Gradually a black cloud seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink.

In a moment the darkness was gone, and I again became sensible of the heat and sunshine, but I was awed and felt "eerie"—it was then about four o'clock or so—I cannot remember either the exact time or date. On my sister's arrival I told her of the occurrence; she was surprised, but inclined to laugh at it. When we got home I told my brother; he treated the subject much in the same manner. However, about a week afterwards, a Mr. Espie, a bank clerk (unknown to me), committed suicide by drowning in that very spot. He left a letter for his wife, indicating that he had for some time contemplated his

death. My sister's memory of the event is the only evidence I can give. I did not see the account of the inquest at the time, and did not mention my strange experience to any one, saving my sister and brother. F. C. McALPINE.

Mrs. McAlpine's sister writes:—

ROXBORO', February 15th, 1892.

I remember perfectly you meeting me in Castleblaney, on my way home from Longford, and telling me of the strange thing which happened in the demesne. You know you were always hearing or seeing something, and I paid little attention, but I remember it distinctly—your troubled expression more than the story. You said a tall gentleman, dressed in tweed, walked past you, and went into a little inlet or creek. I think, but am not sure, that you said he had a beard. You were troubled about it, or looked so; and I talked of other things. You told me while we were driving home. I think, but I am not sure, that it was about the 25th or 27th of June 1889 that I left Longford. I am sure of that being the day, but cannot remember the date. *It was in June*, and on the 3rd of July 1889 a Mr. Espie, a bank clerk, drowned himself in the lake in the demesne in 'Blaney. I have no doubt that the day I came home you saw Mr. Espie's "fetch."

The following account is taken from a local paper, the *Northern Standard*, Saturday, July 6th, 1889:—

*Sad Case of Suicide.*—The town of Castleblaney was put into a fearful state of excitement when it became known on Wednesday last that Mr. Espy had committed suicide by drowning himself in the lake in the demesne. Latterly he was noticed to be rather dull and low in spirits, but no serious notice was taken of his conduct, nor had any one the most remote idea that he contemplated suicide. On Wednesday morning he seemed in his usual health, and, as was customary with him, walked down to get his newspaper on the arrival of the 9.45 train from Dublin. He met Mr. Fox (in whose office he has been for years) at the station, and having procured his paper walked up to the office, wrote a note in which he stated what he was going to do, and indicating where his body would be found. This seemed to concern him a good deal, for he seemed very anxious that his body should be recovered without any delay. He had fishing-tackle in his pocket, and having tied one end of a pike-line to a tree, and the other end round one of his legs, he threw himself into about three feet deep of water, where he was found shortly afterwards quite dead, and before the note that he had left in the office had been opened.

It would be possible, no doubt, to explain this appearance as simply precognitive—as a picture from the future impressed in some unknown way upon the percipient's inner vision. We shall later on encounter certain cases which may drive us to this extreme hypothesis. But it seems here simpler to assume that the unhappy man was already imagining his plunge into the lake when Mrs. McAlpine visited the shore, and that his intense thought effected a self-projection, conscious or unconscious, of some element of his being. I may refer to a similar case from *Phantasms of the Living*, vol. ii. p. 541, where a girl, who is corporeally present in a certain drawing-room, is seen phantasmally in a neighbouring grove, whither she herself presently goes and hangs herself.

653. These ponderings on projected suicide form perhaps the strongest instance of mental preoccupation with a particular spot. But of course, in our ignorance of the precise quality of thought or emotion needed to prompt a psychical excursion, we need not be surprised to find such an excursion observed on some occasions as trivial as the "arrival-case" of Col. Reed, with which I prefaced the mere psychorrhagic cases.

The evidential value of that case depended on the improbability of the *costume*; since no coincidence was involved in the mere fact of the Colonel's entering the barracks. I now go on to some cases where a man's coming is unexpected, so that there is a real coincidence in the fact that his phantom is seen in the place to which he is going, shortly before he arrives there in flesh and blood. I quote a case from *Phantasms of the Living*. The informant, a butler named James Carroll, was personally known to Edmund Gurney, and has had another psychical experience, not visual—a feeling of extreme exhaustion and sadness, coupled with the idea of his twin-brother, on the first day of his distant twin-brother's fatal illness; and again just before the receipt of a telegram summoning him to the deathbed. It is an interesting observation based by Gurney on his analysis of relationships in telepathic cases, that the link of *twinship* seems markedly to facilitate this kind of communication.<sup>1</sup>

From *Phantasms of the Living*, vol. ii. p. 96 :—

September, 1884.

In the autumn of 1877, while at Sholebrook Lodge, Towcester, Northamptonshire, one night, at a little after ten o'clock, I remember I was about to move a lamp in my room to a position where I usually sat a little while before retiring to bed, when I suddenly saw a vision of my brother. It seemed to affect me like a mild shock of electricity. It surprised me so that I hesitated to carry out what I had intended, my eyes remaining fixed on the apparition of my brother. It gradually disappeared, leaving me wondering what it meant. I am positive no light or reflection deceived me. I had not been sleeping or rubbing my eyes. I was again in the act of moving my lamp when I heard taps along the window. I looked towards it—the window was on the ground-floor—and heard a voice, my brother's, say, "It's I, don't be frightened." I let him in; he remarked, "How cool you are! I thought I should have frightened you."

The fact was, that the distinct vision of my brother had quite prepared me for his call. He found the window by accident, as he had never been to the house before; to use his own words, "I thought it was your window, and that I should find you." He had unexpectedly left London to pay me a visit, and when near the house lost his way, and had found his way in the dark to the back of the place.

In reply to inquiries, Mr. Carroll says :—

You are quite right in supposing the hallucination of my brother to be the only instance in my experience.

<sup>1</sup> Cf. the case of Mrs. Storie in 427 and the cases given by Mr. F. Galton (*Enquiries into Human Faculty*, pp. 226-231) of consensaneous thought and action on the part of twins, which he attributes to a specially close similarity of constitution.

In another letter, Mr. Carroll says:—

As to the apparition of my brother in Northamptonshire, at a place and window where he had never before been—I think I said the room was very light indeed, the night very dark. Even had I looked out of the window I could not have seen him. With my head turned from the window, I distinctly saw his face. I was affected and surprised. It seemed like a slight shock of electricity. I had not recovered from the effects when the second surprise came, the reality—my brother. I did not mention the subject to him then, being rather flattered at his astonishment at my cool demeanour. The coolness was caused by the apparition first of him. The window my brother came to was at the back of the house. He found my window out only by accident, or, as he said, he thought it was my window.

On this case Gurney notes:—

Mr. Carroll is a clear-headed and careful witness. He is quite positive as to this being his only experience of a hallucination. In conversation, he stated that there were no mirrors in the room, and that the figure was seen *not* in the direction of the window. He thinks that the interval between the hallucination and his brother's appearance was about a minute.

654. I give in 654 A a strange case, which comes to us on good authority, where we must suppose one man's subliminal impulse to have created a picture of himself, his wife, a carriage and a horse, persistent enough to have been watched for some seconds at least by three observers in one place, and by a fourth and independent observer at another point in the moving picture's career. The only alternative, if the narrative be accepted as substantially true, will be the hypothesis before alluded to of the flashing of an impending scene, as in crystal-vision, from some source external to any of the human minds concerned. I need hardly at this point repeat that in my view the wife and the horse will be as purely a part of the man's conception of his own aspect or environment as the coat on his back.

I add in 654 B, for purposes of comparison, one of the most bizarre cases in our collection. Four credible persons, to some extent independently, see a carriage and pair, with two men on the box and an inside occupant, under circumstances which make it impossible that the carriage was real. Now this vision cannot have been *precognitive*; nothing of the kind occurred for years after it, nor well *could* occur; and I am forced to regard it as the externalisation of some dream, whether of an incarnate or of a discarnate mind. The parallel between this midnight drive near the Moray Firth, and the mid-day drive on the Norfolk Fens, cited in the previous Appendix, tends therefore to show that that Norfolk drive, in spite of the paraphernalia of wife, horse, and dog-cart, may have been the outcome of a single waking dream;—of the phantasmogenetic dissociation of elements of one sole personality.

655. I will add here, still following *Phantasms of the Living* (vol. ii. p. 100), a case of *auditory* intimation of an arrival.

The account comes from Mr. J. Stevenson, of 28 Prospect Street, Gateshead.

*April 20th, 1885.*

During the months of May and June 1881, my brother was staying with us. He went out one Sunday night between 5 and 6 o'clock. He did not say what time he would return, but his time was generally about 10 P.M. About 7 o'clock, while I was reading by the window, and Mrs. Stevenson by the fire, all being quiet, I heard a voice say "*David is coming.*" I instantly turned to Mrs. S., asking what she said. She said, "I have not spoken a word." I told her that I heard some one say that "*David is coming.*" I then thought I had imagined it, but, lo and behold! in less than 3 minutes, in he comes, quite unexpected. I was surprised, but did not mention anything to him about it. The position of the house prevented us from seeing him until just about to enter the house. He was in good health, as we all were at the time. This is a candid statement of the facts.

JOS. STEVENSON.

In answer to an inquiry, Mr. Stevenson adds:—

This was the sole experience I have had of the kind. I have never experienced any hallucination.

Mrs. Stevenson corroborates as follows:—

In reference to my husband's letter of April 20th, I have pleasure in testifying to the accuracy of his account, and of his drawing my attention to the fact at the time mentioned.

SERENA STEVENSON.

I need hardly repeat that my hypothesis of a real modification of a part of space, transforming it into a phantasmogenetic centre, applies to a phantasmal voice just as well as to a phantasmal figure. The voice is not heard acoustically any more than the figure is seen optically. Yet a phantasmal voice may in a true sense "come from" a given spot. In such a case as the above, however, where it is only heard by one person, it is simpler to suppose that the auditory tract of the percipient's brain was the only portion of space affected. A case of a similar kind is given in 655 A.

656. I add another "arrival-case" in 656 A. But before leaving the subject I must remind the reader that among telæsthetic cases we have already encountered some where a percipient seemed to have become aware of the contents of a letter when it had reached his vicinity (see the cases of Sir L. Jones and Professor Alexander in 421 H and J), and another instance of this, related by Dr. O. W. Holmes, is quoted in 656 B.

It is of course possible that in the same way the percipient may become aware of the contents of another *mind* when it comes into its vicinity; so that the intimations of nearness above discussed may sometimes have been gathered by the percipient spirit alone. In either case the link of spatial nearness still persists. That link indeed seems more directly operative in cases of telæsthesia than in cases of telepathy. When a telepathic message is transmitted from one person to his neighbour in

space, one may say, as Edmund Gurney did, that two minds looking on the same scene have much of their content in common: so that a psychical bond is thus established. But if the contents of a letter become known when it is close at hand, then, unless we assume that the *writer* is thinking of its arrival (which would in several of our cases be a very far-fetched supposition), it seems that the clairvoyant perception must have been prompted or facilitated by the mere contiguity. This is of course by no means the same thing as to suppose that there is any "law of distances" governing the telepathic message.

It is more like a difference in facility of reception than in facility of action—as though trifles attracted the clairvoyant's notice more readily when they happened to be close at hand.

657. The cases which I have lately been recounting can be called telæsthetic only by courtesy. There has been a psychical excursion, with its possibilities of clairvoyance; but the excursive element has not brought home any assignable knowledge to the supraliminal personality. I go on now to cases where such knowledge *has* thus been garnered. But here there is need of some further pause, to consider a little in how many ways we can imagine that knowledge to be reached.

Firstly, the distant knowledge may, it would seem, be reached through hyperæsthesia,—an extended power of the ordinary senses. Secondly, it sometimes seems to come through crystal-gazing or its correlative shell-hearing,—artifices which seem to utilise the ordinary senses in a new way. And besides these two avenues to distant knowledge there is a *third*, the telepathic avenue, which, as we have already surmised, sometimes shades off into the purely telæsthetic; when no distant *mind*, but only the distant *scene*, seems to be attracting the excursive spirit. And in the *fourth* place we must remember that it is mainly in the form of *dream or vision* that the most striking instances of telæsthesia which I have as yet recorded have come. Can we in any way harmonise these various modes of perception? Can we discover any condition of the percipient which is common to all?

To a certain limited extent such co-ordination is possible. In each approach to telæsthesia in turn we find a tendency to something like a dream-excursion. Hyperæsthesia, in the first place, although it exists sometimes in persons wide awake, is characteristically an attribute of sleep-waking states.

We have seen in discussing hypnotic experiments that it is sometimes possible to extend the subject's perceptive faculty by gradual suggestion, so far as to transform a hyperæsthesia which can still be referred to the action of the sense-organs into a telæsthesia which cannot be so referred. It is observable that percipients in such cases sometimes describe their sensation as that of receiving an impression, or seeing a picture placed before them; sometimes as that of *travelling* and visiting the distant scene or person. Or the feeling may oscillate between these two sensations,

just as the sense of *time-relation* in the picture shown may oscillate between past, present, and future.

To all these complex sensations the phenomena of crystal-gazing offer close analogies. I have already remarked on the curious fact that the simple artifice of gazing into a speculum should prove the avenue to phenomena of such various types. There may be very different origins even for pictures which in the crystal present very similar aspects; and certain sensations do also accompany these pictures; sensations not merely of *gazing* but sometimes (though rarely) of partial *trance*; and oftener of *bilocation*;—of psychical *presence* among the scenes which the crystal has indeed initiated, but no longer seems to limit or to contain.

658. The idea of psychical excursion thus suggested must, however, be somehow reconciled with the frequently *symbolic* character of these visions. The features of a crystal-vision seem often to be no mere transcription of material facts, but an abbreviated selection from such facts, or even a bold modification of such facts with a view of telling some story more quickly and clearly. We are familiar with the same kind of succession of symbolical scenes in dream, or in waking reverie. And of course if an intelligence outside the crystal-gazer's mind is endeavouring to impress him, this might well be the chosen way.

And moreover through all telæsthetic vision some element of similar character is wont to run—some indication that *mind* has been at work upon the picture—that the scene has not been presented, so to say, in crude objectivity, but that there has been some *choice* as to the details discerned; and some *symbolism* in the way in which they are presented.

Let us consider how these characteristics affect different theories of the mechanism of clairvoyance. Let us suppose first that there is some kind of transition from hyperæsthesia to telæsthesia, so that when peripheral sensation is no longer possible, central perception may be still operating across obstacles otherwise insurmountable.

If this be the case, it seems likely that central perception will shape itself on the types of perception to which the central tracts of the brain are accustomed; and that the *connaissance supérieure*, the telæsthetic knowledge, however it may really be acquired, will present itself mainly as clairvoyance or clairaudience—as some form of sight or sound. Yet these telæsthetic sights and sounds may be expected to show some trace of their unusual origin. They may, for instance, be *imperfectly co-ordinated* with sights and sounds arriving through external channels; and, since they must in some way be a translation of supernormal impressions into sensory terms, they are likely to show something *symbolic* in character.

I take as an illustration certain experiments—carefully made in their day—which were reported in the *Zoist*, and some of which are quoted in 573 E. Mottoes printed on folded scraps of paper, inside nuts bought by the experimenters, were read by the mesmerised clairvoyant. But she saw these folded slips of paper as though stretched out straight; and

once or twice she gave the general purport of the motto, not the exact words. There was want of co-ordination with optical sight, and there was symbolism—a retranslation of thoughts into words—certain words being reported to the supraliminal self which were not *identical*, but *synonymous* with the actual words on the slip.

659. This tendency to subliminal symbolism, indeed, has met us at each point of our inquiry. As an instance of it in its simplest form, I may mention a case where a botanical student passing inattentively in front of the glass door of a restaurant thought that he had seen *Verbascum Thapsus* printed thereon. The real word was *Bouillon*; and that happens to be the trivial name in French for the plant *Verbascum Thapsus*. The actual optical perception had thus been subliminally transformed; the words *Verbascum Thapsus* were the report sent up to the inattentive supraliminal self by a subliminal self more interested in botany than in dinner.

Nay, we know that our own optical perception is in its own way highly symbolic. The scene which the baby sees instinctively,—which the impressionist painter manages to see by a sort of deliberate self-simplification,—is very different from the highly elaborate interpretation and selection of blotches of colour by which the ordinary adult figures to himself the visible world.

Now we adults stand towards this subliminal symbolism in much the same attitude as the baby stands towards our educated optical symbolism. Just as the baby fails to grasp the third dimension, so may we still be failing to grasp a fourth;—or whatever be the law of that higher cognisance which begins to report fragmentarily to man that which his ordinary senses cannot discern.

Assuredly then we must not take the fact that any knowledge comes to us symbolically as a proof that it comes to us from a mind outside our own. The symbolism may be the inevitable language in which one stratum of our personality makes its report to another. The symbolism, in short, may be either the easiest, or the only possible psychical record of actual objective fact; whether that fact be in the first instance discerned by our deeper selves, or be conveyed to us from other minds in this form;—elaborated for our mind's digestion, as animal food has been elaborated for our body's digestion, from a primitive crudity of things.

But again one must question, on general idealistic principles, whether there be in such cases any real distinction between symbolism and reality,—between subjective and objective as we commonly use those terms. The resisting matter which we see and touch has "solid" reality for minds so constituted as to have the same subjective feeling awakened by it. But to other minds, endowed with other forms of sensibility—minds possibly both higher and more numerous than our own—this solid matter may seem disputable and unreal, while thought and emotion, perceived in ways unknown to us, may be the only reality.

This material world constitutes, in fact, a "privileged case"—a simplified example—among all discernible worlds, so far as the perception of incarnate spirits is concerned. For discarnate spirits it is no longer a privileged case; to *them* it is apparently easier to discern thoughts and emotions by non-material signs.<sup>1</sup> But they need not therefore be wholly cut off from discerning material things, any more than incarnate spirits are wholly cut off from discerning immaterial things—thoughts and emotions symbolised in phantasmal form. Very possibly the spirit has the same kind of advantage that the sea-gull has over the mackerel;—the bird can see the fish better than the fish can see the bird. Certain hindrances to clear vision (as refraction) may affect bird and fish alike; certain other hindrances (as position of eyes and density of water) may be worse for the fish than for the bird; while others again (as incidence of sunlight on ripple) may baffle the bird in ways of which the fish can form no idea.

"The ghost in man, the ghost that once was man," to use Tennyson's words, have each of them got to overcome by empirical artifices certain difficulties which are of different type for each, but are not insurmountable by either.

660. These reflections, applicable at various points in our argument, have seemed specially needed when we had first to attack the meaning of the so-called "travelling clairvoyance," of which instances were given in the chapter on hypnotism. It was needful to consider how far there was a continuous transition between these excursions and directer transferences between mind and mind,—between telæsthesia and telepathy. It now seems to me that such a continuous transition may well exist, and that there is no absolute gulf between the supernormal perception of ideas as existing in other minds, and the supernormal perception of what we know as matter. All matter may, for aught we know, exist as an idea in some cosmic mind, with which mind each individual spirit may be in relation, as fully as with individual minds. The difference perhaps lies rather in the fact that there may be generally a *summons* from a cognate mind which starts the so-called agent's mind into action; his invasion may be in some way *invited*; while a spiritual excursion among inanimate objects only may often lack an impulse to start it. If this be so, it would explain the fact that such excursions have mainly succeeded under the influence of hypnotic suggestion.

Looking back to those records of travelling clairvoyance already cited in the Appendices to sections 572 and 573 (Mr. Dobbie, Dr. F., Dr. Backman, Dr. Fahnestock, &c.) we shall see in them, just as we saw in the crystal-visions, a kind of fusion of all our forms of supernormal faculty. There was telepathy, telæsthesia, retrocognition, precognition; and in the cases reported by Cahagnet, which will be referred to in Chapter IX., there was apparently something more besides. We see, in

<sup>1</sup> See Chapter IX., *passim*.

short, as we saw with the crystal-visions, that any empirical inlet into the metetherial world is apt to show us those powers, which we try to distinguish, co-existing in some synthesis by us incomprehensible. Here, therefore, just as with the crystal-visions, we have artificially to separate out the special class of phenomena with which we wish first to deal.

In these experiments, then, there seems to be an independent power of visiting almost any desired place, its position having been perhaps first explained by reference to some landmark already known. The clairvoyante (I use the female word, but in several cases a man or boy has shown this power) will frequently miss her way, and describe houses or scenes adjacent to those desired. Then if she almost literally gets on the scent,—if she finds some place which the man whom she is sent to seek has some time traversed,—she follows up his track with greater ease, apparently recognising past events in his life as well as present circumstances. The process often reminds one of the dog who, if let loose far from home, will find his way homewards vaguely at first, and using we do not quite know what instinct; then if he once gets on the scent will hold it easily across much of confusion and obstacle.

In these prolonged experimental cases there is thus time enough to allow of the clairvoyante's traversing certain places, such as empty rooms, factories, and the like, whither no assignable link from any living person could draw her. The evidence to prove telæsthesia, unmixed with telepathy, has thus generally come *incidentally* in the course of some experiment mainly telepathic in character.

661. These long clairvoyant wanderings are more nearly paralleled by *dreams* than by waking hallucinations. And among dreams (cited in Chapter IV.) we have already seen some cases much resembling, for instance, "Jane's" experiences (Dr. F.'s case in 573 B). See also in Chapter IV. two dreams, in one of which (Mr. Watts' case, 421 B) the dreamer visits a garden scene with no occupant; in the other (Miss Luke's case, 421 G) a room which has been dismantled by thieves. The first case depends on a single statement, but from an informant whom we believe to be trustworthy. The *second* incident is well authenticated, and if its telæsthetic significance is attacked, that must be by ascribing the coincidence to chance alone. On this occasion the thieves must, no doubt, have been eagerly excited over their successful thefts. It is possible that this focus of excitement was a contributory cause of Miss Luke's dream;—in some way drew her excursive spirit to the scene of the loss.

Here again is a case essentially parallel, where a physician is impressed, probably in dream, with a picture of a special place in a street, where something is happening, which, though in itself unemotional—merely that a man is standing and talking in the street—is of moment to the physician, who wants to get unobtrusively into the man's house.

From *Phantasms of the Living*, vol. i. p. 267. The case is there

described as coming "from a Fellow of the College of Physicians, who fears professional injury if he were 'supposed to defend opinions at variance with general scientific belief,' and does not therefore allow his name to appear. He is candid enough to admit that if every one argued as he does, 'progress would be impossible.'"

May 20th, 1884.

Twenty years ago [abroad] I had a patient, wife of a parson. She had a peculiar kind of delirium which did not belong to her disease, and perplexed me. The house in which she lived was closed at midnight, that is—the outer door had no bell. One night I saw her at nine. When I came home I said to my wife, "I don't understand that case; I wish I could get into the house late." We went to bed rather early. At about one o'clock I got up. She said, "What are you about? are you not well?" I said, "Perfectly so." "Then why get up?" "Because I can get into that house." "How, if it is shut up?" "I see the proprietor standing under the lamp-post this side of the bridge, with another man." "You have been dreaming." "No, I have been wide awake; but dreaming or waking, I mean to try." I started with the firm conviction that I should find the individual in question. Sure enough there he was under the lamp-post, talking to a friend. I asked him if he was going home. (I knew him very well.) He said he was, so I told him I was going to see a patient, and would accompany him. I was positively ashamed to explain matters; it seemed so absurd that I knew he would not believe me. On arriving at the house I said, "Now I am here, I will drop in and see my patient." On entering the room I found the maid giving her a tumbler of strong grog. The case was clear; it was as I suspected—delirium from drink. The next day I delicately spoke to the husband about it. He denied it, and in the afternoon I received a note requesting me not to repeat the visits. Three weeks ago I was recounting the story and mentioned the name. A lady present said: "That is the name of the clergyman in my parish, at B., and his wife is in a lunatic asylum from drink!"

In conversation with Gurney, the narrator explained that the vision—though giving an impression of externality and seen, as he believes, with open eyes—was not definably located in space. He had never encountered the proprietor in the spot where he saw him, and it was not a likely thing that he should be standing talking in the streets at so late an hour.

In this case we cannot consider either the drunken patient or the indifferent proprietor as in any sense the *agent*. Somehow or other the physician's own persistent wish to get some such opportunity induced a collaboration of his subliminal with his supraliminal self, akin to the inspirations of genius. Genius, however, operates within ordinary sensory limits; while in this physician's case the subliminal self exercised its farthest-reaching supernormal powers.

With this again may be compared a case in *Phantasms of the Living* (vol. ii. p. 368), where a dreamer seems to himself to be present in the Thames Tunnel during a fatal accident, which did in fact occur during that night. Here again the drowned workman—who was quite unknown

to the distant dreamer—can hardly be called an *agent*; yet it may have been the excitement surrounding his death which attracted the dreamer's spirit to that scene, as a conflagration might attract a waking night-wanderer.

662. The , on the other hand, a good many cases where a scene thus discerned in a flash is one of special interest to the percipient, although no one in the scene may have actually wished to transfer it to him.

A case again of a somewhat different type is the sudden waking vision of Mr. Gottschalk (662 B), who sees in a circle of light the chalked hands and ruffled wrists of Mr. Courtenay Thorpe—a well-known actor—who was opening a letter of Mr. Gottschalk's in that costume at the time. Trivial in itself, this incident illustrates an interesting class of cases, where a picture very much like a crystal-vision suddenly appears on a wall or even in the air with no apparent background.

I know one or two persons who have had in their lives one single round or oval hallucinatory picture of this kind, of which no interpretation was apparent,—a curious indication of some subliminal predisposition towards this somewhat elaborate form of message.

Somewhat like Mr. Gottschalk's projection of his picture upon a background of dark air are two experiences of Mr. Searle (662 C) and of Mrs. Taunton (662 D)—excellent informants—which I give next with an important note of Edmund Gurney's on the occasional transparency of these phantasmal pictures. Gurney regards this transparency as indicating *imperfect externalisation* of the hallucinatory image.

My own phrase, "*imperfect co-ordination* of inner with outward vision," comes to much the same thing, and seems specially applicable to Mrs. Taunton's words: "The appearance was not transparent or filmy, but perfectly solid-looking; *and yet I could somehow see the orchestra, not through, but behind it.*" There are a few cases where the percipient seems to see a hallucinatory figure *behind* him, out of the range of optical vision (see the case of Mr. Kearne, 665 A). There is of course no reason why this should not be so,—even if a part of space external to the percipient's brain should be actually affected.

Mr. Searle's case also is very interesting. Here Mrs. Searle faints when visiting a house a few miles from Mr. Searle's chambers in the Temple. At or about the same time, he sees as though in a looking-glass, upon a window opposite him, his wife's head and face, white and bloodless.

Gurney suggests that this was a transference from Mrs. Searle's mind simply of "the *idea* of fainting," which then worked itself out into perception in an appropriate fashion.

Was it thus? Or did Mr. Searle in the Temple see with inner vision his wife's head as she lay back faint and pallid in Gloucester Gardens?

Our nearest analogy here is plainly crystal-vision; and crystal-visions, as we have observed, point both ways. Sometimes the picture in the crystal is conspicuously symbolical; sometimes it seems a transcript of an actual distant scene.

663. It is likely enough that, if we could really understand the mechanism involved, some of these questions would be seen to be—not indeed merely verbal—but beside the point. If each of us is a system of forces united in innumerable ways to other systems of forces; and if there comes a tug somewhere—a perturbation of one of these linked personalities—then the resultant thrill (whether of ether or beyond ether) may affect those other human systems in ways which our experience cannot help us to imagine.

I will add here two cases which will illustrate two problems which occur as we deal with each class of cases in turn,—the problem of time-relations and the problem of spirit-agency. Can an incident be said to be seen clairvoyantly if it is seen some hours after it occurred? Ought we to say that a scene is clairvoyantly visited, or that it is spiritually shown, if it represents a still chamber of death, where no emotion is any longer stirring; but to which the freed spirit might desire to attract the friend's attention and sympathy? The first of these two cases appeared in a paper by Mrs. Sidgwick's, whose comments I reproduce.

From Mrs. Sidgwick's paper "On the Evidence for Clairvoyance," in *Proceedings S.P.R.*, vol. vii. pp. 32-35.

Mrs. Sidgwick writes:—

I shall begin with cases closely parallel to many which have been included in *Phantasms of the Living* as cases of telepathic clairvoyance, and in which telepathy is *primâ facie* the simplest explanation. In these cases the agent is clearly designated, and also his connection with the percipient; and the experience of the supposed agent at the moment is generally of a marked and exceptional character. Moreover, in most of these cases the initiative, or at least the psychical disturbance or impulse which leads to the vision, is, so far as we can see, entirely on the side of the agent, the percipient being in an apparently normal state and not expecting or seeking any vision.

The first case I shall give comes to us through the American Branch of the Society. Mr. A. B. Wood writes to Mr. F. A. Nims, an Associate of the American Branch, as follows:—

MUSKEGON, April 29th, 1890.

In compliance with your suggestion, supplemented by the request of Mr. Richard Hodgson, I sought an interview with Mrs. Agnes Paquet, and obtained the following information regarding her strange experience on the day of her brother's death. I submit the papers to you feeling that they should go forward with the fullest and clearest information obtainable, and believing that you may suggest other questions, the answers to which may have important bearing on the case.

A. B. WOOD.

*Statement of Accident.*

On October 24th, 1889, Edmund Dunn, brother of Mrs. Agnes Paquet, was serving as fireman on the tug *Wolf*, a small steamer engaged in towing vessels

in Chicago Harbour. At about 3 o'clock A.M., the tug fastened to a vessel inside the piers, to tow her up the river. While adjusting the tow-line Mr. Dunn fell or was thrown overboard by the tow-line, and drowned. The body, though sought for, was not found until about three weeks after the accident, when it came to the surface near the place where Mr. Dunn disappeared.

*Mrs. Paquet's Statement.*

I arose about the usual hour on the morning of the accident, probably about six o'clock. I had slept well throughout the night, had no dreams or sudden awakenings. I awoke feeling gloomy and depressed, which feeling I could not shake off. After breakfast my husband went to his work, and, at the proper time, the children were gotten ready and sent to school, leaving me alone in the house. Soon after this I decided to steep and drink some tea, hoping it would relieve me of the gloomy feelings aforementioned. I went into the pantry, took down the tea canister, and as I turned around my brother Edmund—or his exact image—stood before me and only a few feet away. The apparition stood with back toward me, or, rather, partially so, and was in the act of falling forward—away from me—seemingly impelled by two ropes or a loop of rope drawing against his legs. The vision lasted but a moment, disappearing over a low railing or bulwark, but was very distinct. I dropped the tea, clasped my hands to my face, and exclaimed, "My God! Ed is drowned."

At about half-past ten A.M. my husband received a telegram from Chicago, announcing the drowning of my brother. When he arrived home he said to me, "Ed is sick in hospital at Chicago; I have just received a telegram." To which I replied, "Ed is drowned; I saw him go overboard." I then gave him a minute description of what I had seen. I stated that my brother, as I saw him, was bareheaded, had on a heavy, blue sailor's shirt, no coat, and that he went over the rail or bulwark. I noticed that his pants legs were rolled up enough to show the white lining inside. I also described the appearance of the boat at the point where my brother went overboard.

I am not nervous, and neither before nor since have I had any experience in the least degree similar to that above related.

My brother was not subject to fainting or vertigo. AGNES PAQUET.

*Mr. Paquet's Statement.*

At about 10.30 o'clock A.M., October 24th, 1889, I received a telegram from Chicago, announcing the drowning of my brother-in-law, Edmund Dunn, at 3 o'clock that morning. I went directly home, and, wishing to break the force of the sad news I had to convey to my wife, I said to her: "Ed is sick in hospital at Chicago; I have just received a telegram." To which she replied: "Ed is drowned; I saw him go overboard." She then described to me the appearance and dress of her brother as described in her statement; also the appearance of the boat, &c.

I started at once for Chicago, and when I arrived there I found the appearance of that part of the vessel described by my wife to be exactly as she had described it, though she had never seen the vessel; and the crew verified my wife's description of her brother's dress, &c., except that they thought that he had his hat on at the time of the accident. They said that Mr. Dunn had purchased a pair of pants a few days before the accident occurred, and as they were a trifle long before, wrinkling at the knees, he had worn them rolled up, showing the white lining as seen by my wife.

The captain of the tug, who was at the wheel at the time of the accident, seemed reticent. He thought my brother-in-law was taken with a fainting fit or vertigo and fell over backward; but a sailor (Frank Yemont) told a friend of mine that he (Yemont) stood on the bow of the vessel that was being towed and saw the accident. He stated that my brother-in-law was caught by the tow-line and thrown overboard, as described by my wife. I think that the captain, in his statement, wished to avoid responsibility, as he had no right to order a fireman—my brother-in-law's occupation—to handle the tow-line.

My brother-in-law was never, to my knowledge, subject to fainting or vertigo.

PETER PAQUET.

Mr. Wood writes again on August 12th, 1890:—

In accordance with request, I have had statements made in first person. . .

I have made diligent inquiry, but cannot place the sailor Yemont. A letter sent to his last known, or supposed, address has been returned, marked "*Not called for.*" . . .

A. B. WOOD.

Mrs. Sidgwick adds:—

Here Mrs. Paquet not only had a vivid impression of her brother within a few hours of his death—not only knew that he was dead—but saw a more or less accurate representation of the scene of his death.

It will have been noticed that her impression was not contemporaneous with the event to which it related, but occurred some six hours afterwards. It was preceded by a feeling of depression with which she had awoken in the morning, and one is at first tempted to suppose that she had dreamed of the event and forgotten it, and that her subsequent vision was the result of a sudden revivification of the dream in her memory. But we do not know enough to justify us in assuming this, and against such a hypothesis may be urged the experience of Mrs. Storie related in *Phantasms of the Living* [quoted in 427], which somewhat resembles Mrs. Paquet's. Mrs. Storie tells us that all the evening she felt unusually nervous, and then, when she went to bed, she had a remarkable dream, in which she saw a series of scenes which afterwards turned out to have a clear relation to the death of her brother, who had been killed by a passing train four hours earlier. In her case the nervousness cannot be regarded as telepathic, as it is stated to have begun before the accident, but it seems quite possible that the nervousness and depression may have had to do with some condition in the percipient which rendered the vision possible.

Can we fairly press an idea of any mere latency of the scene in the percipient's mind to account for such an incident as this? Or must we not feel that there is here a mode of dealing with time which is not ours? This apparently different mode of conceiving time-relations is also shown in cases of precognition,—already referred to in Chapter IV. (425),—and I add in 663 A a case of waking premonition which there seems no reason to ascribe to spirit agency. I recur to the problem of time-relations in Chapter IX.; meanwhile it is well to be reminded at every stage that no category which we can make can be a really distinct category, but that all these supernormal phenomena are somehow linked together beyond our sight.

664. The decedent in the next case was a man of some note, who would, I think, have been anxious to manifest his continued existence if he found that possible.

From *Phantasms of the Living*, vol. i. p. 265. I quote Gurney's pre-fatory remarks on the case.

We received the next account through the kindness of Mr. J. Bradley Dyne, of 2 New Square, Lincoln's Inn. The incident took place in his house at Highgate, and the narrator is his sister-in-law. The case brings us again to the very verge of actual sensory hallucination. It seems also to be an extreme instance of a *deferred* or *latent* telepathic impression—the death of the agent (allowing for longitude) having preceded the percipient's experience by about ten hours. This feature does not seem specially surprising, when we remember how actual impressions of sense may pass unnoted, and yet emerge into consciousness hours afterwards, either in dream or in some moment of silence and *recueillement*.

The following is the percipient's account:—

1883.

I had known Mr. — as a medical man, under whose treatment I had been for some years, and at whose hands I had experienced great kindness. He had ceased to attend me for considerably more than a year at the time of his death. I was aware that he had given up practice, but beyond that I knew nothing of his proceedings, or of the state of his health. At the time I last saw him he appeared particularly well, and even made some remark himself as to the amount of vigour and work left in him.

On Thursday, the 16th day of December 1875, I had been for some little time on a visit at my brother-in-law's and sister's house near London. I was in good health, but from the morning and throughout the day I felt unaccountably depressed and out of spirits, which I attributed to the gloominess of the weather. A short time after lunch, about two o'clock, I thought I would go up to the nursery to amuse myself with the children, and try to recover my spirits. The attempt failed, and I returned to the dining-room, where I sat by myself, my sister being engaged elsewhere. The thought of Mr. — came into my mind, and suddenly, with my eyes open, as I believe, for I was not feeling sleepy, I seemed to be in a room in which a man was lying dead in a small bed. I recognised the face at once as that of Mr. —, and felt no doubt that he was dead, and not asleep only. The room appeared to be bare and without carpet or furniture. I cannot say how long the appearance lasted. I did not mention the appearance to my sister or brother-in-law at the time. I tried to argue with myself that there could be nothing in what I had seen, chiefly on the ground that from what I knew of Mr. —'s circumstances it was most improbable that, if dead, he would be in a room in so bare and unfurnished a state. Two days afterwards, on December 18th, I left my sister's house for home. About a week after my arrival, another of my sisters read out of the daily papers the announcement of Mr. —'s death, which had taken place abroad, and on December 16th, the day on which I had seen the appearance.

I have since been informed that Mr. — had died in a small village hospital in a warm foreign climate, having been suddenly attacked with illness whilst on his travels.

In answer to an inquiry, Mr. Dyne says : —

My sister-in-law tells me that the occasion which I mentioned to you is absolutely the only one on which she has seen any vision of the kind.

We learnt from Mr. ——'s widow that the room in which he died fairly corresponded with the above description, and that the hour of death was 3.30 A.M.

Now this incident begins with what looks like a telepathic impression of calamity of familiar type, coinciding with, or following closely upon, the death of a friend. But then this depression suddenly develops, as it were, into a waking vision of the material scene—an absolutely unexpected one—in which that friend's dead body is lying. Now what is to draw the percipient's mind to this scene, unless it be indeed the agency of the departed spirit? We shall find later on that we have indications that departed spirits may for a time be cognisant of the position or aspect of their bodies, and may impress this knowledge upon survivors. (See also the case of Mrs. Storie in 427.) May not the picture of the cottage-hospital have been impressed by the action of the spirit which had quitted the corpse there lying?

Such problems cannot at present be solved; nor, as I have said, can any one class of these psychical interchanges be clearly demarcated from other classes. Recognising this, we must explain the central characteristics of each group in turn, and show at what points that group appears to merge into the next.

**665.** We now come, then, to that class of cases where B invades A, and A perceives the invasion; but B retains no memory of it in supraliminal life. From one point of view, as will be seen, this is just the reverse of the class last discussed—where the invader remembered an invasion which the invaded person (when there was one) did not perceive.

We have already discussed some cases of this sort which seemed to be *psychorrhagic*—to have occurred without will or purpose on the part of the invader. What we must now do is to collect cases where there may probably have been some real projection of will or desire on the invader's part, leading to the projection of his phantasm in a manner recognisable by the distant friend whom he thus invades—yet without subsequent memory of his own. These cases will be intermediate between the *psychorrhagic* cases already described and the *experimental* cases on which we shall presently enter.

I will remind the reader, to begin with, of two cases printed in a previous chapter. In the first—the case of Mrs. West (422 A)—a dangerous accident happens, and a near relation suddenly sees the endangered persons in the scene. They know nothing of having been seen. In *Phantasms of the Living*, from which the case is quoted, this was regarded as a projection from their minds, or from the mind of one of

them. I should now prefer to call it a spasmodic tightening of the bond always existing between the father and daughter.

In the second case—that of Canon Warburton—in section 422—the person undergoing the accident did recollect a vivid thought of his brother at the moment;—while his brother on the other hand was startled from a slight dose by the vision of the scene of danger as then taking place;—the steep stairs and the falling figure. This is an acute crisis, much resembling impending death by drowning, &c.; and the apparition may be construed either way—either as a scene clairvoyantly discerned by Canon Warburton, owing, as I say, to a spasmodic tightening of his psychical link with his brother, or as a sudden *invasion* on that brother's part, whose very rapidity perhaps helped to prevent his remembering it.

The following case, again, is interesting both evidentially and from its intrinsic character. The narrative, printed in *Phantasms of the Living* on the authority of one only of the witnesses concerned, led to the discovery of the *second* witness—whom we had no other means of finding—and has been amply corroborated by her independent account.

The case stands about midway between psychorrhagic cases and intentional self-projections, and is clearly of the nature of an *invasion*, since the phantasm was seen by a stranger as well as by the friend, and seemed to both to be moving about the room. The figure, that is to say, was adapted to the percipient's environment.

From *Phantasms of the Living*, vol. ii. p. 239. Mrs. Elgee, of 18 Woburn Road, Bedford, gave the following account:—

March 1st, 1885.

In the month of November 1864, being detained in Cairo, on my way out to India, the following curious circumstance occurred to me:—

Owing to an unusual influx of travellers, I, with the young lady under my charge (whom we will call D.) and some other passengers of the outward-bound mail to India, had to take up our abode in a somewhat unfrequented hotel. The room shared by Miss D. and myself was large, lofty, and gloomy; the furniture of the scantiest, consisting of two small beds, placed nearly in the middle of the room and not touching the walls at all, two or three rush-bottomed chairs, a very small washing-stand, and a large old-fashioned sofa of the settee sort, which was placed against one-half of the large folding doors which gave entrance to the room. This settee was far too heavy to be removed, unless by two or three people. The other half of the door was used for entrance, and faced the two beds. Feeling rather desolate and strange, and Miss D. being a nervous person, I locked the door, and, taking out the key, put it under my pillow; but on Miss D. remarking that there might be a duplicate which could open the door from outside, I put a chair against the door, with my travelling bag on it, so arranged that, on any pressure outside, one or both must fall on the bare floor, and make noise enough to rouse me. We then proceeded to retire to bed, the one I had chosen being near the only window in the room, which opened with two glazed doors, almost to the floor. These doors, on account of the heat, I left open, first assuring myself that no communication

from the outside could be obtained. The window led on to a small balcony, which was isolated, and was three stories above the ground.

I suddenly woke from a sound sleep with the impression that somebody had called me, and, sitting up in bed, to my unbounded astonishment, by the clear light of early dawn coming in through the large window before mentioned, I beheld the figure of an old and very valued friend whom I knew to be in England. He appeared as if most eager to speak to me, and I addressed him with, "Good gracious! how did you come here?" So clear was the figure, that I noted every detail of his dress, even to three onyx shirt-studs which he always wore. He seemed to come a step nearer to me, when he suddenly pointed across the room, and on my looking round, I saw Miss D. sitting up in her bed, gazing at the figure with every expression of terror. On looking back, my friend seemed to shake his head, and retreated step by step, slowly, till he seemed to sink through that portion of the door where the settee stood. I never knew what happened to me after this; but my next remembrance is of bright sunshine pouring through the window. Gradually the remembrance of what had happened came back to me, and the question arose in my mind, had I been dreaming, or had I seen a visitant from another world?—the bodily presence of my friend being utterly impossible. Remembering that Miss D. had seemed aware of the figure as well as myself, I determined to allow the test of my dream or vision to be whatever she said to me upon the subject, I intending to say nothing to her unless she spoke to me. As she seemed still asleep, I got out of bed, examined the door carefully, and found the chair and my bag untouched, and the key under my pillow; the settee had not been touched, nor had that portion of the door against which it was placed any appearance of being opened for years.

Presently, on Miss D. waking up, she looked about the room, and, noticing the chair and bag, made some remark as to their not having been much use. I said, "What do you mean?" and then she said, "Why, that man who was in the room this morning must have got in somehow." She then proceeded to describe to me exactly what I myself had seen. Without giving any satisfactory answer as to what I had seen, I made her rather angry by affecting to treat the matter as a fancy on her part, and showed her the key still under my pillow, and the chair and bag untouched. I then asked her, if she was so sure that she had seen somebody in the room, did not she know who it was? "No," said she, "I have never seen him before, nor any one like him." I said, "Have you ever seen a photograph of him?" She said, "No." This lady never was told what I saw, and yet described exactly to a third person what we both had seen.

Of course, I was under the impression my friend was dead. Such, however, was not the case; and I met him some four years later, when, without telling him anything of my experience in Cairo, I asked him, in a joking way, could he remember what he was doing on a certain night in November 1864. "Well," he said, "you require me to have a good memory;" but after a little reflection he replied, "Why, that was the time I was so harassed with trying to decide for or against the appointment which was offered me, and I so much wished you could have been with me to talk the matter over. I sat over the fire quite late, trying to think what you would have advised me to do." A little cross-questioning and comparing of dates brought out the curious fact that, allowing for the difference of time between England and Cairo, his meditations over the fire and

my experience were simultaneous. Having told him the circumstances above narrated, I asked him had he been aware of any peculiar or unusual sensation. He said none, only that he had wanted to see me very much.

E. H. ELGEE.

In answer to inquiries, Mrs. Elgee says:—

I fear it is quite impossible to get any information from Miss D. She married soon after we reached India, and I never met her since, nor do I know where she is, if alive. I quite understand the value of her corroboration; and at the time she told the whole circumstance to a fellow-traveller, who repeated it to me, and her story and mine agreed in every particular, save that to her the visitant was a complete stranger; and her tale was quite unbiassed by mine, as I always treated hers as a fancy, and *never* acknowledged I had been aware of anything unusual having taken place in our room at Cairo. I never have seen, or fancied I saw, any one before or since.

My visitant, also, is dead, or he would, I know, have added his testimony, small as it was, to mine. He was a very calm, quiet, clever, scientific man, not given to vain fancies on any subject, and certainly was not aware of any desire of appearing to me.

The publication of *Phantasms of the Living* led fortunately to our obtaining the testimony of the second percipient, now Mrs. Ramsay, of Clevelands, Bassett, Southampton, whose account follows:—

July 1891.

I have been asked by a leading member of the Psychical Society to write down what I can remember of a strange experience that occurred no less than twenty-seven years ago. I now do so as simply as I can, and to the best of my recollection.

In October 1864 I was travelling to India, going to rejoin my parents, from whom I had been separated twelve years, a kind friend—a Mrs. E.—having undertaken to chaperon me as far as Calcutta. She was going out to join her husband, Major E., of the 23rd Royal Welsh Fusiliers. We started by a P. & O. steamer—the *Ceylon*—from Southampton, and travelled by the overland route, *via* Alexandria, and Cairo, to Suez.

We landed at Alexandria, and went by rail across the desert to Cairo. There all passengers had to sleep the night before proceeding on to Suez. Shepherd's Hotel was the best hotel then, and there was consequently a great rush to try and get rooms in it; but Mrs. E. and I, finding we could get no corner, decided, with two or three other passengers, to get accommodation in the *Hôtel de l'Europe*. We felt somewhat nervous at the swarthy visages of the Arabs all round us, and for this reason selected our quarters on the very highest storey, thinking we should be more out of reach of robbers and thieves than if we were on the ground floor. This is an important point to remember, as no one could have effected an entrance into our room from outside. It was a bright moonlight night when we went to bed, and I can recollect as if it were yesterday this fact, that the shadow of a "pepul" tree was reflected on the wall opposite our beds—the leaves of the tree were trembling and shaking, as the leaves of a "pepul" always do, making the shadows dance about the wall.

Before we finally retired to rest we made the grandest arrangements for personal security! The window looking out on to the street below was much

too high up to be at all unsafe. So we left that open (I think), but we closed our door very firmly indeed! It was a large folding door, and opened *inwards*. We locked it carefully, leaving the key in the lock; pushed an arm-chair against the middle of the door; and, to crown all, we balanced a hand-bag on one of the arms, with a bunch of keys in the lock thereof! so that if any intruder should venture to open that door, we should *know* of it at any rate!! (But no one did venture, and we found everything in the morning exactly as we had left it.) I remember that Mrs. E. was very careful about tucking her mosquito curtains all round, but I disliked the feeling of suffocation they gave, and put mine up; not realising, of course, in my inexperience, what the consequences would be for myself; for these small plagues of Egypt (!) soon descended upon me, nearly eating me up, and absolutely prevented sleep. This is another important fact to remember, for had I slept I might have dreamed, but, as it happened, I was wide awake. I was looking at the shadows of the tree shaking on the wall when gradually they seemed to merge into a form, which form took the shape of a man, not of an Arab, but of an English gentleman. Then this form glided into the room, advancing towards my chaperon, stretching out his hands as if in blessing, turned round, looked at me, sadly and sorrowfully (so I thought), and then vanished again into the shadows as it came. I do not remember feeling terrified, only awed—the face was so kind and human, only the moonlight made it look very white. I did not wake Mrs. E., as she appeared to me to be asleep. I felt sure I had seen a vision, and something that had to do with her.

The next morning, while we were dressing, she remarked how odd I looked, and quite apart from the mosquito bites, I know I did. We had a good laugh over my comical appearance, for I had not scrupled to scratch the bites, until my forehead and face resembled a plum bun! I believe I then told her it was not strange that I should look odd, for I “had seen a ghost.” She started violently, and asked me to tell her what I saw. I described it as best I could, and she said *she had seen “it” too*, and that she knew it to be the form and face of a valued friend. She was much disturbed about it—as indeed, so was I, for I had never indulged in “hallucinations” and was not given to seeing visions.

We proceeded next day to join our ship at Suez, and when on board, it was a great relief to us to be able to tell it to a kind fellow-passenger. He was an absolute sceptic in all matters relating to the invisible world, but he was obliged to admit that it was the most extraordinary thing he had ever heard. . . . I should like to add, that I have never, before or since, had any kind of vision.

Our experience at Cairo had this sequel, that Mrs. E.’s spirit-friend happened to be, at that very time, in great perplexity of mind—most anxious about some very important event in his life. He was sitting in his room one night in the month of October 1864, and a most intense yearning came over him for her advice and assistance—so great was it, that he felt as if an invisible power had drawn him into some spirit-state, in which he could and did see her.<sup>1</sup>

<sup>1</sup> I noted on this narrative at the time I received it: “This account is entirely concordant with the account written by Mrs. Ramsay before reading Mrs. Elgee’s account in 1888, and abstracted by me for an article in *Murray’s Magazine*. There was this discrepancy between Mrs. Elgee and Mrs. Ramsay,—that Mrs. Ramsay thought that the figure wore a beard, whereas Mrs. Elgee saw him as she knew him—with whiskers only. He certainly had no beard at the time.”

For a somewhat similar case, that of the apparition of General Frémont (too lengthy to quote here), I may refer the reader to the *Journal S. P. R.*, vol. v. p. 54. The crisis there is the removal of long and wearing anxiety; the self-projection into the home-scene which now at last the General felt assured of being able to reach alive.

Cases of this general character, both visual and auditory, occupy a great part of *Phantasms of the Living*, and others have been frequently quoted in the *S. P. R. Journal* during recent years. I cannot in this work attempt any complete collection, but I give examples of various types in Appendices to this section.

**666.** Of still greater interest is the class which comes next in order in my ascending scale of apparent *intensity*; the cases, namely, where there is recollection on both sides, so that the experience is *reciprocal*. Of these I give in Appendices several examples. (See also some cases in the Appendices to **428**.) They deserve study, for it is by noting under what circumstances these spontaneously reciprocal cases occur that we have the best chance of learning how to produce them experimentally. It will be seen that there have been various degrees of tension of thought on the agent's part.

**667.** And here comes in a small but important group—the group of what I may call death-compacts prematurely fulfilled. We shall see in the next chapter that the exchange of a solemn promise between two friends to appear to one another, if possible, after death is far from being a useless piece of sentiment. Such posthumous appearances, it is true, may be in most cases impossible, but nevertheless there is real ground to believe that the previous tension of the will in that direction makes it more likely that the longed-for meeting shall be accomplished. If so, this is a kind of *experiment*, and an experiment which all can make.

Now we have two or three cases where this compact has been made, and where an apparition has followed—but before and not after the agent's death—at the moment, that is to say, of some dangerous accident, when the sufferer was perhaps all but drowned, or was stunned, or otherwise insensible. One of these cases I quote in **667 A**, and I add for comparison in **667 B** an auditory case of a similar kind, in which, however, there had been no previous compact. In this latter case it is noticeable that the agent (Commander Aylesbury), who was in imminent danger of drowning, did not lose consciousness; and we therefore can feel certain that the phantasmal voice did not involve any distinctive supraliminal sensation on his part. This shows how decisive an action may be going on below the surface, while nothing is known of it above.

**668.** Lastly, the lessons of these spontaneous apparitions have been confirmed and widened by actual experiment. It is plain that just as we are not confined to noting small spontaneous telepathic transferences when they occur, but can also endeavour to reproduce them by experiment, so also we can endeavour to reproduce experimentally these

more advanced telepathic phenomena of the invasion of the presence of the percipient by the agent. It is to be hoped, indeed, that such experiment may become one of the most important features of our inquiry. The type of the experiment is somewhat as follows. The intending agent endeavours by an effort at self-concentration, made either in waking hours or just before sleep, to render himself perceptible to a given person at a distance, who, of course, must have no reason to expect a phantasmal visit at that hour. Independent records must be made on each side, of all attempts made, and of all phantoms seen. The evidential point is, of course, the coincidence between the *attempt* and the *phantom*, whether or not the agent can afterwards remember his own success. (See Appendices.)

Now the *experimental element* here is obviously very incomplete. It consists in little more than in a concentrated desire to produce an effect which one can never explain, and seldom fully remember. I have seen no evidence to show that any one can claim to be an adept in such matters—has learned a method of thus appearing at will.<sup>1</sup> We are acting in the dark. Yet nevertheless the mere fact that on some few occasions this strong desire has actually been followed by a result of this extremely interesting kind is one of the most encouraging phenomena in our whole research. The successes indeed have borne a higher proportion to the failures than I should have ventured to hope. But nowhere is there more need of persistent and careful experimentation ;—nowhere, I may add, have emotions quite alien from Science—mere groundless fears of seeing anything unusual—interfered with more disastrous effect. Such fears, one hopes, will pass away, and the friend's visible image will be recognised as a welcome proof of the link that binds the two spirits together.

The case which I shall next quote illustrates both the essential harmlessness—nay, naturalness—of such an experiment, and the causeless fear which it may engender even in rational and serious minds.

The long friendship of Mr. S. H. B. with the Verity family was probably one of the factors which enabled him to appear to them ; yet—willing though they were to help in the investigations—the experiment was found too trying to the percipients for frequent repetition.

From *Phantasms of the Living*, vol. i. pp. 104–109. The following case was especially remarkable in that there were two percipients. The narrative was copied by Gurney from a MS. book of Mr. S. H. B.'s, to which he transferred it from an almanac diary, since lost.

On a certain Sunday evening in November 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being, that I would be present in spirit in the front bed-

<sup>1</sup> Some such power as this is frequently claimed in oriental books as attainable by mystic practices. We have not thus far been fortunate enough to discover any performances corresponding to these promises.

room on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz., Miss L. S. V. and Miss E. C. V., aged respectively 25 and 11 years. I was living at this time at 23 Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was 1 o'clock in the morning, and I also had a strong intention of making my presence perceptible.

On the following Thursday I went to see the ladies in question, and in the course of conversation (without any allusion to the subject on my part) the elder one told me, that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced towards her, and awoke her little sister, who saw me also.

I asked her if she was awake at the time, and she replied most decidedly in the affirmative, and upon my inquiring the time of the occurrence, she replied, about 1 o'clock in the morning.

This lady, at my request, wrote down a statement of the event and signed it.

This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much.

Besides exercising my power of volition very strongly, I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will.

S. H. B.

Of the original entry in the almanac diary, Mr. B. says: "I recollect having made it within a week or so of the occurrence of the experiment, and whilst it was perfectly fresh in my memory."

Miss Verity's account is as follows:—

*January 18th, 1883.*

On a certain Sunday evening, about twelve months since, at our house in Hogarth Road, Kensington, I distinctly saw Mr. B. in my room, about 1 o'clock. I was perfectly awake and was much terrified. I awoke my sister by screaming, and she saw the apparition herself. Three days after, when I saw Mr. B., I told him what had happened; but it was some time before I could recover from the shock I had received, and the remembrance is too vivid to be ever erased from my memory.

L. S. VERITY.

In answer to inquiries, Miss Verity adds: "I had never had any hallucination of the senses of any sort whatever."

Miss E. C. Verity says:—

I remember the occurrence of the event described by my sister in the annexed paragraph, and her description is quite correct. I saw the apparition which she saw, at the same time and under the same circumstances.

E. C. VERITY.

Miss A. S. Verity says :—

I remember quite clearly the evening my eldest sister awoke me by calling to me from an adjoining room; and upon my going to her bedside, where she slept with my youngest sister, they both told me they had seen S. H. B. standing in the room. The time was about 1 o'clock. S. H. B. was in evening dress, they told me.

A. S. VERITY.

Mr. B. does not remember how he was dressed on the night of the occurrence.

Miss E. C. Verity was asleep when her sister caught sight of the figure, and was awoke by her sister's exclaiming, "There is S." The name had therefore met her ear before she herself saw the figure; and the hallucination on her part might thus be attributed to suggestion. But it is against this view that she has never had any other hallucination, and cannot therefore be considered as predisposed to such experiences. The sisters are both equally certain that the figure was in evening dress, and that it stood in one particular spot in the room. The gas was burning low, and the phantasmal figure was seen with far more clearness than a real figure would have been.

"The witnesses" (says Gurney) "have been very carefully cross-examined by the present writer. There is not the slightest doubt that their mention of the occurrence to S. H. B. was spontaneous. They had not at first intended to mention it; but when they saw him their sense of its oddness overcame their resolution. Miss Verity is a perfectly sober-minded and sensible witness, with no love of marvels, and with a considerable dread and dislike of this particular form of marvel."

[I omit here for want of space the next case, in which Mr. S. H. B. attempted to appear in Miss Verity's house at two different hours on the same evening, and was seen there, at both the times fixed, by a married sister who was visiting in the house.]

Gurney requested Mr. B. to send him a note on the night that he intended to make his next experiment of the kind, and received the following note by the first post on Monday, March 24th, 1884.

*March 22nd, 1884.*

DEAR MR. GURNEY,—I am going to try the experiment to-night of making my presence perceptible at 44 Norland Square, at 12 P.M. I will let you know the result in a few days.—Yours very sincerely,

S. H. B.

The next letter was received in the course of the following week :—

*April, 3rd, 1884.*

DEAR MR. GURNEY,—I have a strange statement to show you, respecting my experiment, which was tried at your suggestion, and under the test conditions which you imposed.

Having quite forgotten which night it was on which I attempted the projection, I cannot say whether the result is a brilliant success, or only a slight

one, until I see the letter which I posted you on the evening of the experiment.

Having sent you that letter, I did not deem it necessary to make a note in my diary, and consequently have let the exact date slip my memory.

If the dates correspond, the success is complete in every detail, and I have an account signed and witnessed to show you.

I saw the lady (who was the subject) for the first time last night, since the experiment, and she made a voluntary statement to me, which I wrote down at her dictation, and to which she has attached her signature. The date and time of the apparition are specified in this statement, and it will be for you to decide whether they are identical with those given in my letter to you. I have completely forgotten, but yet I fancy that they are the same. S. H. B.

This is the statement :—

44 NORLAND SQUARE, W.

On Saturday night, March 22nd, 1884, at about midnight, I had a distinct impression that Mr. S. H. B. was present in my room, and I distinctly saw him whilst I was quite widely awake. He came towards me, and stroked my hair. I *voluntarily* gave him this information, when he called to see me on Wednesday, April 2nd, telling him the time and the circumstances of the apparition, without any suggestion on his part. The appearance in my room was most vivid, and quite unmistakable. L. S. VERITY.

Miss A. S. Verity corroborates as follows :—

I remember my sister telling me that she had seen S. H. B., and that he had touched her hair, *before* he came to see us on April 2nd. A. S. V.

Mr. B.'s own account is as follows :—

On Saturday, March 22nd, I determined to make my presence perceptible to Miss V., at 44 Norland Square, Notting Hill, at 12 midnight, and as I had previously arranged with Mr. Gurney that I should post him a letter on the evening on which I tried my next experiment (stating the time and other particulars), I sent a note to acquaint him with the above facts.

About ten days afterwards I called upon Miss V., and she voluntarily told me, that on March 22nd, at 12 o'clock midnight, she had seen me so vividly in her room (whilst widely awake) that her nerves had been much shaken, and she had been obliged to send for a doctor in the morning. S. H. B.

Unfortunately Mr. B.'s intention to produce the impression of touching the percipient's hair is not included in his written account. On August 21st, 1885, he wrote to Gurney, "I remember that I had this intention;" and Gurney remembered that, very soon after the occurrence, he mentioned this as one of the points which made the success "complete in every detail;" and that he recommended him in any future trial to endeavour instead to produce the impression of some spoken phrase.

On this case, Gurney observes :—

It will be observed that in all these instances the conditions were the same—the agent concentrating his thoughts on the object in view before going to sleep. Mr. B. has never succeeded in producing a similar effect when he has

been awake. And this restriction as to time has made it difficult to devise a plan by which the phenomenon could be tested by independent observers, one of whom might arrange to be in the company of the agent at a given time, and the other in that of the percipient. Nor is it easy to press for repetitions of the experiment, which is not an agreeable one to the percipient, and is followed by a considerable amount of nervous prostration. Moreover, if trials were frequently made with the same percipient, the value of success would diminish; for any latent expectation on the percipient's part might be argued to be itself productive of the delusion, and the coincidence with the agent's resolve might be explained as accidental. We have, of course, requested Mr. B. to try to produce the effect on ourselves; but though he has more than once made the attempt, it has not succeeded.

**669.** In these experimental apparitions, which form, as it were, the *spolia opima* of the collector, we naturally wish to know all that we can about each detail in the experience. Two important points are the *amount of effort* made by the experimenter, and the degree of his *consciousness of success*. The amount of effort in Mr. S. H. B.'s case (for instance) and in Mr. Godfrey's (**668 A**) seems to have been great; and this is encouraging, since what we want is to be assured that the tension of will has really some power. It seems to act in much the same way as a therapeutic suggestion from the conscious self; one can never make sure that any given self-suggestion will "take"; but, on the whole, the stronger the self-suggestions, the better the result. It is therefore quite in accordance with analogy that a suggestion from without, given to a hypnotised person, should be the most promising way of inducing these self-projections. It should be strongly impressed on hypnotised subjects that they can and must temporarily "leave the body," as they call it, and manifest themselves to distant persons—the consent, of course, of both parties to the experiment having been previously secured.

Of this type were Dr. Backman's experiments with his subject "Alma," already mentioned (in **573 C**); and although that series of efforts was prematurely broken off, it was full of promise. There were some slight indications that Alma's clairvoyant excursions were sometimes perceptible to persons in the scenes psychically invaded; and there was considerable and growing evidence to her own retention in subsequent memory of some details of those distant scenes.

By all analogy, indeed, that subsequent memory should be an eminently *educable* thing. The carrying over of recollections from one stratum of personality into another—as hypnotic experiment shows us—is largely a matter of patient suggestion. It would be very desirable to hypnotise the person who had succeeded in producing an experimental apparition, of Mr. S. H. B.'s type, and to see if he could then recall the psychical excursion. Hypnotic states should be far more carefully utilised in connection with all these forms of self-projection.

**670.** In these self-projections we have before us, I do not say the most useful, but the most extraordinary achievement of the human will. What

can lie further outside any known capacity than the power to cause a semblance of oneself to appear at a distance? What can be a more *central* action—more manifestly the outcome of whatsoever is deepest and most unitary in man's whole being? Here, indeed, begins the justification of the conception expressed at the beginning of this chapter;—that we should now see the subliminal self no longer as a mere chain of eddies or backwaters, in some way secluded from the main stream of man's being, but rather as itself the central and potent current, the most truly identifiable with the man himself. Other achievements have their manifest limit; where is the limit here? The spirit has shown itself in part dissociated from the organism; to what point may its dissociation go? It has shown some independence, some intelligence, some permanence. To what degree of intelligence, independence, permanence, may it conceivably attain? Of all vital phenomena, I say, this is the most significant; this self-projection is the one definite act which it seems as though a man might perform equally well before and after bodily death.

## APPENDICES

TO

## CHAPTER II

**207 A.** Some striking cases of forgotten terrors giving rise to hysterical attacks, which have been cured by the skilful use of hypnotic suggestion, are given in Drs. Raymond and Janet's *Névroses et Idées fixes*.

The book contains many examples of "fixed subconscious ideas" at various depths of submergence, the most completely forgotten being often the most potent for mischief. A fixed memory of this kind, removed, so to say, from the general mental circulation, may act in precisely the same way as an actual lesion to motor nerves, inducing definite physical disabilities.

"The contraction persists," says Dr. Janet of one such case (vol. i. p. 344), "because the *emotion* persists, involving always the same psychological and physiological consequences. It is, so to say, a *fixed emotion*—a variety of fixed idea of which we from outside can see only one exterior manifestation, while the patient herself is unaware of the interior phenomenon which determines it."

To attempt to cure such patients without first discovering the true cause of mischief by some automatic message (as writing, or crystal vision, or utterance in hypnotic trance) which emanates from subliminal strata of their being, is like trying to open a secret drawer without having discovered the spring.

But Dr. Janet finds that hypnotic suggestion,—used with great patience and tact,—is able gradually to remove a great number of these mental spasms and insistent memories. It is not, of course, enough to make the suggestion crudely and bluntly. In order to enable it to *take*, it must be grafted adroitly upon the patient's mental condition of the moment. First of all, one must discover the hidden sources of her trouble—of which sources, strangely enough, she is often herself unaware—and then one must gradually suggest successive slight modifications in the painful memory. "The incident which gave you the shock was not so bad as you think; it really happened thus and thus," says Dr. Janet, until at last the old horror is forgotten, or transformed into something grotesque or innocuous.

Thus one patient is led to believe that the haunting word "cholera"

is really the name of a Chinese general; another, who has loved not wisely, but too well, is induced to see the lover of her hallucinatory memories with head transformed into a pig's, and undergoes a revulsion of feeling, *à la* Titania (vol. ii. p. 135).

Another curious case (vol. ii. p. 256) in which hypnotism first explained the trouble and then did much to amend it, is that of a boy, "Rou," whose short life has been plentifully interspersed with hysterical "fugues" or escapades, of which (like Ansel Bourne, 225 A) he loses all memory when he returns to normal life. He comes to himself suddenly—in a forest, in a convent, in a street—passage—and, as I say, remembers nothing, except an occasional *drenching* from rain or river, which has, in fact, for the moment partially awakened him from his somnambulant state. Hypnotisation, however, brings back the memory of the "fugues" (just as it did with Ansel Bourne), and we find that they have all been the working out of an *idée fixe*—that of going to sea as a cabin-boy. During these "fugues" the lad was anæsthetic, and consequently endured cheerfully extraordinary hardships, allowing himself with perfect *insouciance* to be treated by rough canal-men like a beast of burden. Hypnotic suggestion was able to avert these "fugues" whenever the boy was dimly conscious that they were coming on, although his brain was too profoundly affected to make the prognosis a hopeful one.

Many of these cases remind us of the narratives of Drs. Breuer and Freud, in their *Studien über Hysterie* (of which accounts are given above, in sections 217 and 218). I give as a sample one case of this type (Janet, vol. ii. p. 234), where hysterical attacks depending on the revival of a scheme of emotion (*état émotif systématique*) which has become sub-conscious are cured by this same process of first *discovering*, and then gradually *removing*, the alarming memory.

A girl of eighteen, designated as Lie, has suffered for two years from almost daily convulsive attacks. Each attack constitutes a revival of a past scene, constituting in rudimentary form a secondary state of personality. The attack begins with syncope, and the return to conscious life is a return to a condition of terror, with cries of "Lucien, Lucien," as if appealing to some one for defence; then she rushes to the window and cries "Thieves!" and then gradually re-enters her ordinary state. Asked what she can remember of such a scene, the girl can recollect nothing. She thinks that her attacks were originally induced by distress and fear at the sight of her father's drunkenness. She knows no one called Lucien. She came to Paris alone, and there seems to be no external way of supplying any possible defect in her memory.

Hypnotism, however, comes promptly to the physician's aid. Thrown into the hypnotic sleep, the patient recovers at once the details of a tragic story of her childhood—of an insult offered to her, from which a "Lucien" had defended her, and of a theft at the château where she worked, which followed a few days later. These terrifying events gave

rise to attacks of syncope, somnambulism, &c.,—and those attacks had now, in their turn, obliterated the memory of the events from the patient's waking mind. When she was reminded of them, they gradually recurred to her, and at the same moment the convulsive attacks which had been troubling her more or less ever since the events occurred entirely ceased.

Here is another remarkable case (p. 248) of the efficacy of hypnotic suggestion, first in discovering the nature of a mental confusion, and then in curing it. A young officer, Pk., is brought to the Salpêtrière, having fallen down in the Champs Elysées, and seeming entirely bewildered on rising up again. Arrived at the hospital, he holds out his hand to Dr. Janet, and addresses him as Dr. N.—a doctor at a military hospital at Brest. Asked what he means, and where he supposes himself to be, he replies, "We are at the military hospital at Brest, and you are Dr. N. They brought me here a few days ago—in May 1896." As a matter of fact, this occurred on July 6th, 1895. Next day the patient is in a different phase, and knows quite well that he is in Paris, although he remembers nothing about imagining himself to be at Brest. On inquiry it appears that this young man of twenty-eight is suffering from the combined effects of typhoid, dysentery, marsh-fever, sunstroke, an unfortunate marriage, and a tendency to absinthe. These troubles have made him hysterical, so that if he receives any shock or stimulus—as a threat of divorce or a glass of brandy—he is apt to become unconscious, and then to act in all sorts of odd ways, till he wakes up again in surprise, and with no recollection.

Fortunately he can be thrown at once into a somnambulant state which brings back the memory of the spontaneous somnambulisms. He is then able to explain how he came to suppose himself to be in the hospital at Brest, and in the year 1896. He had, in fact, while walking in the Champs Elysées, been planning to apply for treatment in a military hospital and calculating that by about May 1896 he would be in the hospital, at Brest, where he knew the aforesaid Dr. N. Falling into his secondary state, he had no longer the ability to distinguish between this reverie and reality; and the continuing reverie substituted itself for the actual surroundings, so that he imagined himself to be already in the Brest hospital, as if his calculation had already worked itself out.

So soon as his excessive modifiability had thus been discovered, it was comparatively easy to give him the suggestions needed to set right his habits and to inspire him with strength for the future. He has since distinguished himself in military service abroad.

**221 A.** It is well known that a great variety of slight causes—hunger, fatigue, slight poisoning by impure air, a small degree of fever, &c.—are sometimes enough to produce a transient perturbation of personality of the most violent kind. I give as an instance the following account of a feverish experience, sent to me by the late Robert Louis Stevenson, from Samoa, in 1892 (and published in *Proceedings S. P. R.*, vol. ix. p. 9). In

Stevenson's paper on his own dreams, alluded to in 314, we have one of the most striking examples known to me of that helpful and productive subliminal uprush which I have characterised as the mechanism of genius. It is, therefore, interesting to observe how, under morbid conditions, this temperament of genius—this ready permeability of the psychical diaphragm—transforms what might in others be a mere vague and massive discomfort into a vivid though incoherent message from the subliminal storm and fire. The result is a kind of supraliminal duality, the perception at the same time of two personalities—the one rational and moral, the other belonging to the stratum of dreams and nightmare.

VAILIMA PLANTATION, UPOHO, SAMOAN ISLANDS,  
July 14th, 1892.

DEAR MR. MYERS,—I am tempted to communicate to you some experiences of mine which seem to me (ignorant as I am) of a high psychological interest.

I had infamous bad health when I was a child and suffered much from night fears; but from the age of about thirteen until I was past thirty I did not know what it was to have a high fever or to wander in my mind. So that these experiences, when they were renewed, came upon me with entire freshness; and either I am a peculiar subject, or I was thus enabled to observe them with unusual closeness.

Experience A. During an illness at Nice I lay awake a whole night in extreme pain. From the beginning of the evening *one part of my mind* became possessed of a notion so grotesque and shapeless that it may best be described as a form of words. I thought the pain was, or was connected with, a wisp or coil of some sort; I knew not of what it consisted nor yet where it was, and cared not; only I thought, if the two ends were brought together, the pain would cease. Now all the time, with *another part of my mind*, which I ventured to think was *myself*, I was fully alive to the absurdity of this idea, knew it to be a mark of impaired sanity, and was engaged with *my other self* in a perpetual conflict. *Myself* had nothing more at heart than to keep from my wife, who was nursing me, any hint of this ridiculous hallucination; the *other* was bound that she should be told of it and ordered to effect the cure. I believe it must have been well on in the morning before the fever (or *the other fellow*) triumphed, and I called my wife to my bedside, seized her savagely by the wrist, and looking on her with a face of fury, cried: "Why do you not put the two ends together and put me out of pain?"

Experience B. The other day in Sydney I was seized on a Saturday with a high fever. Early in the afternoon I began to repeat mechanically the sound usually written "mhn," caught myself in the act, instantly stopped it, and explained to my mother, who was in the room, my reasons for so doing. "That is the beginning of the mind to wander," I said, "and has to be resisted at the outset." I fell asleep and woke, and for the rest of the night repeated to myself mentally a nonsense word which I could not recall next morning. I had been reading the day before the life of Swift, and all night long one part of my mind (*the other fellow*) kept informing me that I was not repeating the word myself, but was only reading in a book that Swift had so repeated it in his last sickness. The temptation to communicate this

nonsense was again strongly felt by *myself*, but was on this occasion triumphantly resisted, and my watcher heard from me all night nothing of Dean Swift or the word, nothing but what was rational and to the point. So much for the two consciousnesses when I can disentangle them; but there is a part of my thoughts that I have more difficulty in attributing. One part of my mind continually bid me remark the transrational felicity of the word, examined all the syllables, showed me that not one was in itself significant, and yet the whole expressed to a nicety a voluminous distress of one in a high fever and his annoyance at and recoil from the attentions of his nurses. It was probably the same part (and for a guess *the other fellow*) who bid me compare it with the nonsense words of Lewis Carroll as the invention of a lunatic with those of a sane man. But surely it was *myself* (and myself in a perfectly clear-headed state) that kept me trying all night to get the word by heart, on the ground that it would afterwards be useful in literature if I wanted to deal with mad folk. It must have been myself, I say, because *the other fellow* believed (or pretended to believe) he was reading the passage in a book where it could always be found again when wanted.

Experience C. The next night *the other fellow* had an explanation ready for my sufferings, of which I can only say that it had something to do with the navy, that it was sheer undiluted nonsense, had neither end nor beginning, and was unsusceptible of being expressed in words. *Myself* knew this; yet I gave way, and my watcher was favoured with some references to the navy. Nor only that; *the other fellow* was annoyed—or *I* was annoyed—on two inconsistent accounts: first, because he had failed to make his meaning comprehensible; and second, because the nurse displayed no interest. *The other fellow* would have liked to explain further; but *myself* was much hurt at having been got into this false position, and would be led no further.

In cases A and C the illusion was amorphous. I knew it to be so, and yet succumbed to the temptation of trying to communicate it. In case B the idea was coherent, and I managed to hold my peace. Both consciousnesses, in other words, were less affected in case B, and both more affected in cases A and C. It is perhaps not always so: the illusion might be coherent, even practical, and the rational authority of the mind quite in abeyance. Would not that be lunacy?

In case A I had an absolute knowledge that I was out of my mind, and that there was no meaning in my words; these were the very facts that I was anxious to conceal; and yet when I succumbed to the temptation of speaking, my face was convulsed with anger, and I wrung my watcher's wrist with cruelty. Here is action, unnatural and uncharacteristic action, flowing from an idea in which I had no belief, and which I had been concealing for hours as a plain mark of aberration. Is it not so with lunatics?

I have called the one person *myself*, and the other *the other fellow*. It was myself who spoke and acted; the other fellow seemed to have no control of the body or the tongue; he could only act through myself, on whom he brought to bear a heavy strain, resisted in one case, triumphant in the two others. Yet I am tempted to think that I know the other fellow; I am tempted to think he is the dreamer described in my Chapter on Dreams to which you refer. Here at least is a dream belonging to the same period, but this time a pure dream, an illusion, I mean, that disappeared with the return of the sense of sight, not one that persevered during waking moments, and while I was able

to speak and take my medicine. It occurred the day after case B and before case C.

Case D. In the afternoon there sprang up a storm of wind with monstrous clouds of dust; my room looked on a steep hill of trees whose boughs were all blowing in the same direction; the world seemed to pass by my windows like a mill-race. By this turmoil and movement I was confused, but not distressed, and surprised not to be distressed; for even in good health a high wind has often a painful influence on my nerves. In the midst of this I dozed off asleep. I had just been reading Scott's 'Life of Dryden,' had been struck with the fact that Dryden had translated some of the Latin hymns, and had wondered that I had never remarked them in his works. As soon as I was asleep I dreamed a reason why the sound of the wind and the sight of the flying dust had not distressed me. There was no wind, it seemed, no dust; it was only Dryden singing his translated hymns in *one direction*, and all those who had blamed and attacked him after the Revolution singing them in *another*. This point of the two directions is very singular and insane. In part it meant that Dryden was continuously flying past yet never passing my window in the direction of the wind and dust, and all his detractors similarly flying past yet not passing towards the other side. But it applied, besides this, both to the words and to the music in a manner wholly unsusceptible of expression.

That was a dream; and yet how exactly it reproduces the method of *my other fellow* while I was awake. Here is an explanation for a state of mind or body sought, and found, in a tissue of rabid, complicated, and inexpressible folly.—Yours very sincerely,  
ROBERT LOUIS STEVENSON.

**222 A.** A good example of the application of true scientific method to problems which doctors of the old school did not think worth their science is Dr. Janet's treatment of a singular problem which the mistakes of brutal ignorance turned in old times into a veritable scourge of our race. I speak of *demoniacal possession*, in which affliction Dr. Janet has shown himself a better than ecclesiastical exorcist.

I give here a typical case of pseudo-possession from *Névroses et Idées fixes* (vol. i. pp. 377-389): Achille, as Professor Janet calls him, was a timid and rather morbid young man, but he was married to a good wife, and nothing went specially wrong with him until his return from a business journey in 1890. He then became sombre and taciturn—sometimes even seemed unable to speak—then took to his bed and lay murmuring incomprehensible words, and at last said farewell to his wife and children, and stretched himself out motionless for a couple of days, while his family waited for his last breath.

"Suddenly one morning, after two days of apparent death, Achille sat up in bed with his eyes wide open, and burst into a terrible laugh. It was a convulsive laugh which shook all his limbs; an exaggerated laugh which twisted his mouth; a lugubrious, satanic laugh which went on for more than two hours.

"From this moment everything was changed. Achille leapt from his bed and refused all attentions. To every question he answered, 'There's nothing to be done! let's have some champagne; it's the end of the

world!' Then he uttered piercing cries, 'They are burning me—they are cutting me to pieces!'"

After an agitated sleep, Achille woke up with the conviction that he was possessed with a devil. And in fact his mouth now uttered blasphemies, his limbs were contorted, and he repeatedly made unsuccessful efforts at suicide. Ultimately he was taken to the Salpêtrière, and placed under Professor Janet, who recognised at once the classic signs of possession. The poor man kept protesting against the odious outrages on religion, which he attributed to a devil inside him, moving his tongue against his will. "Achille could say, like a celebrated victim of possession, Père Surin, 'It is as though I had two souls; one of which has been dispossessed of its body and the use of its organs, and is frantic at the sight of the other soul which has crept in.'"

It was by no means easy to get either at Achille or at his possessing devil. Attempts to hypnotise him failed, and any remonstrance was met with insult. But the wily psychologist was accustomed to such difficulties, and had resort to a plan too insidious for a common devil to suspect. He gently moved the hand of Achille in such a way as to suggest the act of writing, and having thus succeeded in starting automatic script, he got the devil thus to answer questions quietly put while the raving was going on as usual. "I will not believe in your power," said Professor Janet to the malignant intruder, "unless you give me a proof." "What proof?" "Raise the poor man's left arm without his knowing it." This was done—to the astonishment of poor Achille—and a series of suggestions followed, all of which the demon triumphantly and unsuspectingly carried out, to show his power. Then came the suggestion to which Professor Janet had been leading up. It was like getting the djinn into the bottle. "You cannot put Achille soundly to sleep in that arm-chair!" "Yes, I can!" No sooner said than done, and no sooner done than Achille was delivered from his tormentor—from his own tormenting self.

For there in that hypnotic sleep he was gently led on to tell all his story; and such stories, when told to a skilled and kindly auditor, are apt to come to an end in the very act of being told.

Achille had been living in a day-dream; it was a day-dream which had swollen to these nightmare proportions, and had, as it were, ousted his rational being; and in the deeper self-knowledge which the somnambulic state brings with it the dream and the interpretation thereof became present to his bewildered mind.

The fact was that on that fateful journey when Achille's troubles began he had committed an act of unfaithfulness to his wife. A gloomy anxiety to conceal this action prompted him to an increasing taciturnity, and morbid fancies as to his health grew on him until at last his day-dream led him to imagine himself as actually dead. "His two days' lethargy was but an episode, a chapter in the long dream."

What then was the natural next stage of the dream's development? "He dreamt that, now that he was dead indeed, the devil rose from the abyss and came to take him. The poor man, as in his somnambulant state he retraced the series of his dreams, remembered the precise instant when this lamentable event took place. It was about 11 A.M.: a dog barked in the court at the moment, incommoded, no doubt, by the smell of brimstone; flames filled the room; numbers of little fiends scourged the unhappy man, or drove nails into his eyes, and through the wounds in his body Satan entered in to take possession of head and heart."

From this point the pseudo-possession may be said to have begun. The fixed idea developed itself into sensory and motor automatisms—visions of devils, uncontrollable utterances, automatic script—ascribed by the automatist to the possessing devil within.

And now came the moment when the veracity, the utility, of this new type of psychological analysis was to be submitted to yet another test. From the point of view of the ordinary physician Achille's condition was almost hopeless. Physical treatment had failed, and death from exhaustion and misery seemed near at hand. Nor could any appeal have been effective which did not go to the hidden root of the evil, which did not lighten the load of morbid remorse from which the whole series of troubles had developed. Fortunately for Achille, he was in the hands of an unsurpassed minister to minds thus diseased. Professor Janet adopted his usual tactics—what he terms the *dissociation* and the gradual *substitution* of ideas. The incidents of the miserable memory were modified, were explained away, were slowly dissolved from the brooding brain, and the hallucinatory image of the offended wife was presented to the sufferer at what novelists call the psychological moment, with pardon in her eyes. "Such stuff as dreams are made of!"—but even by such means was Achille restored to physical and moral health; he leads now the life of normal man; he no longer "walketh in a vain shadow, and disquieteth himself in vain."

Compare with this the mediæval case of "Sœur Jeanne" (832 B). Professor Flournoy's subject "Hélène Smith" (834-842) is another instance of "pseudo-possession," though not by imaginary demons.

223 A. The following is a case of alternating consciousnesses apparently developed out of accesses of "sleep-waking." The account is taken from a paper by Dr. Elliotson on "Instances of Double States of Consciousness independent of Mesmerism" in the *Zoist*, vol. iv. p. 158, being quoted by him from the *Edinburgh Philosophical Transactions* of 1822.

Dr. Devan read to the Royal Society of Edinburgh, in February 1822, the history of a case observed by Dr. Dyce of Aberdeen, in a girl sixteen years old, which lasted from March 2nd to June 11th, 1815. The first symptom was an uncommon propensity to fall asleep in the evenings. This was followed by the habit of talking in her sleep on these occasions. One evening she fell asleep in

this manner: imagining herself an Episcopal clergyman, she went through the ceremony of baptizing three children, and gave an appropriate prayer. Her mistress shook her by the shoulders, on which she awoke, and appeared unconscious of everything, except that she had fallen asleep, of which she showed herself ashamed. She sometimes dressed herself and the children while in this state . . . answered questions put to her in such a manner as to show that she understood the question. . . . One day, in this state, she sat at breakfast, with perfect correctness, with her eyes shut. She afterwards awoke with the child on her knees, and wondered how she got on her clothes. . . . She sang a hymn delightfully while in this state, and . . . it appeared incomparably better done than she could accomplish when awake. . . . The circumstances which occurred during the paroxysm were completely forgotten by her when the paroxysms were over, but were perfectly remarked during subsequent paroxysms. . . . [One] Sunday she was taken to church by her mistress while the paroxysm was on her. She shed tears during the sermon, particularly during the account given of the execution of three young men at Edinburgh who had described, in their dying declarations, the dangerous steps with which their career of infamy and vice took its commencement. When she returned home she recovered in a quarter of an hour, was quite amazed at the questions put to her about the church sermon, and denied that she had been to any such place; but next night on being taken ill she mentioned that she had been at church, repeated the words of the text, and in Dr. Dyce's hearing gave an accurate account of the tragical narrative of the three young men by which her feelings had been so powerfully affected.

**223 B.** I give next an early instance of the method of elucidation of the mental condition in the secondary state through suitable experiments in automatic action,—the method which—as we see in other sections of this chapter—has been so successfully developed in the hands of Dr. Janet and other psychologists.

Dr. Mesnet<sup>1</sup> records the case of a soldier, F—, who received a gunshot wound in the head at Sedan, and was afterwards subject to periodical attacks, lasting for about a day in each month, of a kind of somnambulism, during which he hears, tastes, and smells nothing; and hardly sees at all except when the sense of touch calls his attention to objects, which he can then, as it seems, see distinctly.

During these accesses his actions seem purely automatic, and are for the most part an exact repetition of his everyday mode of life at the hospital. But by tactile suggestion the memory can be made to go back to an earlier epoch.

Thus if a cane is put into his hand in a way which suggests a rifle, he goes through the movements, and utters the brief cries, of battle: "Henri!" "There they are! at least a score of them!" "We must try and settle this between us!" &c.

Now let us see in what way the act of writing revived past experience. I abridge Dr. Mesnet's account (p. 18 *seqq.*) which contains several points

<sup>1</sup> *De l'Automatisme de la Mémoire, &c.* Par le Dr. Ernest Mesnet. Paris, 1874.

of interest. "He passed his hands over the table; felt the handle of a drawer; opened it and took out a pen, which at once excited in him the idea of writing. He felt in the drawer, and took out some sheets of paper and an ink-bottle. These he placed on the table, sat down, and began a letter addressed to his general, urging his own good conduct and courage, and asking his general to endeavour to procure for him the military medal.

"The faults of spelling, &c., in the letter were neither more nor less numerous than was habitual with the subject in his normal state. The facility with which he wrote, keeping to the true lines, showed that he saw what he was doing. To test this, we repeatedly placed a sheet of iron between his eyes and hand. He continued to write a few words illegibly, then ceased to write, without showing impatience. When the obstacle was removed he finished the imperfect line, and began another. The sense of sight was therefore needful to the written expression of the subject's thought.

"The ink in his inkstand was then replaced by water. He perceived the faintness of the letters traced, wiped his pen again and again, but never looked at the ink-bottle. His field of vision, it seemed, was awakened by touch alone, and was limited to objects with which he was actually in contact.

"He was writing on a sheet of paper which lay on a pile of about ten similar sheets. We quickly drew this top sheet away, and his pen continued to write on the second sheet. When he had written about ten words on the second sheet we snatched this also away, and he continued his phrase at exactly the same point on the third sheet. 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."

On a later occasion (p. 23) pens were put in his way again; and as soon as he touched them he sat down and began a letter to a friend, this time making an appointment for the evening, after a concert at the *café* of the Champs Elysées, at which (as he supposed) he had to sing. Some slight change in the surroundings had carried his automatic reminiscence back to this other phase of his past career.

Here, then, we have automatic writings appearing to proceed from the writer's known personality, but projected backwards to an earlier point of time. They may be compared with writings professing to emanate from a personality other than the writer's, but at the present moment of time. We shall find, I think, that this is not necessarily a deep-seated distinction; rather that the automatic writing, while representing some dislocation or rearrangement—some "allotropic form," as I have elsewhere suggested—of the writer's personality, yet may sometimes take its super-

ficial colour from some almost accidental circumstance, some suggestion round which the flow of more or less incoherent mentation crystallises into definite shape. The subject is discussed fully in Chapter VIII.

**224 A.** The following case of involuntary crime committed by a boy named Sörgel, in a state of secondary consciousness, is summarised from an account given in the paper by Dr. Elliotson, already referred to in **223 A** (*Zoist*, vol. iv. pp. 172-79), being quoted by him from Anselm Ritter von Feuerbach's<sup>1</sup> collection of trials.

"Sörgel (says Dr. Elliotson) was a poor, innocent, industrious youth, subject first to violent epilepsy, and then to paroxysms of second consciousness, in which he had delusions and ungovernable criminal propensities, the whole of which he was ignorant of upon returning to his ordinary state of consciousness, though in his morbid state he remembered the occurrences of his natural state." On September 7th, 1824, in a state of post-epileptic consciousness, Sörgel murdered an old wood-cutter in a forest, chopping off his head and both his feet with one of his own axes. Returning from the forest, Sörgel told several people what he had done. He said that he had drunk a felon's blood, and that he was now quite well, as a felon's blood was supposed to be a cure for the falling sickness. He also said that a year ago some one had buried his blood on the hill; that he had gone there and found the man who had done it and had killed him.

The next day Sörgel was examined by the criminal court, and repeated the same story; he was taken to see the body, and recognised it without the slightest air of embarrassment or remorse. As an excuse for the murder, he repeatedly said that he killed the man in order to drink his blood and be cured by it.

This state of consciousness lasted a week. He then returned spontaneously to his natural state. On September 15th the judges found him quiet: his conversation was coherent; his appearance and manner totally changed. He did not remember anything about the murder, but supposed he must have committed it, since every one told him he had. Nor did he remember having confessed to the crime, or having been shown his victim's body. He admitted having heard that the blood of a felon was a cure for the falling sickness, but observed that the man he killed was no felon. Examined again, September 28th, the axe was laid before him: he did not know it. Nothing new could be elicited. Of the period between September 7th and 15th, he only knew that "his head was very confused, and that he dreamt all manner of nonsense." He did not remember the substance of his dreams; only one or two circumstances remained with him, as that the judge had visited him in prison, and that some one had

<sup>1</sup> Feuerbach was for ten years President of the Central Criminal Court of a province of Bavaria. It was chiefly owing to his exertions that torture was abolished in the criminal procedure of that state; and he was the composer of a reformed code which was adopted in 1813, and formed the basis of reforms in other German States.

written at the table. He was acquitted of the crime, as not being responsible for his action at the time, and died a few months later in a lunatic asylum.

A somewhat similar case of the post-epileptic type was recorded by Elliotson in the *Zoist* (vol. i. pp. 340-49, and vol. viii. pp. 237-52) as having come under his own observation. The patient, a lad named Thomas Russen, having become blind, deaf, and dumb after an epileptic fit, was cured by "mesmeric" treatment. Three months later he had another seizure—apparently due to a remark casually overheard about deafness, dumbness, and blindness—and was again cured by "mesmerism," by Mr. H. S. Thompson.

Another case of a man whose secondary condition was characterised by violent criminal propensities was given in the *Medical News* (Philadelphia, U.S.A.), February 21st, 1891, in an article by G. R. Trowbridge, M.D., entitled "A Case of Epilepsy with Double Consciousness." This case is quoted in the *Proceedings S.P.R.*, vol. vii. p. 256.

**225 A.** A full account of the well-known case of Ansel Bourne was first published in the *Proceedings S.P.R.*, vol. vii. pp. 221-58, in a paper by Dr. Hodgson, entitled "A Case of Double Consciousness." I give extracts from this paper, as follows:—

The case which I am about to relate has many points of interest. The secondary condition has, so far as can be ascertained, occurred only once in the lifetime of the subject; and the memory of it, entirely lost during waking hours, is easily, though incompletely, brought back by putting the patient into the hypnotic trance.

Ansel Bourne, at the time of his seizure, was an itinerant preacher sixty-one years old, and residing in the small town of Greene, in the State of Rhode Island. One morning, whilst apparently in his usual state of health, he disappeared, and in spite of the publicity which the newspapers gave to the fact, and the efforts of the police to find him, he remained undiscovered for a period of two months, at the end of which time he turned up at Norristown, Pennsylvania, where for the previous six weeks he had been keeping a small variety store under the name of A. J. Brown, appearing to his neighbours and customers as a normal person, but being, as it would seem, in a somnambulistic condition all the while. As Elder Bourne's life presents at least one other incident of great interest, I shall give a sketch of its entire course, as an introduction to my account of the episode which forms the main subject of this paper.

Ansel Bourne is of New England parentage, and was born in New York city, July 8th, 1826. His maternal grandfather "lost his mind" late in life ("about seventy"), but seems to have had no acute form of insanity. His father "became dissipated," so that Ansel's mother and he separated when Ansel was only seven years old, and the boy's early life was spent in poverty, with little schooling and much work, until at the age of fifteen he was set to learn the carpenter's trade at Olneyville, Rhode Island. From then to the age of thirty-one he worked at his trade at various places in that state. Being of a serious turn of mind, he read and studied a good deal in his leisure moments, and from having become a member of the Baptist Church, changed at last into

a convinced atheist, not of the disputatious and aggressive sort, but silent and stubborn, as he is wont to be in other matters which are exclusively "his own business." Meantime he had married, in 1854, and had children, and in 1857 was living at Westerly, Rhode Island, next door to Mr. Taylor, minister of the so-called "Christian" Church, for whom he had come to cherish a decided feeling of enmity. In relating the crisis of that year, I abridge the account given in a pamphlet<sup>1</sup> which has had a wide circulation.

The following is a brief summary of the facts related in the pamphlet, which are given fully in Dr. Hodgson's paper :—

On August 6th, 1857, Ansel Bourne was brought home ill. Thinking himself recovered, he was working again in his garden on August 14th, the hottest day of the season; in the middle of the day he experienced much pain in his head, but went on working at intervals. On August 16th he suddenly became unconscious, and this lasted for two days. The doctor who attended him put it down to a severe sunstroke. He recovered, but had several relapses.

On Wednesday, October 28th, he went out for a walk, feeling quite well. An unaccountable idea suddenly occurred to him that he ought to go to church; but he said to himself that he would rather be struck deaf and dumb for ever than go there. A few minutes later he felt dizzy, and sat down on a stone by the side of the road. Then, in the words of the pamphlet: "In an instant it seemed as though some powerful hand drew something down over his head, and then over his face, and finally over his whole body; depriving him of his sight, his hearing, and his speech, and rendering him perfectly helpless. Yet he had as perfect power of thought as at any time in his life. His mind instantly went back to the conflict of his thoughts, some eight or ten minutes before. The terrible decision and choice, 'I would rather be struck deaf and dumb for ever, than go to the Christian Chapel,' came before him with awful significance. It seemed that God had truly taken him at his word, and given him what he had chosen." He was soon found and carried home in a wagon. He was perfectly sensible of everything that happened; he could feel perfectly, but could not see, hear, or speak, so that he was thought by the doctor and his friends to be entirely unconscious. He remained firmly convinced that this was a judgment on him for his sins. About twenty-six hours after the seizure his sight was suddenly restored, and he was then able to communicate with his friends in writing. He could still neither hear nor speak, though he could use his tongue freely in other ways. On November 11th, at his own desire, he was carried to the "Christian Chapel," and wrote a message on his slate to be read to the congregation, announcing his conversion.

On the following Sunday, November 15th, he went again to the chapel and wrote another message to the same effect to be read aloud. As a further sign to them of his state of mind, he wished to stand up before the congregation and

<sup>1</sup> "Wonderful Works of God: a narrative of the wonderful facts in the case of Ansel Bourne, of West Shelby, Orleans Co., N.Y., who, in the midst of opposition to the Christian religion, was suddenly struck blind, dumb, and deaf; and after eighteen days was suddenly and completely restored, in the presence of hundreds of persons, in the Christian Chapel at Westerly, on the 15th of November 1857. Written under his direction." (Entered according to Act of Congress, in the year 1858, by Ansel Bourne, in the clerk's office of the District Court for the Southern District of the State of New York.)

hold up his hands. In the general emotional excitement that followed the reading of his message, he stood up in the pulpit and lifted up his hand, and in an instant his hearing and speech were suddenly restored, and from that time onwards he has always had the complete use of his faculties.

The result of these experiences was to make him adopt the career of an itinerant preacher; but finding the hard work and incessant travelling too much for his health, he returned to his former trade of a carpenter. His second wife, whom he married in 1882, disapproved of his absences from home in the course of his preaching, so that he confined his labours to the immediate vicinity. On this account he became somewhat troubled, thinking that he was not so active in religious work as he ought to be, and he was afterwards inclined to think that if he had been more active and therefore more contented with his work, his subsequent experiences would never have occurred.

At this point I resume Dr. Hodgson's narrative.

January 17th, 1887, he went from his home in Coventry, R.I., to Providence, in order to get money to pay for a farm which he had arranged to buy, leaving his horse at Greene Station, in a stable, expecting to return the same afternoon from the city. He drew out of bank \$551, and paid several small bills, after which he went to his nephew's store, 121 Broad Street, and then started to go to his sister's house in Westminster Street. This was the last that was known of his doings at that time. He did not appear at his sister's house, and did not return to Greene, where his horse remained for about three weeks, and was finally taken away by Mrs. Bourne. [The police were communicated with, and the disappearance was announced in the local paper.]

Notwithstanding the publicity given to the fact of his disappearance, no tidings whatever were received of him till March 14th, eight weeks later. The account of the morning of March 14th, as given to us by Mr. Bourne in reply to our inquiries, agrees substantially with that given to Dr. Weir Mitchell (who has taken much interest in the case, and has kindly allowed us to use his notes in the preparation of this paper) a year ago by Mr. Bourne, and with that furnished to Dr. Weir Mitchell by Surgeon-General L. H. Read, who was summoned to examine Mr. Bourne on the morning of March 14th, soon after he regained his ordinary waking consciousness. The contemporary newspaper accounts which we have seen are also in substantial agreement with the results of our recent inquiries.

It appears that Ansel Bourne arrived at Norristown, Pa., about February 1st, 1887, *i.e.* two weeks after his disappearance from Providence, R.I. Under the name of A. J. Brown he rented a store-room at 252 East Main Street, from Mr. Pinkston Earle, and divided the room into two by means of curtains. The rear portion of the room he filled with furniture and used as a "general living" apartment, not only sleeping there, but preparing his own meals there also. The front portion of the room he stocked with notions, toys, confectionery, &c. These he purchased and paid for in Philadelphia, which he visited each week for the purpose of replenishing his stock. He fastened a sign to his window, reading *A. J. Brown*. The room which he rented was part of the house in which the Earle family were dwelling, but although they came in daily contact with "Mr. Brown," there was nothing in his manner or proceedings which suggested anything peculiar. He was quiet in his behaviour,

precise and regular in his habits, and paid his bills promptly. He was especially punctual in the closing of his store at 9 P.M. on ordinary week-days, and at 10 P.M. on Saturday. He attended the Methodist church on Sunday, and on one occasion, at a religious meeting, he related an incident which he said he had witnessed on a steamboat years previously on the passage from Albany to New York, and his remarks were thought particularly relevant to the point under consideration. In short, none of the persons who had any dealings with him seem to have conceived any suspicion that he was in any unusual condition or labouring under any form of vagary.

On the morning of Monday, March 14th, about five o'clock, he heard, he says, an explosion like the report of a gun or pistol, and waking, he noticed that there was a ridge in his bed not like the bed he had been accustomed to sleep in. He noticed the electric light opposite his windows. He rose and pulled away the curtains and looked out on the street. He felt very weak, and thought that he had been drugged. His next sensation was that of fear, knowing that he was in a place where he had no business to be. He feared arrest as a burglar, or possibly injury. He says this is the only time in his life he ever feared a policeman.

The last thing he could remember before waking was seeing the Adams express waggons at the corner of Dorrance and Broad Streets, in Providence, on his way from the store of his nephew in Broad Street to his sister's residence in Westminster Street, on January 17th.

He waited to hear some one move, and for two hours he suffered great mental distress. Finally he tried the door, and finding it fastened on the inside, opened it. Hearing some one moving in another room, he rapped at the door. Mr. Earle opened it, and said, "Good-morning, Mr. Brown." Mr. B.: "Where am I?" Mr. E.: "You're all right." Mr. B.: "I'm all wrong. My name isn't Brown. Where am I?" Mr. E.: "Norristown." Mr. B.: "Where is that?" Mr. E.: "In Pennsylvania." Mr. B.: "What part of the country?" Mr. E.: "About seventeen miles west of Philadelphia." Mr. B.: "What time in the month is it?" Mr. E.: "The 14th." Mr. B.: "Does time run backwards here? When I left home it was the 17th." Mr. E.: "17th of what?" Mr. B.: "17th of January." Mr. E.: "It's the 14th of March."

Mr. Earle thought that "Mr. Brown" was out of his mind, and said that he would send for a doctor. He summoned Dr. Louis H. Read, to whom Mr. Bourne told the story of his doings in Rhode Island on the morning of January 17th, and said that he remembered nothing between the time of seeing the Adams express waggons on Dorrance Street on January 17th and waking up that morning, March 14th. "These persons," he said, "tell me I am in Norristown, Pennsylvania, and that I have been here for six weeks, and that I have lived with them all that time. I have no recollection of ever having seen one of them before this morning." He requested Dr. Read to telegraph to his nephew, Andrew Harris, then at 121 Broad Street, Providence, R.I. Dr. Read telegraphed, "Do you know Ansel Bourne? Please answer." The reply came, "He is my uncle. Wire me where he is, and if well. Write particulars."

Later, Mr. Harris journeyed to Norristown, sold the goods in the store by auction, and settled up the business affairs of "Mr. Brown," who, as Mr. Bourne, returned with him to Rhode Island. Dr. Read adds, in his account of the case which he furnished to Dr. Weir Mitchell:—

"He said he was a preacher and farmer, and could not conceive why he

should have engaged in a business he knew nothing about, and never had any desire to engage in it. When asked about his purchasing and paying for goods, and paying freight bills, he said he had no recollection of any such transactions.

"The family with whom he lived say that after the occurrence of that morning he was greatly changed. He was annoyed at any reference to his store, and never entered it afterwards. He became despondent, took no food, was unable to sleep, and became greatly prostrated both physically and mentally, and, from information recently received, those conditions are said to continue.

"There are a number of circumstances connected with and preceding the peculiar dual condition that have satisfied me that he is a sincere man, and not an impostor."

Early in 1890 Professor James heard of the case from one of our Associates, Mr. J. N. Arnold, who was the means of putting him into communication with Mr. Harris and Mr. Bourne, and for whose assistance in this and in other cases we are much indebted.

It will have been observed that no account was forthcoming of Mr. Bourne's doings between the time of his disappearance from Providence and his advent in Norristown two weeks later, and Professor James conceived the idea that if Mr. Bourne could be hypnotised, we might obtain from him while in the hypnotic trance a complete history of the whole incident, and at the same time, by post-hypnotic suggestion, prevent the recurrence of any such episode. The circumstances had naturally left a painful and perplexed impression upon Mr. Bourne; he was anxious to have any light possible thrown upon his strange experience, and he readily acquiesced in the proposals made for hypnotisation.

Mr. Bourne is still living in Greene, R.I., and in accordance with our arrangement<sup>1</sup> he came to Boston on five consecutive days, May 27th to 31st, and submitted to our investigations, returning each day to Greene. Professor James and myself also visited Mr. Bourne and hypnotised him in his home at Greene, R.I., on June 7th, 1890.

On May 27th we questioned him in detail concerning his past life, and ascertained, *inter alia*, that he was "mesmerised" once, about forty years previously; he thinks that he was not "transformed" into any one else by the "mesmerist," but was made to go through various laughable performances. At 1.50 P.M. Professor James began to hypnotise him—using passes—and he proved a sensitive subject, becoming entranced in the course of a few minutes. He was unable to open his eyes, to unclasp his hands, &c. No inquiry was made on this occasion concerning the "Brown" incident; we determined simply that he could be readily entranced and readily waked.

On the next day we endeavoured to obtain a detailed account from him, while in the trance state, of his doings during the eight weeks, January 17th to March 13th, 1887. The following statements<sup>2</sup> were elicited from him after he had been enjoined to go into a deeper sleep and recall everything that happened on January 17th, 1887, and afterwards.

<sup>1</sup> Mr. Bourne received his travelling expenses, and in addition the amount which he would have earned by his ordinary work as carpenter. He arrived in Boston about 11 A.M. and left at 3 P.M.

<sup>2</sup> I here give a general summary of the various statements made by Mr. Bourne in trance at our different sittings. The more detailed account of these is given in Appendix A., *Proceedings S.P.R.*, vol. vii. p. 241.

He said that his name was Albert John Brown, that on January 17th, 1887, he went from Providence to Pawtucket in a horse-car, thence by train to Boston, and thence to New York, where he arrived at 9 P. M., and went to the Grand Union Hotel, registering as A. J. Brown. He left New York on the following morning and went to Newark, N. J., thence to Philadelphia, where he arrived in the evening, and stayed for three or four days in a hotel near the Depôt. He then spent a week or so in a boarding-house in Filbert Street, about No. 1115, near the Depôt. It was kept by two ladies, but he could not remember their names. He thought of taking a store in a small town, and after looking round at several places, among them Germantown, chose Norristown, about twenty miles from Philadelphia, where he started a little business of five cent goods, confectionery, stationery, &c.

He stated that he was born in Newton, New Hampshire, July 8th, 1826 (he was born in New York city, July 8th, 1826), had passed through a great deal of trouble, losses of friends and property; loss of his wife was one trouble—she died in 1881; three children living—but everything was confused prior to his finding himself in the horse-car on the way to Pawtucket; he wanted to get away somewhere—he didn't know where—and have rest. He had six or seven hundred dollars with him when he went into the store. He lived very closely, boarded by himself, and did his own cooking. He went to church, and also to one prayer-meeting. At one of these meetings he spoke about a boy who had kneeled down and prayed in the midst of the passengers on a steam-boat from Albany to New York.

He had heard of the singular experience of Ansel Bourne, but did not know whether he had ever met Ansel Bourne or not. He had been a professor of religion himself for many years, belonged to the "Christian" denomination, but back there everything was mixed up. He used to keep a store in Newton, New Hampshire, and was engaged in lumber and trading business; had never previously dealt in the business which he took up at Norristown. He kept the Norristown store for six or eight weeks; how he got away from there was all confused; since then it has been a blank. The last thing he remembered about the store was going to bed on Sunday night, March 13th, 1887. He went to the Methodist church in the morning, walked out in the afternoon, stayed in his room in the evening and read a book. He did not feel "anything out of the way." Went to bed at eight or nine o'clock, and remembered being in bed, but nothing further.

The statements made by Mr. Bourne in trance concerning his doings in Norristown agree with those made by his landlord there and other persons; but since Mr. Bourne, in his normal state, has heard of these, they afforded no presumption in favour of the correctness of his statements concerning the first two weeks of his absence, those which immediately preceded his arrival in Norristown. The register-books of the hotels had been destroyed, so that we were unable to trace his travels in detail by finding the name "A. J. Brown" at the hotels which he described himself as having visited. We have, however, through the kindness of Mr. William Romaine Newbold, Lecturer on Psychology in the University of Pennsylvania, ascertained that he boarded for a week or more at "The Kellogg House," Nos. 1605-7 Filbert Street, Philadelphia. Mr. Newbold's report (see Appendix B) seems to establish the general trustworthiness of Mr. Bourne's account (in trance) of his doings before going to Norristown, although his recollections may be inaccurate as regards such minor points as the number of the boarding-house, &c.

Mr. Newbold thinks "the reason that Bourne found his way into 'The Kellogg House' is to be found in the fact that it is the first house in Filbert Street going west from the Pennsylvania Railroad Depôt that displays a sign such as would be likely to attract a man of moderate means but staid habits. Indeed, I believe that it is the first house in that direction that has any sign at all, and the hotels directly in view upon coming out of the station all have the general appearance of the ordinary saloon. 'The Kellogg House' is plain and respectable in appearance."

It may be worth mentioning here that the Grand Union Hotel, where Mr. Bourne in trance states that he stayed in New York, is just across the street from the station, and that, as we learn from Mrs. Bourne, he had stayed there on his honeymoon trip with her in September, 1882, and had previously been there with his sisters.

Additional corroboration of the accuracy of his trance-memory has been furnished by statements which Mr. Bourne (in trance) made concerning the money and other property in his possession at Norristown on the night of the 13th of March, 1887. We have satisfactory reasons for regarding these statements as correct, but the details of the circumstances connected with their verification involve matters which we do not feel justified in publishing. It is enough to say that the money which he took away on January 17th has been, in our opinion, accounted for, though, prior to our inquiries made in consequence of his trance-statements, there was an unexplained deficiency of about \$150.00.

It will be seen from the account which Mr. Newbold obtained of the conversations which "Mr. Brown" had with Mrs. Kellogg and the waiter, Mr. Jackson, that Mr. Bourne in his secondary state recollected certain portions of his past life, and especially the character of his own trade. His memory seems to have been considerably better during his eight weeks' spontaneous "ambulatory trance" than it is now in the artificially produced trance, and it may be worth while adding that it appeared to be, as regards some details of his entire life, more obscure in our latest hypnotisations than in our earliest. Many of our questions were repeated again and again, and we have not recorded all these in full detail, but the result suggests that the "Brown" state is much less coherent now than in its first inception in 1887, and that the personality of "Brown" is slowly disintegrating.

From the tests of the sense organs made upon Mr. Bourne, both waking and entranced, it would seem that the only difference between trance and waking as to sensibility is "a not very pronounced analgesia during the trance." (See Appendix C., *Proceedings S.P.R.*, vol. vii. p. 255.)

We made attempts while Mr. Bourne was in his normal state to evoke the "Brown" personality by automatic writing, &c., and similarly, while he was entranced, we endeavoured to "tap" Mr. Bourne, but our efforts were unavailing. So, likewise, were the attempts, by prolonged passes, to produce a deeper trance in which the "Bourne" and "Brown" personalities might be unified. We could get no manifestation of either personality while the other was to the front, not even the fulfilment of post-hypnotic suggestions, and at the end of our experiments Brown and Bourne seemed as far as ever from realising that each belonged to the other.

Taken altogether, the case is not a little perplexing. In the Brown state, while forgetting some of the most important events of his past life, including his own name and his second marriage, and the place of his birth, he remem-

bered the *date* of his birth correctly, the date of his first wife's death, his trade, &c., and curiously enough, on one occasion related an incident that occurred on a steamboat between Albany and New York, and which in his Bourne state he also well remembers. In trance, on May 28th, he recalled that he had children living, but on June 7th he had no recollection of them. It is difficult to see along what definite channels the temporary obliteration of Bourne's memories proceeded, with, as consequence, his transformation into Brown. We learn from Mr. Bourne that he never knew a Mr. A. J. Brown, and never lived in Newton, N.H. Neither Mr. Bourne nor his wife could suggest any clue which might lead to any explanation of his adopting A. J. Brown as his name, or Newton, N.H., as his birthplace.<sup>1</sup> But, indeed, we could hardly hope to trace the antecedents of his peculiar actions in detail. And it remains now to mention some additional facts which appear to throw some light upon both of his remarkable experiences, at least to the extent of suggesting that his case should be classified in its essentials as belonging to a well-recognised type.

In reply to our inquiries (see also Dr. Hinsdale's report, Appendix C., p. 254), he stated that he injured his eyesight as a young man by too much study, working at night to educate himself. His vision improved after his strange experience in 1857, and remained improved until 1887. He used to have headaches frequently, now seldom. They diminished as he began to lose his hair, which was very thick in 1857. (Of course the loss of his hair may not have been the cause of the diminution of his headaches.)

He stated also that he had been subject to the "blues" since childhood, but these had not been so frequent for a year and a half. When under them he did not want to see anybody or talk to anybody. These would sometimes last a few hours, sometimes a week. Occasionally, at such times, when walking, he would find himself two or three miles away from where he had last noticed himself as being.

Mrs. Bourne informed us that Mr. Bourne had had several "fainting fits" in the course of his life. She knew of four such occurrences. The first of these happened about July 1882, two months before her marriage, in church. Mr. Bourne had gone into the pulpit just before the service. He was not going to preach that day. It was very warm, and, as Mr. Bourne was coming out of the pulpit, he fell down unconscious. The second occurred about December 1882, when he fell off a lounge in the room. On the third occasion he was standing by the side of the carriage after harnessing the horses, when he suddenly fell unconscious. This was in February 1886. The last time occurred soon after his return from Norristown in 1887. He was sitting in a chair under a tree in the shade, and he slid out of the chair to the ground. On these occasions he remained unconscious for several hours, probably two hours at least and six hours at most.

These facts, taken in connection with his experiences in 1857 and 1887, suggest that Mr. Bourne has been subject to some form of epilepsy, and that during his eight weeks' absence in 1887 he was suffering from a *post-epileptic partial loss of memory*. I suppose that on January 17th, 1887, he may have had a mild epileptic seizure, and that "after the fit, he was a different person,

<sup>1</sup> The postmaster at Newton, N.H., in reply to my inquiry, states that he has "asked some of the oldest inhabitants, and none of them ever knew of any A. J. Brown."

although in the same skin; or, as the popular phrase is, the post-epileptic patient 'was not himself.'"<sup>1</sup>

**226 A.** This case was reported by Dr. Proust, Professor of Hygiene at the Hôtel Dieu of Paris, before the *Académie des Sciences Morales et Politiques*, as an instance of what he called "ambulatory automatism in a hysterical man," or, as it might otherwise be phrased, of double personality with an active second self. I give a brief *résumé* from the *Revue de l'Hypnotisme*, March 1890, p. 267.

Emile X., *æt.* 33, is a barrister in Paris; of good ability and education in classical studies, both as a boy and at the university. He was always nervous and over sensitive, with some hysterical attacks and functional derangements of motion and sensation, signs, in fact, of *la grande hystérie*. He could be hypnotised very easily, and whilst M. Luys had him in charge he could be put to sleep by a loud noise, or any sudden impression. One day in a *café* he saw himself in the looking-glass and at once fell into a hypnotic state which frightened his friends and led them to take him to an hospital, where he recovered without any difficulty. Sometimes his attacks were different; he would seem to his companions to undergo no loss of consciousness, but would lose the memory of all his past life during a few minutes or a few days, and in this condition of secondary consciousness would lead an active and apparently normal life on foot or on horseback, in his friends' houses or in shops. From such a state he woke suddenly, and was entirely without memory of what had happened to him in this secondary state. An instance of this occurred on September 23rd, 1888. He had had a quarrel with his stepfather in Paris, which had excited him considerably, and he fell into his second state. Three weeks later he woke after his usual fashion, without any memory whatever of what had been happening, and found himself at Villars-Saint-Marcelin, in the Haute Marne, more than 100 miles from Paris. He picked up from various sources a little knowledge of what he had done. He was told he had visited the priest of the village, who had thought him "odd"; that he had also stayed with one of his uncles, who was a bishop in the Haute Marne, and at his house had broken various things, and torn up some MSS. of his uncle; that he had run into debt to the extent of £20, and that he had been summoned before the Court at Vassy on some charge of petty theft, and in his absence judgment had been given against him. Again, on May 11th, 1889, he was breakfasting at a restaurant in Paris, and two days later found himself at Troyes. Of what had happened during these two days he could remember nothing. He recollected that before losing his consciousness he had had a great-coat and a purse in it containing 226 fr.

These facts reminded Professor Proust of the well-known case of Félicité X. [231 A], and of the more recent case of Louis V. [233 A], in which the memory of the secondary personality was recalled by hypnotism. Emile X. was easily hypnotised, and in that state could give a full account of what had happened to him in his states of secondary personality. In his first of these two attacks he described how he had lost some of the £20 at cards, and told the complete

<sup>1</sup> "The Croonian Lectures on Evolution and Dissolution of the Nervous System" (1884), by J. Hughlings Jackson, M.D. See also, by the same author, "Ophthalmology and Diseases of the Nervous System" (1885), and "Temporary Mental Disorders after Epileptic Paroxysms," in *The West Riding Lunatic Asylum Reports*, vol. v.

story of what he had done when staying with his uncle the bishop, and afterwards with the priest. In the same way as to his visit to Troyes, he told the details of his journey, of the friends he had dined with there, and where he had left his overcoat and purse. Notes were taken of his hypnotic account, and on the strength of these he wrote to the hotel-keeper at Troyes asking for his coat and purse, and describing where he had left them. Two days later, to his great astonishment, he received them both, and the 226 fr. in the purse. The Court at Vassy also, when his true condition had become known, reversed the judgment given against him.

**226 B.** The following case of "Automatisme Somnambulique avec dédoublement de la personnalité" was reported by J. M. Boeteau, Interne des Asiles de la Seine, in the *Annales Médico-psychologiques* for January, 1892. It has some resemblance to the Ansel Bourne case, inasmuch as the lost memory of an escapade is recovered under hypnotisation, but differs from it in the presence of marked hysteria. There seemed to be no suspicion of epilepsy. I abbreviate M. Boeteau's very full and clear account:—

Marie M., now aged twenty-two, has been subject to hysterical attacks since she was twelve years old. She became an out-patient at the Hôpital Andral for these attacks; and on April 24th, 1891, the house physician there advised her to enter the surgical ward at the Hôtel-Dieu, as she would probably need an operation for an internal trouble. Greatly shocked by this news, she left the hospital at 10 A.M., and lost consciousness. When she recovered consciousness she found herself in quite another hospital—that of Ste. Anne—at 6 A.M. on April 27th. She had been found wandering in the streets of Paris, with haggard aspect, worn-out boots, and lacerated feet, in the evening of the day on which she left the Hôpital Andral, under the shock of painful apprehension. On returning to herself, she could recollect absolutely nothing of what had passed in the interval. While she was thus perplexed at her unexplained fatigue and footsoreness, and at the gap in her memory, M. Boeteau hypnotised her. Like Ansel Bourne, she passed with ease into the hypnotic state, although she had never before been hypnotised, and like him she at once remembered the events which filled at least the earlier part of the gap in her primary consciousness.

It appears that when she left the Hôpital Andral she set out at first for the Hôtel-Dieu, as recommended; but that the horror of the impending operation upset her balance of mind, and suddenly transformed itself into a conviction that her baby, which had died at the Assistance Publique, was being kept from her by the nurse to whom she had entrusted it at Chaville. She had walked to Chaville, and then on to Versailles, whither the nurse had removed. She could learn nothing of her baby, and walked back to Paris. During this long walk, which wore out her boots and wounded her feet, she was insensible to fatigue or hunger. But on regaining Paris she began to be haunted by spectral surgeons, endeavouring to perform operations on her. She was found in an increasing state of maniacal excitation, and was taken to a police infirmary on the 25th and to the Hospital of Ste. Anne on the 26th April.

The patient's account of her adventures was found to be correct. The novel point here is the recovery by hypnotism of the memory of a state resembling a sudden access of mania. There seems to have been some fragmentary recollec-

tion of the primary state during the secondary state, inasmuch as the poor woman recollected the fact that she had a baby, and the name and address of the nurse. But there was so little of such memory that Dr. Boeteau feels justified in saying that "for a time she had had a real mental life differing from the normal life, with a recurrence to her normal life after three days; thus presenting a clear example of alternating and divided personality, with complete separation between the two psychical existences."

One further point should be noted. If the patient is hypnotised and told to write the day of the month, she writes April 25th, 1891. This is one of the days during her *fugue*—the day, as it appears, on which she sank from coherent into incoherent delirium. It thus appears that some kind of secondary personality, identified with the earlier part of the *fugue*, still exists subliminally, although the patient has apparently quite recovered her mental balance.

**228 A.** The next case is taken from an article entitled "Duplex Personality: Report of a Case," by William F. Drewry, M.D., of Petersburg, Virginia, U.S.A., in the *Medico-Legal Journal* for June 1896:—

The following case, which came under my observation within the past year, and the details of which were kindly given me by an eminent practitioner of Virginia,<sup>1</sup> who was the family physician of the patient, typifies the peculiar phases of duplex personality and periodic extinction of memory, and is interesting from a psychologic, as well as clinical point of view. It is also of interest as regards forensic medicine.

Mr. K. was a man fifty years old, of splendid physique, in good health, in fairly comfortable circumstances, doing a mercantile business, sober, moral and industrious, of affable disposition, popular with a large circle of friends, member of several secret benevolent orders, and happy and contented in his domestic relations. He was born and reared in the State; had resided and conducted business in— for twenty or more years, and deservedly bore the reputation of being a correct, straightforward man in every particular. He had for years been one of the town officials.

One of his near relatives (an uncle, I think) at about the age of fifty, without any apparent reason whatever, went out West, leaving his wife and children, and was not heard of for many years. Finally he came back on a visit, and remained a short time with his family and old acquaintances. No explanation was given of his strange conduct. It was thought that he had some form of mental disease. I mention this case to show that Mr. K. might have inherited some neuropathic taint or eccentricity.

One day, while apparently in perfect health, without any premonitory symptoms of mental derangement, Mr. K. went to a northern city to purchase goods for his store. While there two days he transacted a great deal of business, met many old friends, and exhibited no indication of aberration of mind. Starting homeward, he registered as a passenger on a certain steamer; feeling very tired he secured a state-room, to which at once he repaired, changed his linen, &c. When tickets were collected he was missing. He had suddenly and mysteriously disappeared. No one had seen him leave the boat, jump or fall overboard. An acquaintance, however, said that he was reasonably certain that he saw Mr. K. several hours after the boat had left in one of the depôts in the city.

<sup>1</sup> Dr. H. G. Leigh, Sr., of Petersburg, Va.

He was sitting down, hat pulled over his face, and seemed to be in a "deep study," so he was not disturbed. Mr. K.'s open valise and all his clothes, except those he wore, were found in his state-room. The room door was open, but the key had been taken away.

Some suspected he had been robbed and thrown overboard; others thought he had (suddenly) become insane, or had had a fit and fallen into the sea; the suicide theory was also indulged in, and the opinion was entertained by some that he had absconded. But what had become of him, why, when, and how he disappeared were mysteries. He had, unobserved, simply "stepped out into the great unknown." A vigorous search was made to find him, dead or alive, detectives were employed, the newspapers teemed with accounts of the strange and unaccountable going away of this well-known man, but no clue was to be had that would throw any light whatever upon his mysterious disappearance.

Finally search was abandoned, the theory that he was dead accepted, and the court appointed an administrator of his estate and a guardian for his children. His business was purchased by his son, and everything was moving along smoothly, when, *six months after* he was last heard of, he suddenly and unexpectedly appeared at the home of a relative in a distant southern city. He was brought home in a composed, but partially dazed condition, able to recognise but few of his friends. He was an entirely changed man—the physical and psychical metamorphoses were quite complete. He was hardly recognised by his friends. He had reduced in weight from 250 to 150 pounds, and was very feeble. He wore the same suit of clothes he had on at the time he disappeared, and had in his pocket the check and key which were given him on the boat.

He was at once put under treatment, and in four weeks he recovered his previous bodily and mental health, and has since conducted his same old business with his accustomed skill and industry. A day or two after his return home an abscess, deep down in the auditory canal, broke and discharged a large quantity of sanguino-purulent matter. Immediately thereupon improvement began and went on rapidly. *This was a remarkable fact*, and is, I think, worthy of special note.

Hear Mr. K.'s own account of his strange case: "I was feeling very tired—thoroughly fatigued—after a very busy day in the city, so went to my state-room immediately upon going aboard the boat and changed my clothes. Up to that time I was thoroughly conscious, but after that I recall nothing—all was oblivion—till six months later when 'I came suddenly to myself' in a distant city in the South, where I knew no one. I found myself driving a fruit-waggon on the street. I was utterly astounded. Why I was there, how and when I got there, where I came from, what I had been doing, were puzzling questions to me. Upon inquiry I learned that I had been there, and at work, for some time. My life since I was in that state-room had been an absolute blank to me. I can give no account of myself during that period of time. I started at once for Virginia, but on the way I again lost consciousness, though only for a day or two. When further on my way home, I felt so utterly worn out, I stopped in a certain town and went to the house of a very near relative. From there I was taken home. I was in a half-dazed, confused condition, and remained so some days longer. I am now feeling well and all right."

This case bears many striking resemblances to others that have been from time to time reported, but there are two points of special interest. First, the inherited tendency to eccentricity, if not to insanity. His mysterious dis-

appearance occurred at the same age at which his progenitor so strangely disappeared. Second, the abscess in the ear, the discharge of which was followed by a rapid return to normal mentality. Is it not probable that this abscess had some etiologic connection with the mental trouble, by producing a maladjustment of the cerebral functions, a disturbance of the circulation, an endarteritis, which would induce a condition of encephalic anæmia, or a suppression of suppuration, which would effect a hyperæmia?

"Loss of memory," says Rosse, "following organic lesion, dynamic trouble, or any sudden metabolic disturbance of the brain, may recover rapidly." Certainly Mr. K. made a rapid, uninterrupted recovery after the abscess had discharged. His physician said that there was a perceptible change for the better just as soon as the ear was relieved.

**229 A.** The following case is taken from the paper by Dr. Elliotson referred to in **223 A** and **224 A** (*Zoist*, vol. iv. p. 185), being quoted by him from the *Northern Journal of Medicine* for June 1845. The case was there reported by Dr. David Skae.

The patient was an unmarried man, in the prime of life, connected with the legal profession, regular and temperate in his habits. His complaint began with the usual symptoms of dyspepsia, passing into hypochondria and ultimately into a state between hypochondria and mental alienation. The dyspeptic symptoms had become a subject of complaint and solicitude to the patient about ten or twelve years earlier. There generally succeeded a train of morbid feelings and finally of illusions founded upon them, the sensations felt being imagined to be sufferings of a mysterious and unparalleled kind. Feelings of gloom and despondency were at the same time developed; the most trifling errors were magnified into unpardonable crimes. He began a system of reading the Bible with great zeal and rapidity; by quickly scanning the pages and turning over the leaves, he grew to believe that he read through the whole Bible once and all the metrical psalms once or twice daily. He sat up most of the night and lay in bed all day, surrounded with Bibles and Psalm-books. He also developed suicidal tendencies, but these were restrained by his natural timidity and conscientiousness.

Dr. Skae writes:—

From an early period in the history of this case it was observed that the symptoms displayed an aggravation *every alternate day*. This gradually became more and more marked; and for the last eighteen months the symptoms described have become distinctly periodic. On each alternate day the patient is affected in the manner just described and will neither eat, sleep, nor walk, but continues incessantly turning over the leaves of a Bible, and complaining piteously of his misery. On the intermediate days he is, comparatively speaking, quite well, enters into the domestic duties of his family, eats heartily, walks out, transacts business, assures every one he is quite well, and appears to entertain no apprehension of a return of his complaints. What is chiefly remarkable . . . is the sort of double existence which the individual appears to have. On those days on which he is affected with his malady, he

appears to have no remembrance whatever of the previous or of any former day on which he was comparatively well, nor of any of the engagements of those days; he cannot tell whether he was out, nor what he did, nor whom he saw, nor any transaction in which he was occupied. Neither does he anticipate any amendment on the succeeding day. . . . On the intermediate days . . . he distinctly remembers the transactions of previous days on which he was well, but appears to have little or no recollection of the occurrences of the days on which he was ill. He appears in short to have a . . . sort of two-fold existence, one half of which he spends in the rational enjoyment of life and discharge of its duties, and the other in a state of hopeless hypochondriacism, amounting almost to complete mental aberration.

**230 A.** We next come to cases of factitious secondary personalities, developed apparently from self-suggestions in the hypnotic state. I give first the classic case of Professor Pierre Janet's patient, Mme. B. (or Léonie), the subject of the experiments in telepathic hypnotisation described in **568 A**. The summary here given is founded on a paper by Professor Janet, entitled "Les Actes Inconscients dans le Somnambulisme," in the *Revue Philosophique*, March 1888, with comments of my own. The case is also constantly referred to in Professor Janet's *L'Automatisme Psychologique*<sup>1</sup> (1889).

I may begin with a trivial incident, containing nothing new to students of hypnotism, but well illustrating the concurrent action of the supraliminal and the hypnotic personality—the hidden criticism which the subliminal self seems to be ever exercising upon the words and actions which our supraliminal selves fondly suppose to be the full expression of what we are.

In these researches Mme. B. in her everyday condition is known by the name of Léonie. In the hypnotic trance she has chosen for herself the name of Léontine, which thus represents her secondary personality. Behind these two, this triple personality is completed by a mysterious Léonore, who may for the present be taken as non-existent. A post-hypnotic suggestion was given to Léontine, that is to say, Léonie was hypnotised and straightway became Léontine, and Léontine was told by Professor Janet that after the trance was over, and Léonie had resumed her ordinary life, she, Léontine, was to take off her apron—the joint apron of Léonie and Léontine—and then to tie it on again. The trance was stopped, Léonie was awakened, and conducted Professor Janet to the door, talking with her usual respectful gravity on ordinary topics. Meantime her hands—the joint hands of Léonie and Léontine—untied her apron, the joint apron, and took it off. Professor Janet called Léonie's attention to the loosened apron. "Why, my apron is coming off!" Léonie exclaimed, and with full consciousness and intention she tied it on again. She then continued to talk, and for her—for Léonie—the incident was over. The apron, she supposed, had somehow come untied, and she had retied it. This, however, was not enough for Léontine. At Léontine's prompting the joint hands again began their work, and the apron was taken off again and again

<sup>1</sup> In this work and in most of the later references to the case by other writers, the three stages of personality are designated: Léonie 1, Léonie 2, Léonie 3. I use here the corresponding nomenclature of Dr. Janet's earlier report—Léonie, Léontine, and Léonore.

replaced, this time without Léonie's attention having been directed to the matter at all.

Next day Professor Janet hypnotised Léonie again, and presently Léontine, as usual, assumed control of the joint personality. "Well," she said, "I did what you told me yesterday! How stupid the other one looked"—Léontine always calls Léonie "the other one"—"while I took her apron off! Why did you tell her that her apron was falling off? I was obliged to begin the job over again."

This trifling incident well illustrates the important point which M. Janet in France and Gurney in England have largely helped to establish, namely, the persistence of the hypnotic self, as a remembering and reasoning entity, during the reign of the ordinary self.

Thus far we have dealt with a secondary personality summoned into being, so to say, by our own experiments, and taking its orders entirely from us. It seems, however, that, when once set up, this new personality can occasionally assume the initiative, and can say what it wants to say without any prompting. This is curiously illustrated by what may be termed a conjoint epistle addressed to Professor Janet by Mme. B., and her secondary personality, Léontine. "She had left Havre more than two months when I received from her a very curious letter. On the first page was a short note, written in a serious and respectful style. She was unwell, she said, worse on some days than on others, and she signed her true name, Mme. B. But over the page began another letter in a quite different style, and which I may quote as a curiosity, 'My dear good sir, I must tell you that B. really, really makes me suffer very much; she cannot sleep, she spits blood, she hurts me; I am going to demolish her, she bores me, I am ill also, this is from your devoted Léontine.' When Mme. B. returned to Havre I naturally questioned her about this singular missive. She remembered the *first* letter very distinctly, . . . but had not the slightest recollection of the *second*. . . I at first thought that there must have been an attack of spontaneous somnambulism between the moment when she finished the first letter and the moment when she closed the envelope. . . . But afterwards these unconscious, spontaneous letters became common, and I was better able to study their mode of production. I was fortunately able to watch Mme. B. on one occasion while she went through this curious performance. She was seated at a table, and held in her left hand the piece of knitting at which she had been working. Her face was calm, her eyes looked into space with a certain fixity, but she was not cataleptic, for she was humming a rustic air; her right hand wrote quickly, and, as it were, surreptitiously. I removed the paper without her noticing me, and then spoke to her; she turned round, wide awake, but surprised to see me, for in her state of distraction she had not noticed my approach. Of the letter which she was writing she knew nothing whatever."

Léontine's independent action is not entirely confined to writing letters. She observed (apparently) that when her primary self, Léonie, discovered these letters, she (Léonie) tore them up. So Léontine hit on the plan of placing them in a photographic album into which Léonie could not look without falling into catalepsy (on account of an association of ideas with Dr. Gibert, whose portrait had been in the album). In order to accomplish an act like this Léontine has to wait for a moment when Léonie is distracted, or, as we say, absent-minded. If she can catch her in this state Léontine can direct Léonie's

walks, for instance, or make her start on a railway journey without luggage, in order to get to Havre as quickly as possible.

It will be observed that Léontine has now arrived at a point midway between the mere *stages*—which cannot be called *personalities*—through which Gurney's hypnotic subjects could be led backwards and forwards at pleasure (see 523 A), and, on the other hand, the fully-developed alternating personalities of such a case as Félicité X. (see 231 A). If Léontine were habitually encouraged, if a large part of Mme. B.'s life were passed in that hypnotic stage in which Léontine holds unchecked dominion, we must suppose that Léontine would acquire more and more power of intervening in Mme. B.'s waking state—her Léonie state—also; until perhaps the relapses from Léontine into Léonie,—from the secondary into the primary personality,—might become as brief and rare as they have become in the often-cited case of Félicité X. And thus the whole personage might undergo profound alteration by gradual steps leading on from what was at first a mere momentary experiment.

There are, however, even now striking differences between the characters of Léonie and Léontine.

“This poor peasant,” says Professor Janet, “is in her normal state a serious and somewhat melancholy woman, calm and slow, very gentle and extremely timid. No one would suspect the existence of the personage whom she includes within her. Hardly is she entranced when she is metamorphosed: her face is no longer the same; her eyes indeed remain closed, but the acuteness of her other senses compensates for the absence of sight. She becomes gay, noisy, and restless to an insupportable degree; she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. . . . In this state she does not recognise her identity with her waking self. ‘That good woman is not I,’ she says, ‘she is too stupid!’”

Besides these differences of character, Léontine is in another way also a remarkable hypnotic personality. Mme. B. has been so often hypnotised, and during so many years (for she was hypnotised by other physicians as long ago as 1860), that Léontine has by this time acquired a very considerable stock of memories which Mme. B. does not share. Léontine, therefore, counts, as properly belonging to her own history and not to Mme. B.'s, all the events which have taken place while Mme. B.'s normal self was hypnotised into unconsciousness. It was not always easy at first to understand this partition of past experiences.

“Mme. B., in the normal state,” says Professor Janet, “has a husband and children. Léontine, speaking in the somnambulant trance, attributes the husband to ‘the other’ (Mme. B.), but attributes the children to herself. . . . At last I learnt that her former mesmerisers, as bold in their practice as certain hypnotisers of to-day, had induced somnambulism at the time of her *accouchements*; Léontine, therefore, was quite right in attributing the children to herself; the rule of partition was unbroken, and the somnambulism was characterised by a duplication of the subject's existence.” There surely could hardly be a more striking illustration of the remark made (*Proceedings*, vol. iv. p. 225) that “when once a second mnemonic chain is woven, the emergence of a second personality is only a matter of degree.”

We now come to consider the third personality, Léonore. Although Léonie's unconscious acts are sometimes (not always) coincident with Léontine's conscious ones, Léontine's unconscious acts are never included in Léonie's

memory, any more than in Léontine's own. They belong to some other, to some profounder manifestation of personality, to which M. Janet has given the name of Léonore. And observe that just as Léontine can sometimes by her own motion and without suggestion write a letter during Léonie's waking state and give advice which Léonie might do well to follow, so also Léonore can occasionally intervene of her own motion during Léontine's dominance and give advice which Léontine might with advantage obey.

"The spontaneous acts of the unconscious self," says M. Janet, here meaning by *l'inconscient* the entity to which he has given the name of Léonore, "may also assume a very reasonable form, a form which, were it better understood, might perhaps serve to explain certain cases of insanity. Mme. B., during her somnambulism (*i.e.* Léontine), had had a sort of hysterical crisis; she was restless and noisy, and I could not calm her. Suddenly she stopped and said to me with terror, 'Oh, who is talking to me like that? it frightens me.' 'No one is talking to you.' 'Yes! there on the left!' And she got up and tried to open a wardrobe on her left hand, to see if some one was hidden there. 'What is it that you hear?' I asked. 'I hear on the left a voice which repeats, "Enough! enough! be quiet; you are a nuisance."' Assuredly the voice which thus spoke was a reasonable one, for Léontine was insupportable; but I had suggested nothing of the kind, and had had no idea of inspiring a hallucination of hearing. Another day Léontine was quite calm, but obstinately refused to answer a question which I asked. Again she heard with terror the same voice to her left, saying, 'Come, be sensible, you must answer.' Thus the unconscious sometimes gave her excellent advice."

And in effect, so soon as Léonore, in her turn, was summoned into communication, she accepted the responsibility of this counsel. "What was it that happened," asked M. Janet, "when Léontine was so frightened?" "Oh, nothing; it was I who told her to keep quiet; I saw that she was annoying you; I don't know why she was so frightened."

Note the significance of this incident. Here we have got at the root of a hallucination. We have not merely inferential but direct evidence that the imaginary voice which terrified Léontine proceeded from a profounder stratum of consciousness in the same individual.

Just as Mme. B. was sent by passes into a state of lethargy from which she emerged as Léontine, so also Léontine in her turn was reduced by renewed passes to a state of lethargy from which she emerged no longer as Léontine, but as Léonore. This second awakening is slow and gradual, but the personality which emerges is in one most important point superior to either Léonie or Léontine. Alone among the subject's phases this phase possesses the memory of every phase. Léonore, like Léontine, knows the normal life of Léonie, but distinguishes herself from Léonie, in whom, it must be said, these subjacent personalities appear to take little interest. But Léonore also remembers the life of Léontine, condemns her as noisy and frivolous, and is anxious not to be confounded with her either. "Vous voyez bien que je ne suis pas cette bavarde, cette folle;—nous ne nous ressemblons pas du tout." And in fact Léonore's own character, so far as it has yet been manifested, is worthy of that profounder place in the personality which she seems to occupy.

Yet one further variation, and I end my brief *résumé* of this complex history. Léonore is liable to pass into a state which does not, indeed, interrupt her chain of memory, but which removes her for a time from the possibility of communication with other minds. She grows pale, she ceases to speak or to hear, her

eyes, though still shut, are turned heavenwards, her mouth smiles, and her face takes an expression of beatitude.

This is plainly a state of so-called ecstasy ; but it differs from the ecstasy common in hysterical attacks in one capital point. Not only is it remembered—indistinctly, perhaps—by Léonore, who describes herself as having been dazzled by a light on the left side, but also it brings with it the most complex of all the chains of memory, supplementing even Léonore's recollection on certain acts which have been accomplished unconsciously by Léonore herself.

The subjoined scheme, simplified from that given by Professor Janet, may enable the reader to follow the above description with greater ease. The shaded spaces indicate absence of consciousness.

Diagram of the joint life of

Léonie Léontine Léonore	Ordinary waking life				Ordinary waking life
	Knowledge of Léonie : latent	Emergence in somnambulic life		Emergence in somnambulic life	Knowledge of Léonie : latent
	Knowledge of Léonie & Léontine : latent	Knowledge of Léontine : latent	Emergence and ecstasy	Knowledge of Léontine : latent	Knowledge of Léonie & Léontine : latent

**230 B.** The greater number of facts reported in *L'Automatisme Psychologique*, as Professor Janet says in his introduction, were observed in four of his principal subjects, whom he called Léonie, Lucie, Rose, and Marie. Among all the subjects he knew, he regarded these four as the most satisfactory for purposes of psychological experiment ; partly because of his long and complete acquaintance with all the details of their maladies and characters, and partly because—having been always observed with care and only by competent persons—they had been as little as possible affected by the example of other patients, or by suggestions imprudently made in their presence. The case of Léonie has just been given, and that of Lucie is almost equally instructive. She was described first in articles published by Professor Janet in the *Revue Philosophique*, being there called "L.," and the summary here given is founded chiefly on an article in the *Revue* for December 1886, but adopts the nomenclature of the different personalities or stages of personality—Lucie 1, Lucie 2, Lucie 3—used in *L'Automatisme Psychologique*.

The subject was a girl of nineteen, who was highly hysterical, having attacks daily of several hours' duration. She was also devoid of the sense of pain, or the sense of contact, so that she "lost her legs in bed," as she put it. I may begin by saying that M. Janet and Dr. Powilewicz completely cured her, mainly by hypnotic suggestion, so that the phenomena which I am about to describe, though morbid in the sense that they occurred in a morbid person, were healthy in the sense that they were incidental to a process of cure.

Post-hypnotic suggestion succeeded easily, with no recollection in the waking state of the hypnotic command. At first, however, it was necessary that the hypnotised subject—Lucie 2—should *assent* when she was told to do something on awaking. When the command was an unwelcome one she would say *no* instead of *yes*, and would not fulfil it on awaking.

On her fifth hypnotisation, however, Lucie underwent a kind of brief catalepsy, after which she returned to the somnambulant state; but that state was deeper than before. (This was the first appearance of Lucie 3.) She no longer made any sign, whether of assent or refusal, when she received the hypnotic commands; but she executed them infallibly, whether they were to take effect immediately or after awaking. Moreover, the suggested actions became absolutely a portion of the trance-life. She executed them without apparently knowing what she was doing. If, for instance, in her waking state she was told (in the tone which in her hypnotic state signified command) to get up and walk about, she walked about, but, to judge from her conversation, she supposed herself to be still sitting quiet. She would weep violently when commanded, but while she wept she continued to talk as gaily and unconcernedly as if the tears had been turned on by a stop-cock. One day M. Janet begged Lucie, in her waking state (*i.e.* Lucie 1), to *resist* his next command. She said that she was not aware that she had ever obeyed him, and would certainly resist now. The command was given, and she executed it unconsciously, while still protesting that she would certainly resist.

Here, then, was an indication of a new partition of the identity—not merely that partition which is habitually established between the hypnotic trance and the waking state. For this new partition subsisted equally in both states, and the dividing boundary was no obvious gulf, but a line as imaginary as the Equator. For the line was merely this, that any suggestion uttered by M. Janet in a brusque tone of command reached the subliminal self alone; any other remark reached the subject—awake or somnambulant—in the ordinary way.

The next step was to test the intelligence of Lucie 3. M. Janet began with a simple experiment. "When I shall have clapped my hands together twelve times," he said to the entranced subject before awakening her, "you will go to sleep again." There was no sign that the sleeper heard or understood; and when she was awakened the events of the trance were blank to her, as usual. She began talking to other persons. M. Janet, at some little distance, clapped his hands feebly together five times. Seeing that she did not seem to be attending to him, he went up to her and said, "Did you hear what I did just now?" "No, what?" "Do you hear *this*?" and he clapped his hands once more. "Yes, you clapped your hands." "How often?" "Once." M. Janet again withdrew, and now clapped his hands six times gently, with pauses between the claps. Lucie paid no apparent attention; but when the sixth clap of this second series—making the twelfth altogether—was reached, she fell instantly into the trance again.

It seemed, then, that Lucie 3 had counted the claps through all, and had obeyed the order. M. Janet varied the conditions; ordering that the girl should fall asleep when he should mention the same letter of the alphabet twice in succession; or when the sum of the digits which he mentioned should reach ten. The result showed that Lucie 3 could successfully attend and obey so long as the problem was a simple one, but that when the problem became too complex, confusion ensued.

Thus far, however, the knowledge gained as to Lucie 3 was not *direct* but *inferential*. The nature of the commands which she could execute showed her to be capable of attention and memory; but there was no way of learning her own conception of herself, if such existed, nor of determining her relation to other phenomena of the trance. And here it is that automatic writing was successfully invoked. M. Janet began by the following simple command: "When I clap my hands you will write *Bonjour*." This was done in the usual loose and scrawling script of automatism, and Lucie, though fully awake, was not aware that she had written anything at all. She was next ordered to write a letter, which she did in a commonplace style, and signed "Lucie." But Lucie was unconscious of the letter-writing, and when the epistle was shown to her she pronounced it a forgery. The unconscious hand was again bidden to write a letter; it wrote word for word the same letter as before, as if it were a musical-box wound up to repeat a particular tune.

By means of a simple artifice, however, it was found possible to do more than this. M. Janet simply ordered the entranced girl to write answers to all questions of his after her awakening. The command thus given had a persistent effect, and while Lucie 1 continued to chatter as usual with other persons, Lucie 3 wrote brief and scrawling responses to M. Janet's questions. This was the moment at which in many cases a new and separate invading personality is assumed; and if Lucie had believed in possession by devils—as so many similarly-constituted subjects in old times believed—we can hardly doubt that the energy now writing through her hand would have assumed the style and title of a "familiar spirit." Or if, again, she had been a modern Spiritualist, it is probable that the signature of some deceased friend would have appeared at the foot of these communications. But here the "communicating intelligence" was of so obviously *artificial* a kind that it could scarcely venture to pretend to be either a devil or Lucie's grandmother. A singular conversation gave to this limited creation, this *statutory intelligence*, an identity sufficient for practical convenience. "Do you hear me?" asked Professor Janet. Answer (by writing), "No." "But in order to answer one must hear?" "Certainly." "Then how do you manage?" "I don't know." "There must be somebody who hears me?" "Yes." "Who is it?" "Not Lucie." "Oh, some one else? Shall we call her Blanche?" "Yes, Blanche." "Well then, Blanche, do you hear me?" "Yes." This name, however, had to be changed, for the following reason:—The name Blanche happened to have very disagreeable associations in Lucie's mind; and when Lucie was shown the paper with the name Blanche, which she had unconsciously written, she was angry, and wanted to tear it up. Another name had to be chosen. "What name will you have?" "No name." "You must—it will be more convenient." "Well then, Adrienne." Never, perhaps, has a personality had less spontaneity about it.

Yet Adrienne (Lucie 3) was in some respects *deeper down* than Lucie 1. She could get at the genesis of certain psychical manifestations of which Lucie 1 experienced only the results. A striking instance of this was afforded by the phenomena of the hystero-epileptic attacks to which this patient was subject.

In cases of this sort it often happens that the patient's imagination during the attack is excited by the reminiscence of some scene of terror which perhaps first set on foot this nervous disturbance. On a smaller scale this recurrence to a still dominant moment of past fear may be familiar to some of my readers. I know a lady who was much frightened in childhood by a large dog which sprang out on her; and who still, in moments of alarm or agitation, seems to

see the creature spring at her again. Well, Lucie's special terror, which recurred in wild exclamation in her hysterical fits, was somehow connected with *hidden men*. She could not, however, recollect the incident to which her cries referred; she only knew that she had had a severe fright at seven years old, and an illness in consequence. Now during these "*crises*" Lucie (except, presumably, in the periods of unconsciousness which form a pretty constant element in such attacks) could hear what Professor Janet said to her. Adrienne, on the contrary, was hard to get at, could no longer obey orders, and if she wrote, wrote only, *J'ai peur, j'ai peur*.

M. Janet, however, waited till the attack was over, and then questioned Adrienne as to the true meaning of the agitated scene. Adrienne was able to describe to him the terrifying incident in her childish life which had originated the confused hallucinations which recurred during the attack. She could not explain the recrudescence of the hallucinations; but she knew what Lucie saw and why she saw it: nay, indeed, it was Adrienne rather than Lucie to whom the hallucinations were directly visible.

Adrienne thus appeared to be in a sense more deeply involved than Lucie 1 and 2 in the hysterical attacks. But it must not be therefore supposed that Adrienne represented a necessarily *morbid* aspect of the complex identity. And the experiments showed that her plane of existence lay *beneath* some of the superficial evils from which Lucie 1 suffered.

Lucie 1 was a hysterical patient, very seriously amiss. One conspicuous symptom was an almost absolute defect of sensibility, whether to pain, to heat, or to contact, which persisted both when she was awake and when entranced. There was, as already mentioned, an entire defect of the muscular sense also, so that when her eyes were shut she did not know the position of her limbs. Nevertheless, it was remarked as an anomaly that when she was thrown into the cataleptic state (Lucie 3), not only did the movements impressed on her continue to be made, but the corresponding or complementary movements, the corresponding facial expression, followed just as they usually follow in such experiments. Thus, if M. Janet clenched her fist in the cataleptic stage, her arm began to deal blows, and her face assumed a look of anger. The suggestion given *through the so-called muscular sense* had operated on a subject in whom the muscular sense, as tested in other ways, had seemed to be wholly lacking. As soon as Adrienne could be communicated with, it was possible to get somewhat nearer to a solution of this puzzle. Lucie was thrown into catalepsy; then M. Janet clenched her left hand (she began at once to strike out), put a pencil in her right hand, and said, "Adrienne, what are you doing?" The left hand continued to strike, and the face to bear the look of rage, while the right hand wrote, "I am furious." "With whom?" "With F." "Why?" "I don't know, but I am very angry." M. Janet then unclenched the subject's left hand and put it gently to her lips. It began to "blow kisses," and the face smiled. "Adrienne, are you still angry?" "No, that's over." "And now?" "Oh! I am happy." "And Lucie?" "She knows nothing, she is asleep."

Now, so far as I know, this is absolutely the first glimpse that has yet been obtained into the subjective being of the subject in the *cataleptic* state. We have thus far only been able to conjecture whether there was or was not any psychical concomitant of the cataleptic gestures of anger or satisfaction. "Il n'y a que le cataleptique," say MM. Binet and Féré,<sup>1</sup> "qui mérite le nom d'auto-

<sup>1</sup> Binet et Féré, *Le Magnétisme Animal*, p. 105.

mate. . . . On a dit avec raison que le cataleptique n'a point une personnalité à lui, qu'il n'existe pas de *moi cataleptique*." Yet the key of automatic writing has unlocked this closely-barred chamber, and has shown us that the clenched fist, which strikes out at our suggestion as if it were moved by a spring, does in fact imply a corresponding emotion of anger, which (in Lucie's case at least) is definite enough to select its own *object*, although it cannot explain to us its own *origin*.

The peculiar condition of Lucie when awake adds a further interest to this experiment. When awake, she suffered, as I have explained, from a grave sensory disturbance—an entire absence of the so-called muscular sense. But here we find Lucie 3 (Adrienne) possessed of that sense—responding to muscular stimuli in a way which showed normal sensibility. Adrienne's intelligence, indeed, showed little *verve* or spontaneity; but she might claim that if she were beneath the level of Lucie's waking intellect, she was—in another sense—beneath the level of Lucie's sensory disturbances as well: somewhat as deep-sea denizens are beneath not the sunlight only but the storm. This was, in fact, a culminant example of the disappearance, in hypnotic trance, of functional nervous derangements. The inabilities which result from organic lesion subsist, of course, though they may lose their painful character; but the inabilities which, for want of a better name, we call hysterical, may, any of them, in any phase of hypnotism, change, diminish, or disappear.

Thus, as in Félicité X.'s case (given in 231 A), the secondary or induced state was in some respects *less* morbid than the habitual state—free from the nervous troubles which crippled the patient's waking life. Unless "morbid" is to become a word as question-begging as the word "natural" long has been, we must be as careful *not* to call these novel states morbid as we should be *not* to describe these operations of Nature as unnatural.

In Lucie's case, indeed, these odd manifestations were—as the pure experimentalist might say—only too sanative, only too rapidly tending to normality. M. Janet accompanied his psychological inquiries with therapeutic suggestion—telling Adrienne not only to go to sleep when he clapped his hands, or to answer his questions in writing, but to cease having headaches, to cease having convulsive attacks, to recover normal sensibility, and so on. Adrienne obeyed; and even as she obeyed the rational command, her own Undine-like identity vanished away. The day came when M. Janet called on Adrienne, and Lucie laughed and asked him whom he was talking to. Lucie was now a healthy young woman; but Adrienne, who had risen out of the Unconscious, had sunk into the Unconscious again—must I say?—for evermore.

I must now point out the chief lesson which is in my view to be drawn from a study of this case. We have here *demonstrably* what we can find in other cases only *inferentially*—an intelligence manifesting itself continuously by written answers, of purport quite outside the normal subject's supraliminal mind, while yet that intelligence was but a part, a fraction, an aspect, of the normal subject's own identity.

We must bear this ascertained fact—for it is as near to an ascertained fact as anything which this perplexing inquiry can bring us—steadily in mind while we deal with future cases. And we must remember that Adrienne—while she was, if I may so say, the subliminal self reduced to

its simplest expression—did, nevertheless, manifest certain differences from Lucie, which, if slightly exaggerated, might have been very perplexing. Her handwriting was slightly different, though only in the loose and scrawling character so frequent in automatic script. Suppose the handwriting had been rather *more* different, and had vaguely resembled that of some deceased member of the family? It is easy to understand what inferences might have been based on such a fact. Again, Adrienne remembered certain incidents in Lucie's childhood which Lucie had wholly forgotten. These events occurred at a grandmother's house. Suppose that the sentence recording them had been signed with the *grandmother's* name, instead of with the merely arbitrary name selected for the convenience of a cool observer? Here, too, it is easy to imagine the confidence—in one sense the well-grounded confidence—with which any knowledge on Lucie's own part of those long past events would have been disclaimed.

**230 C.** Other cases of multiple personality developed in connection with the hypnotic trance have been studied by Professor Pierre Janet's brother, Dr. Jules Janet, and were described by the latter in a paper entitled "L'Hystérie et l'Hypnotisme, d'après la Théorie de la Double Personnalité," in the *Revue Scientifique*, May 19th, 1888. One of these cases was that of Professor Charcot's famous subject, Blanche Wittman, whose history, as developed in the hands of Dr. Jules Janet, I give in a later Appendix (**225 A**).

Another case,<sup>1</sup> treated also by M. Jules Janet, and which he kindly gave me the opportunity of seeing, was even more remarkable in a therapeutic aspect. It is perhaps the most marked among those very rare cases where it can be said with confidence that death itself has been averted by a hypnotic change of personality.

From the age of thirteen the patient, Marceline R., had been subject to a miserable series of hysterical troubles—chorea, *crises*, anæsthesia, &c. In January 1886 the hysterical tendency took its most serious form—of insuperable vomiting, which became so bad that the very sight of a spoonful of soup produced distressing spasms. Artificial means of feeding were tried, with diminishing success, and in June 1887 she was paralytic and so emaciated that (in spite of the rarity of deaths from any form of hysteria) her death from exhaustion appeared imminent.

M. Janet was then asked to hypnotise her. Almost at once he succeeded in inducing a somnambulant state in which she could eat readily and digest well. Her weight increased rapidly, and there was no longer any anxiety as to a fatal result. But the grave inconvenience remained that she could only eat when hypnotised. M. Janet tried to overcome this difficulty; for a time he succeeded; and she left the

<sup>1</sup> The earlier part of this case is described in M. Jules Janet's paper, "Un Cas d'Hystérie Grave," *Revue de l'Hypnotisme*, May 1889.

hospital for a few months. She soon, however, returned in her old state of starvation. M. Janet now changed his tactics. Instead of trying to enable her to eat in her first or so-called normal state, he resolved to try to enable her to live comfortably in her secondary state. In this he gradually succeeded, and sent her out in October 1888, established in her new personality. The only inconveniences of this change seem to be (1) that when she has been left some months without re-hypnotisation a tendency to hysterical mutism sets in; and (2) that whenever she is "awakened" into her *first* personality she has lost (like Félicité X.) all memory of the time passed in the *second*.

After some shorter trials, M. Janet hypnotised her November 12th, 1888, and left her in her secondary state till January 15th, 1889. He then "awoke" her, but the vomiting at once returned, and she again applied to M. Janet for help. He hypnotised her, and left her in her second state till March 31st. He then again "awoke" her, with the same result. Again he hypnotised her; and when he took me to see her on August 10th, she had been in the hypnotic state continuously for three months and ten days, during which time she had successfully passed a written examination for the office of hospital nurse, which she had failed to pass in her normal state.

When we saw her, August 10th, she was normal in appearance and manner, except for a certain shortness of breath, or difficulty of speaking, which M. Janet explained as likely to develop into hysterical mutism if hypnotisation were not renewed. She was fairly well nourished, and her expression was open and contented.

M. Janet resolved not merely to re-hypnotise her, but to wake her and leave her for a time in her first state, in order to see whether the dysphagia had disappeared, and at the same time to observe whether the loss of recollection of the events of the secondary state was really complete. He woke her—in the old Elliotsonian fashion—by "reverse passes." Her change of expression was very noticeable. The look of easy content was replaced by a pained, anxious air. Her attention was at once arrested by some masons at work in the courtyard, who apparently had pulled down a wall, or made some similar change, since her last waking. Asked what she was looking at, she said, in a low, timid voice, "I had not observed the alterations." Asked what day of the week it was, she said "Sunday"—and in fact March 31st was a Sunday. "What day of the month?" "March 31st." "How, then, is this oleander in the courtyard in flower?" "Oh, sir," she said, "those flowers are only paper." "Feel them!" She felt them timidly, and said nothing more. "What had you for breakfast this morning?" "I tried to take some milk." This again referred to March 31st—on August 10th she had breakfasted on ordinary solid food. "Drink a little now." She attempted, but spasms at once began, and she could not retain it. We then left her; but Professor Pierre Janet (who was

also present) told me later that during the two or three days for which she was left in her first state the alarming vomiting continued and she began to spit blood. "My brother was sent for, and determined to re-hypnotise her. She was calmed as if by enchantment, and is now in excellent condition. During her two 'waking' days she made a number of serious blunders not only as regards her mother, but with lodgers in the house. Her conduct absolutely proved a complete forgetfulness of the preceding months. After making inquiries from the various persons who saw her, my brother told me that he could retain no doubt as to her forgetfulness." M. Jules Janet added that since she had been replaced in the second condition the loss of flesh had been rapidly repaired, and she was again comfortable.

**231 A.** I give next the case of Dr. Azam's often quoted patient, Félicité X.<sup>1</sup> In this case the somnambulant life finally became the normal life; as the "second state," which appeared at first only in short, dream-like accesses, gradually replaced the "first state," which finally recurred but for a few hours at long intervals. But the point on which I wish to dwell is this: that Félicité's second state was altogether *superior* to the first—physically superior, since the nervous pains which had troubled her from childhood disappeared; and morally superior, inasmuch as her morose, self-centred disposition was exchanged for a cheerful activity which enabled her to attend to her children and her shop much more effectively than when she was in the "état bête," as she called what was once the only personality that she knew. In this case, then, which at the time Dr. Azam wrote—1887—was of nearly thirty years' standing, the spontaneous readjustment of nervous activities—the second state, no memory of which remained in the first state—resulted in an improvement profounder than could have been anticipated from any moral or medical treatment that we know. The case shows us how often the word "normal" means nothing more than "what happens to exist." For Félicité's *normal* state was in fact her *morbid* state; and the new condition, which seemed at first a mere hysterical abnormality, brought her at last to a life of bodily and mental sanity which made her fully the equal of average women of her class.

A very complete account of the case, reproducing in full almost the whole of Dr. Azam's report, is given in Dr. A. Binet's *Altérations de la Personnalité* (pp. 6–20), and I briefly summarise this here:—

Félicité was born at Bordeaux, in 1843, of healthy parents. Towards the age of thirteen years she began to exhibit symptoms of hysteria. When about fourteen and a half she used suddenly to feel a pain in her forehead, and then to fall into a profound sleep for some ten minutes, after which she woke spontaneously in her secondary condition. This lasted an hour or two; then the sleep came on again, and she awoke in her normal state. The change at first

<sup>1</sup> For the fullest account of Félicité, see *Hypnotisme, Double Conscience, &c.*, par le Dr. Azam. Paris, 1887.

occurred every five or six days. As the hysterical symptoms increased, Dr. Azam was called in to attend her in 1858.

His report of that time states that in the primary state she appears very intelligent and fairly well educated; of a melancholy disposition, talking little, very industrious: constantly thinking of her maladies and suffering acute pains in various parts of the body, especially the head—the *clou hystérique* being very marked; all her actions, ideas, and words perfectly rational. Almost every day what she calls her *crise* comes on spontaneously—often while she is sitting at her needlework—preceded by a brief interval of the profound sleep, from which no external stimulus can rouse her. On waking into the secondary state, she appears like an entirely different person, smiling and gay; she continues her work cheerfully or walks about briskly, no longer feeling all the pains she has just before been complaining of. She looks after her ordinary domestic duties, goes out, walks about the town, and pays calls; behaves in every way like an ordinary healthy girl.

In this condition she remembers perfectly all that has happened on previous occasions when she was in the same state, and also all the events of her normal life; whereas during her normal life she forgets absolutely the occurrences of the secondary state. She declares constantly that whatever state she is in at the moment is the normal one—her *raison*—while the other one is always her *crise*.

The change of character in the secondary state is strongly marked; she becomes gay and vivacious—almost noisy; instead of being indifferent to everything, her sensibilities—both imaginative and emotional—become excessive. All her faculties appear more developed and more complete. The condition, in fact, is much superior to her ordinary one, as shown by the disappearance of her physical pains, and especially by the state of her memory.

She married early, and her *crises* became more frequent, though there were occasionally long intervals when they never came at all. But the secondary state, which in 1858 and 1859 only occupied about a tenth part of her life, gradually encroached more and more on the primary state, till the latter began to appear only at intervals and for a brief space of time.

In 1875 Dr. Azam, having for long lost sight of her, found her a mother of a family, keeping a shop. Now and then, but more and more rarely, occurred what she called her *crises*—really relapses into her *primary* condition. These were excessively inconvenient, since she forgot in them all the events of what was now her ordinary life, all the arrangements of her business, &c.; for instance, in going to a funeral, she had a *crise*, and consequently found it impossible to remember who the deceased person was. She had a great dread of these occurrences, though, by long practice, she had become very skilful at concealing them from every one but her husband; and the transition periods in passing from one state to another, during which she was completely unconscious, were now so short as to escape general notice. A peculiar feeling of pressure in the head warned her that the *crise* was coming, and she would then, for fear of making mistakes in her business, hastily write down whatever facts she most needed to keep in mind.

While the primary state lasted, she relapsed into the extreme melancholy and depression that characterised her early life, these being, in fact, now aggravated by her troublesome amnesia. She also lost her affection for her husband and children, and suffered from many hysterical pains and other symptoms

which were much less acute in the secondary state. By 1887, however, the primary state only occurred every month or two, lasting only for a few hours at a time.

**231 B.** The following is another case in which the faculties appeared to be heightened in the secondary condition. The account is taken from the *Proceedings S.P.R.*, vol. iv. pp. 230-32. The case was sent to Professor Barrett, in 1876, by a clergyman, then vicar of a London parish, and father of the subject. He did not choose to give further particulars, or to allow his name to be published.

My son was in his seventeenth year attacked by what was said to be cataleptic hysteria. At their first commencement they were little more than prolonged fainting fits; afterwards, each attack began by his passing in an instant into a state of complete rigidity. Occasionally he would remain for five minutes to a quarter of an hour in that state, retaining the attitude in which he was when attacked, as if made of marble, with his eyes open and fixed and perfectly unconscious. After a time he would rise with a sigh, move about, and speak without the slightest hesitation or incoherency, and thence continue for hours or days, leading an entirely separate existence, not recognising friends or relations or even the way to his own bedroom, and taking no notice if addressed by his own name, writing letters with another signature, always imagining himself to have arrived at middle-age, and alluding to incidents of his imaginary youth, which teemed with echoes of his past reading; he was most courteous and pleasant in his manner, excepting when any doubt was implied as to the accuracy of any statement which he made.

At times all his faculties were in a most excited state. He would continue for hours playing games of skill with almost preternatural dexterity; he would repeat to the air pages of poetry; and he would play and sing in a wild and original manner, of which he was incapable at other times, quite unconscious of the presence of others and impervious to any interruptions. In this state he has continued for a week at a time, going out with us to dine with old friends, whom, however, he never recognised, but treated as new acquaintances. He always spoke of his parents as far off in some distant Eastern country, in which he himself had been born, and spoke to us (his father and mother) as kind hosts and friends whom he was soon to leave. Suddenly he would fall to the ground, roll about in convulsive agony with loud groans, and, a little water being poured into his lips, would get up and go on talking upon the subject of conversation on which he had been engaged at the time of his seizure, and without the slightest remembrance of anything that had passed meanwhile. These attacks continued every few days for more than two years, during which he was forbidden all kinds of study. At the age of nineteen we were advised to send him on a voyage, and accordingly he paid a visit to an uncle, a military officer at Madras; from thence he returned in six or seven months quite cured, went up to the University of Cambridge, where he went out in honours, and is now at the bar. These attacks never came upon him whilst actually employed, but generally at church, in bed, or during quiet conversation; they were often induced by anything that vexed or startled him. He has since told me that he might have resisted them, but that they came upon him with a sensation of pleasant drowsiness that fascinated him. Certainly he was the worse for any display of sympathy. I may add that he suffers now at times from some defect

in the circulation which prevents great bodily exertion and which produces pain in his heart and head ; in all other respects he is hale and hearty.

**232 A.** The following account of Mary Reynolds is taken from Professor W. James' "Principles of Psychology," vol. i. pp. 381-84, being there quoted from Dr. Weir Mitchell's report in the *Transactions of the College of Physicians of Philadelphia*, April 4th, 1888.

This dull and melancholy young woman, inhabiting the Pennsylvania wilderness in 1811, was found one morning, long after her habitual time for rising, in a profound sleep from which it was impossible to arouse her. After eighteen or twenty hours of sleeping she awakened, but in a state of unnatural consciousness. Memory had fled. To all intents and purposes she was as a being for the first time ushered into the world. All of the past that remained to her was the faculty of pronouncing a few words, and this seems to have been as purely instinctive as the wailings of an infant; for at first the words which she uttered were connected with no ideas in her mind. Until she was taught their significance they were unmeaning sounds.

Her eyes were virtually for the first time opened upon the world. Old things had passed away; all things had become new. Her parents, brothers, sisters, friends, were not recognised or acknowledged as such by her. She had never seen them before—never known them. . . . To the scenes by which she was surrounded she was a perfect stranger. The house, the fields, the forest, the hills, the vales, the streams—all were novelties. . . . She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke from that mysterious slumber. In a word, she was an infant, just born, yet born in a state of maturity. . . .

The first lesson in her education was to teach her by what ties she was bound to those by whom she was surrounded. . . . This she was very slow to learn, and, indeed, never did learn, or, at least, never would acknowledge the ties of consanguinity, or scarcely those of friendship. . . .

The next lesson was to re-teach her the arts of reading and writing. She was apt enough, and made such rapid progress in both, that *in a few weeks* she had readily re-learned to read and write. . . .

The next thing that is noteworthy is the change which took place in her disposition. Instead of being melancholy, she was now cheerful to extremity. Instead of being reserved, she was buoyant and social. Formerly taciturn and retiring, she was now merry and jocose. . . . While she was, in this second state, extravagantly fond of company, she was much more enamoured of nature's works, as exhibited in the forests, hills, vales, and water-courses. She used to start in the morning, either on foot or horseback, and ramble until nightfall over the whole country; nor was she at all particular whether she were on a path or in the trackless forest. . . .

She knew no fear, and as bears and panthers were numerous in the woods, and rattlesnakes and copperheads abounded everywhere, her friends told her of the danger to which she exposed herself; but it produced no other effect than to draw forth a contemptuous laugh, as she said, "I know you only want to frighten me and keep me at home, but you miss it, for I often see your bears, and I am perfectly convinced that they are nothing more than black hogs."

One evening, after her return from her daily excursion, she told the following incident: "As I was riding to-day along a narrow path a great black hog

came out of the woods and stopped before me. I never saw such an impudent black hog before. It stood up on its hind feet and grinned and gnashed its teeth at me. I could not make the horse go on. I told him he was a fool to be frightened at a hog, and tried to whip him past, but he would not go, and wanted to turn back. I told the hog to get out of the way, but he did not mind me. 'Well,' said I, 'if you won't for words, I'll try blows:' so I got off and took a stick, and walked up toward it. When I got pretty close by, it got down on all fours and walked away slowly and sullenly, stopping every few steps and looking back and grinning and growling. Then I got on my horse and rode on." . . .

Thus it continued for five weeks, when one morning after a protracted sleep, she awoke and was herself again. She recognised the parental, the brotherly, and sisterly ties as though nothing had happened, and immediately went about the performance of duties incumbent upon her, and which she had planned five weeks previously. Great was her surprise at the change which one night (as she supposed) had produced. Nature bore a different aspect. Not a trace was left in her mind of the giddy scenes through which she had passed. Her ramblings through the forest, her tricks and humour, all were faded from her memory, and not a shadow left behind. . . . Of course her natural disposition returned; her melancholy was deepened by the information of what had occurred. All went on in the old-fashioned way. . . . After the lapse of a few weeks she fell into a profound sleep, and awoke in her second state, taking up her new life again precisely where she had left it when she before passed from that state. . . . All the knowledge she possessed was that acquired during the few weeks of her former period of second consciousness. She knew nothing of the intervening time. . . . In this state she came to understand perfectly the facts of her case, not from memory, but from information. Yet her buoyancy of spirits was so great that no depression was produced. On the contrary, it added to her cheerfulness, and was made the foundation, as was everything else, of mirth.

These alternations from one state to another continued at intervals of varying length for fifteen or sixteen years, but finally ceased when she attained the age of thirty-five or thirty-six, leaving her *permanently in her second state*. In this she remained without change for the last quarter of a century of her life.

The emotional opposition of the two states seems, however, to have become gradually effaced in Mary Reynolds.

The change from a gay, hysterical, mischievous woman, fond of jests and subject to absurd beliefs or delusive convictions, to one retaining the joyousness and love of society, but sobered down to levels of practical usefulness, was gradual. The most of the twenty-five years which followed she was as different from her melancholy, morbid self as from the hilarious condition of the early years of her second state. Some of her family spoke of it as her third state. She is described as becoming rational, industrious, and very cheerful, yet reasonably serious; possessed of a well-balanced temperament, and not having the slightest indication of an injured or disturbed mind. For some years she taught school, and in that capacity was both useful and acceptable, being a general favourite with old and young.

During these last twenty-five years she lived in the same house with the Rev. Dr. John V. Reynolds, her nephew, part of that time keeping house for

him, showing a sound judgment and a thorough acquaintance with the duties of her position.

"Dr. Reynolds, who is still living in Meadville," says Dr. Mitchell, "and who has most kindly placed the facts at my disposal, states in his letter to me of January 4th, 1888, that at a later period of her life she said she did sometimes seem to have a dim, dreamy idea of a shadowy past, which she could not fully grasp, and could not be certain whether it originated in a partially restored memory or in the statements of the events by others during her abnormal state.

"Miss Reynolds died in January 1854, at the age of sixty-one. On the morning of the day of her death she rose in her usual health, ate her breakfast, and superintended household duties! While thus employed she suddenly raised her hands to her head and exclaimed: 'Oh! I wonder what is the matter with my head!' and immediately fell to the floor. When carried to a sofa she gasped once or twice and died."

For another and more detailed account, see "Mary Reynolds: a Case of Double Consciousness," by the Rev. W. S. Plummer, D.D., in *Harper's Magazine* for May 1860 (reprinted in pamphlet form together with Dr. Stevens' report of the "Watseka Wonder," referred to in 238 A,—by the Religio-Philosophical Publishing House, Chicago, 1887). The most important additional details in this account are: (1) Immediately after falling asleep in her secondary state, Miss Reynolds would sometimes narrate audibly what she had done the day before, and plan what to do the next day; which plans she would duly carry out,—as if they were post-hypnotic suggestions,—unless prevented. (2) The first time she was in the secondary state, she recovered through *dreams* some of the knowledge that she had lost while awake. She dreamt that she heard a man preach and explain passages in the Bible to her, and after the dream seemed to regain all her knowledge of the Bible, though at the time unable to read it. In the same dream she saw and talked with a woman, whom she did not recognise, but described minutely on waking; and the description was said to correspond exactly to a dead sister, whose existence while awake—she had forgotten. After this she often dreamt of the same sister, and also of another dead friend.

**233 A.** We now come to spontaneous cases of *multiplex* personality,<sup>1</sup> of which Louis Vivé's is one of the best known. Louis Vivé exhibited an extraordinary number and variety of phases of personality, partly spontaneous and partly the result of different experiments in "metallotherapy" tried by the physicians in charge of him. These experiments produced curious variations in the hysterical paralyses from which he suffered, and produced at the same time reversions to different past periods of his life—probably associated with the particular forms of paralysis. It appeared that not only were certain *past* and forgotten mental states recalled by the physical impression of these variations, but also if a past and forgotten mental state were

<sup>1</sup> Besides the cases of multiplex personality given in this chapter, see reference to a remarkable recent case (recorded by Dr. Bramwell) in a footnote to section 523.

suggested to the patient as his actual present condition, he accepted the belief, and with it came back his past physical condition. It is important to note that the first experiments with metals were made when the experimenters had no knowledge of what had been the actual history of the past paralyzes of their patient. They recovered this from him bit by bit, and after carefully comparing his recollections with contemporary records, concluded that on the whole his various phases really represented himself at various periods of his life.

Louis Vivé began life (in 1863) as the neglected child of a turbulent mother. He was sent to a reformatory at ten years old, and there showed himself, as he has always done when his organisation has given him a chance, quiet, well-behaved, and obedient. Then at fourteen years old he had a great fright from a viper—a fright which threw him off his balance and started the series of psychical oscillations on which he has been tossed ever since. At first the symptoms were only physical, epilepsy and hysterical paralysis of the legs; and at the asylum of Bonneval, whither he was next sent, he worked at tailoring steadily for a couple of months. Then suddenly he had a hysterio-epileptic attack—fifty hours of convulsions and ecstasy—and when he awoke from it he was no longer paralysed, no longer acquainted with tailoring, and no longer virtuous. His memory was set back, so to say, to the moment of the viper's appearance, and he could remember nothing since. His character had become violent, greedy, and quarrelsome, and his tastes were radically changed. For instance, though he had before the attack been a total abstainer, he now not only drank his own wine but stole the wine of the other patients. He escaped from Bonneval, and after a few turbulent years, tracked by his occasional relapses into hospital or madhouse, he turned up once more at the Rochefort asylum in the character of a private of marines, convicted of theft, but considered to be of unsound mind. And at Rochefort and La Rochelle, by great good fortune, he fell into the hands of three physicians—Professors Bourru and Burot, and Dr. Mabile—able and willing to continue and extend the observations which Dr. Camuset at Bonneval and Dr. Jules Voisin at Bicêtre had already made on this most precious of *mauvais sujets* at earlier points in his chequered career.<sup>1</sup>

In 1887 he was no longer at Rochefort, and Dr. Burot informed me that his health had much improved, and that his peculiarities had in great part disappeared. I must, however, for clearness' sake, use the present tense in briefly describing his condition at the time when the long series of experiments were made.

The state into which he has gravitated is a very unpleasing one.

<sup>1</sup> For Dr. Camuset's account see *Annales Médico-Psychologiques*, 1882, p. 75; for Dr. Voisin's *Archives de Neurologie*, September, 1885. The observations at Rochefort have been carefully recorded by Dr. Berjon, *La Grande Hystérie chez l'Homme*, Paris, 1886, and by Drs. Bourru and Burot in a treatise, *De la suggestion mentale*, &c. (*Bibl. scientifique contemporaine*), Paris, 1887.

There is paralysis and insensibility of the right side, and (as is often the case in right hemiplegia) the speech is indistinct and difficult. Nevertheless, he is constantly haranguing any one who will listen to him, abusing his physicians, or preaching, with a monkey-like impudence rather than with reasoned clearness, radicalism in politics and atheism in religion. He makes bad jokes, and if any one pleases him he endeavours to caress him. He remembers recent events during his residence at Rochefort asylum, but only two scraps of his life before that date, namely, his vicious period at Bonneval and a part of his stay at Bicêtre.

Except this strangely fragmentary memory there is nothing very unusual in this condition, and in many asylums no experiments on it would have been attempted. But the physicians of Rochefort had faith in the efficacy of the contact of metals in provoking transfer of hysterical hemiplegia from one side to the other. They tried various metals in turn on Louis Vivé. Lead, silver, and zinc had no effect. Copper produced a slight return of sensibility in the paralysed arm. But steel, applied to the right arm, transferred the whole insensibility to the left side of the body.

Such phenomena are now, of course, generally attributed to suggestion. They are at least sufficiently common (as some French physicians hold) in hysterical cases to excite little surprise. What puzzled the doctors was the change of character which accompanied the change of sensibility. When Louis Vivé issued from the crisis of transfer, with its minute of anxious expression and panting breath, he was what might fairly be called a new man. The restless insolence, the savage impulsiveness, have wholly disappeared. The patient is now gentle, respectful, and modest. He can speak clearly now, but he only speaks when he is spoken to. If he is asked his views on religion and politics, he prefers to leave such matters to wiser heads than his own. It might seem that morally and intellectually the patient's cure had been complete.

But now ask him what he thinks of Rochefort; how he liked his regiment of marines. He will blankly answer that he knows nothing of Rochefort, and was never a soldier in his life. "Where are you, then, and what is the date of to-day?" "I am at Bicêtre; it is January 2nd, 1884; and I hope to see M. Voisin to-day, as I did yesterday."

It is found, in fact, that he has now the memory of two short periods of life (different from those which he remembers when his *right* side is paralysed), periods during which, so far as can now be ascertained, his character was of the same decorous type and his paralysis was on the left side.

These two conditions are what are now termed his first and his second, out of a series of six or more through which he can be made to pass. For brevity's sake I will further describe his *fifth* state only.

If he is placed in an electric bath, or if a magnet be placed on his head, it looks at first sight as though a complete physical cure had been

effected. All paralysis, all defect of sensibility, has disappeared. His movements are light and active, his expression gentle and timid. But ask him where he is, and you find that he has gone back to a boy of fourteen, that he is at St. Urbain, his first reformatory, and that his memory embraces his years of childhood, and stops short on the very day when he had the fright with the viper. If he is pressed to recollect the incident of the viper a violent epileptiform crisis puts a sudden end to this phase of his personality.

This complicated history may be rendered clearer by reference to the tabular statement of it—reproduced below—which was drawn up by my brother, the late A. T. Myers, M. D., F. R. C. P., for his account of the case in *The Journal of Mental Science*, January 1886, and approved by Drs. Bourru and Burot. The six states of the patient are represented by six vertical columns, and the memories attaching to them by thick black lines on their left-hand borders (see pp. 342-3).

**234 A.** The following account of Dr. Morton Prince's patient, "the Misses Beauchamp," is slightly abridged from his report to the International Congress of Psychology, Paris, August, 1900, which was published in the *Proceedings S. P. R.*, vol. xv. pp. 466-83.

. . . This case has been the subject of a continuous study for at least three years, and has occupied hundreds of hours of time. . . .

When Miss Beauchamp first came under observation she was a neurasthenic of a very severe type. She was a student in one of our colleges, and there received a very good education. But in consequence of her neurasthenic condition it was simply impossible for her to go on with her work. She was a wreck, I might say, in body. In temperament she is a person of extreme idealism, with a very morbid New England conscientiousness, and a great deal of pride and reserve, so that she is very unwilling to expose herself or her life to anybody's scrutiny.

Now she came to see me in this neurasthenic state, but I found treatment was of almost no use. The usual methods were employed with no result, and it seemed as if her case was hopeless. Finally I concluded to try hypnotic suggestions. She proved a very good subject, and the suggestions produced at the time rather brilliant results. In hypnosis she went easily into the somnambulistic state. This somnambulistic state came later to be known as B. II., while the first personality with whom I became acquainted, Miss Beauchamp herself, was known as B. I. Now I used to notice that as B. II. she was continually rubbing her eyes; her hands were in constant motion, always trying to get at her eyes. Still I paid very little attention to it, or placed very little significance in this fact, merely attributing it to nervousness. One day when I hypnotised her and referred to something that she had done in a previous hypnotic state,—that is to say, something that she had said or done in a previous state when I supposed she was B. II.,—she denied all knowledge of it, and said it was not so. This surprised me, and I attributed the denial at first to an attempt at deception. [Finally], it turned out that when she went into the state of which she later denied the facts, she was an entirely distinct and separate person. This third personality, which then developed, came to

TABLE OF LOUIS V.'s SIX STATES AT ROCHEFORT, 1885.

			I.	II.	III.	IV.	V.	VI.
Paralysis			Right hemiplegia	Left hemiplegia affecting face	Left hemiplegia not affecting face	Paraplegia	Paresis of left leg	No paralysis
Anæsthesia			Right side	Left side	Left side	Of lower half	Of left leg	Hyperæsthesia of left leg
Character			Violent	Quiet	Quiet	Shy (childish in speech); tailor	Obedient; boyish	Respectable
Education			Fair	Good	Good	Bad	Good	Moderate
<i>Esthésiogènes</i>				Steel on right arm	Magnet, &c., on right arm	Magnet on back of the neck	Magnet on top of head	Soft iron on right thigh
Dynamometer			Rt. = 0 Lt. = 80 lbs.	Rt. = 80 lbs. Lt. = 0	Rt. = 80 lbs. Lt. = 0	Rt. = 45 lbs. Lt. = 44 lbs.	Rt. = 40 lbs. Lt. = 44 lbs.	Rt. = 66 lbs, Lt. = 70 lbs.
DATE.	ATTACKS.	HISTORY.						
1863, Feb.		Born at Paris.						
1863-73		Lived at Luysan and Chartres. Ill-treated by mother						
1873, Sept.		Sent to St. Urbain; employed in fields and vineyards; well taught						
1877, March	Severe after fright from a viper.	Paraplegic at St. Urbain						
1880, March		Went to Bonneval; . . . learnt tailoring						

1880, May	Severe for 50 hours	Lost paraplegia and memory of all his paraplegic life						
1880, May (to) 1881, June		Did gardening work at Bonneval						
1881, June 14		Left Bonneval, and lived at Chartres, Macon, &c.						
1881, Aug.	Several	Taken into hospital at Macon						
1881, Sept.; 1882	4 attacks	Transferred to Bourg Asylum, where he stayed 18 months . . .						
1883, April		Left Bourg						
		Lived in Paris						
1883, July (?)	(?) Further attacks	Visited Asile Ste. Anne						
1883, Aug. 30		Entered Bicêtre (M. Jules Voisin)						
1884, Jan. 17 to April 17 1884	Many violent attacks	Condition of right hemiplegia						
		Recovery after hemiplegia						
1885, Jan. 2		Escaped from Bicêtre						
1885, Jan. 30 to Feb. 23		Came to Rochefort and enlisted in Marines. Convicted of theft						
1885, Mar. 27		Received in Rochefort Asylum						
1885, Mar. 28	Violent attack	State of right hemiplegia						

be known as B. III. We had then three mental states, B. I., B. II., and B. III.

B. I. knew nothing of the others. B. II. knew B. I., but no more. B. III. knew both B. I. and B. II. Thus far there was nothing very unusual.

Now B. III. has proved to be one of the most interesting of all the personalities that have developed in the case. In one respect it is one of the most remarkable personalities, I think, that has ever been exhibited in any of these cases of multiple personality, as will, I think, presently appear. B. III., like B. II., was constantly rubbing her eyes, so that I was frequently compelled to hold her hands by force to prevent her from doing so. When asked why she did this, she said she wished to get her eyes opened, and it turned out afterwards that it was she who was rubbing the eyes of B. II. in the earlier times. At this time I prevented B. III. from opening her eyes for the reason that I feared that, if she got her eyes opened and was thereby able to add the visual images of her surroundings to her mental life as B. III., these same images of her surroundings which she would also have, of course, when she was B. I., would by force of the association awaken all her mental associations as B. III., and that, in consequence, B. III. spontaneously would be constantly coming into existence of her own accord. This afterwards proved to be the case. B. III. always insisted upon having her eyes opened, complaining that she wished to see, and had a "right to see." One day, some time after this, when she was at home, owing to some nervous excitement, she was thrown into the condition of B. III., and then, I not being there to prevent it, she rubbed her eyes until she got them opened, and from that time to this she (B. III.) has had a spontaneous and independent existence.

This personality dates her whole independent existence from this day, and she always refers to events as being "before" or "after she got her eyes opened." That is the central event in her life, just as mothers date periods before or after the birth of a child. Now this personality came afterwards to be known as Sally Beauchamp. (The name Beauchamp has been adopted in this account for all the personalities.) She took the name for fun one day, a name that she got out of some book, and by that name she has been known ever since. In character she differs very remarkably from B. I. I would say here that B. I. is a very serious-minded person, fond of books and study, of a religious turn of mind, and possesses a very morbid conscientiousness. She has a great sense of responsibility in life, and with those who know her trouble is rather sad and depressed in her general aspect, the latter the result of the general troubles and trials of her life. Sally, on the other hand, is full of fun, does not worry about anything; all life is one great joke to her, she hates books, loves fun and amusement, does not like serious things, hates church, in fact is thoroughly childlike in every way. She is a child of nature. She is not as well educated as is Miss Beauchamp, although she reads and writes English well; yet she complains constantly that she cannot express herself easily in writing, but she does it quite well all the same. She cannot read French or any of the foreign languages which Miss Beauchamp knows, and she cannot write shorthand; in short, lacks a great many of the educational accomplishments which the other character possesses. She insists, although of this I have no absolute proof, that she never sleeps, and that she is always awake while Miss Beauchamp is asleep. I believe it to be true. Then Miss B. is a neurasthenic, Sally is perfectly well. She is never fatigued and never suffers pain. During the first year Sally and Miss Beauchamp used to come and go

in succession. At first whenever B. I. became fatigued or upset from any cause, Sally was likely to come. The periods during which Sally was in existence might be any time from a few minutes to several hours. Later these periods became prolonged to several days. It must not be forgotten that though Miss Beauchamp knows nothing of Sally, Sally, when not in the flesh, is conscious of all Miss Beauchamp's thoughts and doings, and the latter could hide nothing from her. Curiously enough, Sally took an intense dislike to B. I. She actually hated her. She used to say to me, "Why, I hate her, Dr. Prince!" and there was no length to which Sally would not go to cause her annoyance. She would play every kind of prank on her to make her miserable. She tormented her to a degree almost incredible. While Sally would never do anything to make any one else unhappy, she was absolutely remorseless in the way she tormented Miss Beauchamp by practical jokes and by playing upon her sensibilities. For example, I will give a few illustrations. If there is one thing which Miss Beauchamp has a perfect horror of, it is snakes and spiders. They throw her into a condition of terror. One day Sally went out into the country and collected some snakes and spiders and put them into a little box. She brought them home and did them up in a little package, and addressed them to Miss Beauchamp, and when B. I. opened the package they ran out and about the room and nearly sent her into fits. In order to get rid of them she had to handle them, which added to her terror. Another joke was to take Miss Beauchamp out into the country when she was very tired, and in an unfit condition to walk; that is, Sally would take a car and go out six or seven miles into the country to some retired place, and wake up Miss Beauchamp, who would find herself far out in the country with no means of getting home, no money in her pocket, and nothing for it but to walk. She had to beg rides when she could from passing waggons, and come back tired, worn out, used up for a week.

A great friend of Miss Beauchamp, to whom she felt under strong obligations, had asked her to knit a baby's blanket. She worked on that blanket for nearly a year; as fast as she would get it near completion, Sally would unravel it, and then, like Sisyphus, she would have to begin the task again, and regularly every time Sally would pull the whole thing to pieces. Finally she came to herself one day and found herself standing in the middle of the room tied up in a perfect network and snarl of worsted yarn; it was wound round the pictures and then round and round the furniture, the bed, the chairs, herself, and she had to cut it to get out of the snarl. Another favourite joke of Sally's was to make Miss Beauchamp lie. She had the power, when she pleased, of producing aboulia, and also of making B. I. say and do things against her will; for after a fashion she can get control of her arms and legs, and of her tongue.

Sally made her tell most frightful fibs. For instance, when asked who lived in a small squalid little house at the side of the road, she said, "Mrs. J. G.," a very prominent lady in society, and very wealthy. "Why, I thought she was rich!" "Oh yes, but she has lost all her money now." Miss Beauchamp would be mortified at hearing herself tell these astounding bare-faced fibs, which her listener must know were fibs, but she could not help it. Again, for a time at least, Sally put B. I. on an allowance of five cents a day. She would find the money waiting for her in the morning on the table with a note saying that it was her allowance for the day and she could not spend more. Sally took away her postage stamps, and if Miss Beauchamp wrote a letter it had first to be exhibited to Sally, and if Sally approved it, it was

posted; if not, it did not go, and that was the end of it. Miss Beauchamp is a person with a great sense of dignity, and dislikes anything that smacks of a lack of decorum or of familiarity. Sally had a way of punishing her by making her sit on a chair with her feet upon the mantelpiece. B. I. could not take her feet down, and was mortified to think she had to sit that way. Sally carries on a correspondence with Miss Beauchamp, writes letters to her pointing out all the weak points of her character, dwelling on all the little slips and foibles of her mind, telling her all the reckless acts and secret thoughts, indeed, everything she has done that won't bear criticism. In fact, when she has a chance to stick a pin into her she does it. When Miss Beauchamp wakes in the morning she will find pinned up on the wall of the room verses containing all sorts of personal allusions, letters calling her names, telling fictitious things that people have said about her; in short, doing everything imaginable to make her life miserable. Nevertheless, at times when she goes too far, Sally has got frightened, and then she would write me a letter and ask for help, saying that she "could not do anything with Miss Beauchamp, and I really must help her."

One of the most interesting problems is, who is Sally? . . . Sally as an individuality goes back to early infancy, and has grown with the growth of Miss Beauchamp. The theory which finally, I think, has been demonstrated, is that Sally represents the *subliminal consciousness*.

Although B. I. knows nothing of Sally, Sally not only is conscious of Miss Beauchamp's thoughts at the moment they arise, but she is capable, as I have said, of controlling her thoughts and her arms and legs and tongue to a certain extent. Sally can produce positive and negative hallucination in B. I., and frequently does so for a practical joke. During the times when Sally is in existence, B. I. is—as Sally puts it—"dead," and these times represent complete gaps in Miss Beauchamp's memory, and she has no knowledge of them whatever. "What becomes of her?" Sally frequently asks. Sally is never "dead." Her memory is continuous; there are no gaps in it. She not only knows all B. I.'s thoughts and emotions and sensations, but will have a train of thought at the same time with B. I., of an entirely different nature. All this is also true of the relation of Sally's mind to that of the third personality—B. IV.—who came later, excepting that Sally does not know B. IV.'s thoughts. While either Miss B. I. or IV. is thinking and feeling one thing—is depressed and self-reproachful, for example—Sally is feeling gay and indifferent and enjoying Miss B.'s discomfiture and perhaps planning some amusement distasteful to her.

Speak to either B. I. or B. IV., and Sally hears you. Say something that Sally alone understands, and you see her smile. Then Sally remembers things in the past that B. I. knows nothing about at all, things that she apparently never was conscious of, or which she has completely forgotten. The most remarkable part of Sally's personality, I think, is that she has been able to write out for me her autobiography, beginning with the time when she was in her cradle, which she remembers. She actually describes her own thoughts and feelings as distinct from B. I.'s, all through her childhood, up to and including the present time; although, as she says, she never got an independent existence until she "got her eyes open." She remembers her cradle, draws a picture of the bars in its sides, and remembers what she, as distinct from Miss Beauchamp, thought at the time when she was learning to walk. Then B. I. was frightened and wanted to go back, but Sally was

not at all frightened and wanted to go ahead. She describes B. I. as having had a butterfly mind as contrasted with her own. She, as a small child, disliked the things that B. I. liked, and *vice versa*. She describes her school life, her own feelings when B. I. did things, and the different sensations of the two selves when, for example, B. I. was punished and felt badly, and she herself was entirely indifferent and without remorse. Thus I have been able to get *an actual autobiography of a subliminal consciousness, in which are described the contemporaneous and contrasted mental lives of two consciousnesses, the subliminal and the dominant, from early infancy to adult life*. In this Sally has described for me various scenes and incidents which occurred and which she saw during her early life, but of which Miss Beauchamp is entirely ignorant. These usually represent scenes which occurred while B. I. was absorbed in thought, but which Sally as a subliminal noticed. Taking all this into consideration—taking the present relations of Sally's thoughts to Miss Beauchamp's thought, and many other facts, like automatic writing, which Sally performs with ease, and uses for purposes of correspondence—I think we are safe in saying that *Sally is the subliminal consciousness*, which has become highly developed and organised and obtained finally an independent existence, and led an individual life of its own.

After Sally's escape from her mental Bastille, the two went on leading their independent lives, coming and going for a year or two, until one day, June 7th, 1899, an event occurred which had an influence upon the whole history of this case. To understand it, it is necessary to go back six years, to the year 1893. It appeared that in 1893 Miss Beauchamp was in a hospital in a neighbouring city, call it Providence. She had been taken with the fancy that she would like to be a nurse (it was the passion of her life), and in a fit of idealism she entered the hospital. One night she was sitting in her room with a friend, a Miss L., when, upon looking up, she was startled to see a face in the window. It was the face of an old friend of hers, a Mr. "Jones," as we have agreed to call him, whom she had known ever since she was a small girl, and who had been a sort of preceptor to her. At first she thought it was a hallucination, but she presently saw that it was a real person. She then hastily got her friend out of the room, and she went downstairs and out of the side door, where this person met her. It appeared that this person was in Providence on his way to New York, had wandered to the hospital, and seeing the ladder had climbed it for a joke, and looked into the window. Outside the hospital door an exciting conversation occurred. It was to her of an intensely disturbing nature, and gave her a tremendous shock. Perhaps I should say here—as I have told so much of the story—that it was the kind of thing that upon the ordinary person would not have had much influence, but with her sensitive and idealistic nature she exaggerated it and gave it an intensity that an ordinary person would not have given to it. At any rate, it did give her a violent shock. The surroundings, too, were dramatic. It was night, and pitch dark, but a storm was coming up, and great peals of thunder and flashes of lightning heightened the emotional effect. It was only by these flashes that she saw her companion. From that time she was changed. She went out and walked the fields at night by the hour; she became nervous, excitable, and neurasthenic, all her peculiarities became very much exaggerated and her character changed; she became unstable, developed aboulia, and, in other words, changed into B. I. So that B. I.—or, more correctly, Miss Beauchamp modified into B. I.—dates from the time of that scene outside the hospital that

night. Sally, too, who knows the inmost soul of Miss Beauchamp, says she changed after that night.

So it follows that the Miss Beauchamp who has been the object of this study, has been educated in college, and been the solicitude of many friends, is not, properly speaking, the original Miss B., but a modified personality rightfully designated as B. I.

On the afternoon of June 7th, 1899, six years later, Miss Beauchamp was in my office. She was not in any way noticeably different from her usual condition. After leaving the office she went to the public library, as was her custom. In the library she met a messenger, who quite unexpectedly brought her a letter, and this letter was from the person whom we have agreed to call Jones. The letter was couched in almost the same language as was his conversation at the time of the hospital incident in 1893. It threw her into a very highly-excited state, and she actually saw a vision:—the scene outside the hospital with herself and Jones as the actors—and actually saw herself and him, and saw the flashes of lightning and heard the thunder, and through it all his voice. Under the influence of this excitement she went to the reading-room, and there had an illusion. In the evening newspaper she saw my name printed in large letters in the headlines, in place of that which was really printed, the name of a relative of mine who had died that morning. Still further upset by this, she made her way home. It was not until many months after this that I learned of this scene, or of the hospital episode in 1893, so that it was long before I found the key to the sequel. (As will appear, if I had known of it all, I should have been saved many hours and much labour in the attempt to understand the later psychical developments.) All I knew then was this. After returning from the library, Miss Beauchamp was in such a nervous state that I was soon sent for. On arrival I found her in a very nervous, highly-excited condition. She was unable to sit still; her limbs were in more or less constant motion. Her condition was one that I had frequently seen after she had been exposed to emotional influences. Presently she changed completely. She became quiet, perfectly natural, talked affably, was very sociable, and, in fact, seemed to be in a condition in which I had never seen her before—more natural in many ways than I had ever seen her, quiet and calm, and apparently in a perfectly healthy state of body and mind; but, to my surprise, I found that she did not know me. She said I was not Dr. Prince, and when I insisted that I was, she laughed and took it just as if I was talking nonsense to her—if I insisted that I was, well, I could have it so, but she knew I wasn't. She said that I was perfectly reckless in coming, that I ought not to have come, and then I discovered that she was under the impression, in fact insisted, that I had come in through the window. As we were in the fourth story, it was plain that she was also under an illusion as to the place where we were. The contrast of these illusions with her normality in other respects was striking. The scene lasted some little time. Finally I showed her my name in my watch. She underwent a slight mental shock. A change came over her. She passed through a brief period of confusion and then became herself again, but without any recollection of what had occurred. The essential points I would emphasise are that—besides appearing perfectly normal—she insisted that I was Jones, imagined we were somewhere else, that I had come in through the window, that I ran great risks in coming because of the publicity, that I ought not to have done it, and that it was a foolish thing to have done. Being ignorant of the preceding events just

narrated, it was not clear at first whether this was simply Miss B. under an illusion, or whether it was a new personality similarly affected.

To cut a long story short (for it took a long time to unravel the mystery), it turned out to be a new personality, who had at this moment waked up, and had gone back six years in her life, and now imagined it was the same night and she was in the same room in the hospital where she had seen that face in the window in 1893. The impetus to her awakening had evidently been given by the shock of the letter and the vision in the library a few hours before; awakening, she went on with her life where she had left off, with the last vestige of memory, which was seeing Jones at the window. Under the influence of this suggestion (she and B. I. are very suggestible) she mistook me for Jones, and, having seen him, as she thought, a moment before (really six years previously) at the window, *inferred* I had entered by that means. The impropriety and unwisdom of it all was a natural thought. This new personality became known in these studies as B. IV.

The next time I saw B. IV. she was free from all illusion, but I was struck by her formal and distant attitude. It soon transpired that she did not know me or the consulting-room, where B. I. had been time and again. In fact, she knew absolutely nothing of the events of the past six years, knew nothing of B. I.'s life in college, knew nothing of the friends whom B. I. had made during these years, knew nothing of me, knew nothing of any of these events whatsoever, nor later, after she was domiciled as one of the Beauchamp family, did she know anything about the present times when B. I. or Sally was present. From this it follows that she knew, and continued to know, nothing of either B. I. or Sally, or that there ever were such personalities.

It took her a long time to accommodate herself to the new order of things and to take up the thread of events. Like Rip Van Winkle, she did not know that the world had moved since she went to sleep. Sally, who was invaluable as an informer, used to report that she seemed to live in the past, and used to speak to people as if it was still 1893. So the family now was increased by one, and there were three who kept changing with one another.

B. IV. is a very different character from either Sally or Miss Beauchamp. A study of the different habits of thought, tastes, and emotions of these three people, has thrown, I believe, much light upon the psychology of character, but in this report I must limit myself to a mere outline of events. There were, of course, gaps in the memory of B. IV. (as with B. I.) corresponding to the time of the existence of the other two personalities. But this B. IV. was never willing to admit. Unlike the others, she is irritable and quick-tempered, and resented as an impertinence—especially as she regarded most of us as strangers—any inquiry into her private thoughts and affairs, and above all any interference with her habits of life and private conduct. Though anxious to know, she was not willing to ask about what had occurred in the gaps when the others were in the flesh, and so was in the habit of inferring and guessing, at which she was very skilful. She was, as stated, even unwilling for a long time to admit that there were gaps, but it was easy to convict her here by a few questions. After fibbing and inferring and guessing, she would break down and confess she did not know, which was the fact.

Now, Sally, although her mental life is also continuous during that of B. IV. (as with B. I.), and although she knows everything B. IV. does at the time she does it, hears what she says, reads what she writes, and sees what she does, nevertheless *Sally does not know B. IV.'s thoughts*. Herein is a very

interesting psychological distinction between Sally's relation to B. I. and to B. IV. She knows B. I.'s inmost soul, she can only infer B. IV.'s thoughts from what she says and does. But Sally studied her closely, and soon discovered for herself that B. IV. knew nothing of the past six years, but was always secretly trying to obtain information, and guessing. Sally, in her astonishment, used to say, "Why, she doesn't know anything, she is always fishing and guessing." For this reason, Sally, until she learned to know B. IV. better, had a great contempt for her, and dubbed her the "Idiot," and whenever after this, she spoke of her, it was as the "Idiot." From this time on, Sally transferred her hatred from B. I. to the "Idiot." She came to regard B. I. as rather a poor sort of creature, and hardly worthy of her consideration anyway, and let her alone; but B. IV. became the object of her attacks. But B. IV. is more than a match for Sally, who is really afraid of her. They quarrel like cats and dogs. One of the most curious and puzzling things was the cause of Sally's hatred of B. I. It was unmitigated jealousy. She was jealous of the attentions B. I. received, jealous of the fact that people liked B. I. and wanted to keep her in existence instead of herself, and therefore—difficult as it is to conceive of a person jealous of herself—Sally was immensely jealous of herself.

I have said that B. IV.'s memory ceases at Providence with seeing the face in the window. She can tell you nothing after that, and knows nothing of the scene outside the door. Both B. I. and Sally recall and describe similarly that scene, but the last thing B. IV. remembers is the face at the window a few minutes before.<sup>1</sup> As one method of corroboration of these events, I produced in B. IV. a crystal vision.<sup>2</sup> I gave her a glass globe to look at, and told her to think of Providence. As she looked into the glass she was horrified to see there the scene that took place outside the hospital door. She declared with much excitement that it was not true, that it never had occurred, and this she repeated again and again, and remonstrated against my believing it. Like B. I. in the library, she saw herself by flashes of lightning standing by the door with Jones. She saw his excited manner, and heard his voice between the peals of thunder. She saw it all as a *vision*, just as it occurred. She was startled by what she saw, and experienced over again all the emotion of the original scene. . . .

Now the most interesting and most important question is, what is the relationship between all the personalities? What relation do they bear to the normal personality, and, for that matter, which is the normal Miss Beauchamp, or is any one of them the real and normal individual? . . . Sally has been sufficiently emphasised. . . . But B. I. and B. IV., who are they?

One thing must be insisted upon—namely, however normal each may appear superficially, neither is quite normal. In each are missing some of the attributes of the original Miss Beauchamp, but in B. I. the departure from the normal is the least. Her neurasthenic condition, her aboulia, her extreme suggestibility, by which negative hallucination can be produced at will, her exaggerated sensitiveness to emotional influences, like music and religion, which produce certain psychical phenomena, the dominion which ideas acquire

<sup>1</sup> The lack of this knowledge was afterwards the cause of much trouble to B. IV., which was strong evidence of her ignorance.

<sup>2</sup> A study of Visions based on this case may be found in *Brain*, 1898. See also *Proceedings*, S.P.R., vol. xiv. pp. 366 *et seq.*

in her mind, the exaggeration of certain traits always possessed by her, her tendency to disintegration, by which she at times loses temporarily certain acquirements, like the French language—these and other peculiarities are evidence that a certain amount of disintegration took place in 1893 by which the original personality became fractured and modified. Nevertheless, it would be an exaggeration to affirm that she is a wholly new and distinct personality, or that she is a vigilambulist. It is more correct to say that certain components of her personality have become disintegrated from the rest, certain local areas of her brain, as I have elsewhere put it,<sup>1</sup> have gone to sleep. The original self has become modified into B. I.

B. IV., notwithstanding her greater stability, is a still greater departure from the original self. Her character is totally different; her general attitude towards her environment has changed, for there is missing the taste for, that is, the normal reactions to music, literature, and religion. She has also lost her knowledge of music. She has no emotionability, excepting bad temper; in short, she has retained some characteristics and lost others of the original self.

Now any theory we adopt must explain all this, as well as the particular forms of amnesia and continuities of memory. The explanation which I believe to be the correct one is this: neither B. I. nor B. IV. is strictly the original self, nor are they somnambulistic personalities, but modifications of the original self. The original Miss B. became disintegrated and as a complete psychical composition departed this life in 1893. B. I. and B. IV. are each different disintegrated parts of the complete Miss Beauchamp. In the [first] disintegration of the primary consciousness a certain portion—B. IV.—split itself off and became dormant. The remainder persisted as a modified personality—B. I. Sufficient remained to retain the memories of the past, which from this time became organised with all future experiences and made a continuous memory and personality.

The split-off dormant portion was awakened six years later as the result of an intense excitation of its constituent memories by the shock in the library, and in the awakening wrenched away from B. I. a portion of her mental associations, which thus became common to both. As in 1893, a certain number of groups of psychical associations that belonged to B. I. now remained split off and dormant. Those that remained awake became organised into another personality as B. IV. . . .

Thus the dominant part of B. IV.'s consciousness, being awake up to 1893, remembers her whole life until that date; but being asleep from 1893 to 1899, she has no knowledge of the events of this period. Waking up again suddenly in 1899, she goes back to the day when she went to sleep. . . .

In 1897 B. III., the subliminal consciousness, became developed and acquired an independent existence, and became known as Sally; so that Sally represents the subliminal consciousness, and B. I. and B. IV. simply certain disintegrated elements in the primary supernatant consciousness. The result is that neither B. I. nor B. IV. is the whole original Miss Beauchamp, but—if my studies have led me to the right interpretation—the original self is a combination of the two. If this be true, it should be possible to combine them and obtain the original self. . . .

<sup>1</sup> See "A Contribution to the Study of Hysteria and Hypnosis, &c.," in the *Proceedings of the Society for Psychological Research*, vol. xiv. p. 95.

There remains B. II. ; who is B. II. ? Now it is possible to hypnotise B. I. and also B. IV. [and] it transpired that B. I. and B. IV. hypnotised became the same person, or B. II. . . . B. II. knows the thoughts of B. I. and equally knows the thoughts of B. IV., but B. I. and B. IV. know nothing of B. II.

Now, if the original complete Miss Beauchamp is a total combination of the whole of B. I. and of B. IV., then if we could put I. and II. together, we ought to get Miss Beauchamp. This I was able to do by suggestion given to the hypnotic self, B. II., and to obtain the original self for a number of hours at a time. I suggested to B. II. that when awake as B. I. she would know all about B. IV., and as B. IV. would know all about B. I. and feel and think as B. I. did. I then waked her up successively as B. I. and as B. IV. In each case she knew all about the times to which I had special reference when I gave the suggestions. As B. I. she told me what she had been doing as B. IV., and as B. IV. what she had been doing as B. I. . . . So that in her sensations, and acquirements, and memory, *she, when thus put together, to all appearances was the original Miss Beauchamp.*

This new personality is plainly a composite of B. I. and B. IV. ; not only in memory, but in character, tastes, and general make-up. Sally calls her "that new thing," and has very little, if any, control over her. She herself does not know which she is—I. or IV.—but says she is both. When she is present, Sally tends to sink out of sight and go back—as Sally puts it—"to where I came from."

This final synthesis—the construction of what appears to be the original self—seems to me akin to a proof of the correctness of the diagnosis.

**236 A.** The case of "Mollie Fancher" was recorded in a book by Judge Abram H. Dailey, entitled "Mollie Fancher: the Brooklyn Enigma. An Authentic Statement of Facts in the Life of Mary J. Fancher, the Psychological Marvel of the Nineteenth Century" (Brooklyn, N. Y.). This book consists of a rather disconnected narrative by Judge Dailey, abstracts of a diary kept by Miss Fancher's aunt, a series of signed statements made by friends, and a number of reprints of articles which had originally appeared in the daily papers. I quote a review of it by Dr. William Romaine Newbold, of the University of Pennsylvania, which appeared in the *Proceedings* S.P.R., vol. xiv. pp. 396–98. Although my main discussion of supernormal phenomena is deferred to later chapters, it will be convenient to include here Dr. Newbold's criticism of the evidence for such phenomena in Miss Fancher's case.

Miss Fancher was born August 16th, 1848. As a child her health was good, but in March of 1864 it began to fail. She had "nervous indigestion," inability to retain food, "fainting spells," "weakness in the chest," and she "wasted away." May 10th, 1864, she was thrown from her horse and severely injured. In the course of the following summer the lower part of her body suddenly became paralysed. She seemed to recover from the effects of this accident during the autumn, but on June 8th, 1865, as she was stepping from a street car, the car started too soon, she was thrown to the ground, her skirt caught upon a projecting hook, and she was dragged some yards, again receiving serious injuries. This was followed by weakness, transient paralyses, pain, cough, and hæmorrhages from the lungs. In February 1866 convulsions

appeared. Soon afterwards she lost, in rapid succession, sight, speech, and hearing. From that date to 1894, when the book was written, her history was that of a hysteric of the worst type—*anæsthesias*, *paralyses*, *contractures*, and *convulsions* involving now this, now that organ of sense or group of muscles, and succeeding one another in bewildering variety. Her sight, however, was never restored, although in recent years she seems to be recovering some portion of it. Throughout this period normal sleep seemed to be replaced by "trance," in which the whole body became rigid.

In 1875, after a trance lasting a month, it was found that her memory of the nine years immediately preceding had been totally obliterated, the *contractures* which had marked those years had disappeared, and all the skill in embroidery, &c., which she had acquired during them was lost.

From 1875 to the date of the book Miss Fancher's memories were approximately continuous, the only exceptions being found in the lives of her secondary selves. She also remembers the events of her early life up to the beginning of the nine-year period. About 1878 a new memory-synthesis appeared, but soon vanished, and was not again observed until 1887. It was then named by her friends "Idol." Others of later date were named "Rosebud," "Pearl," and "Ruby." The "normal" Miss Fancher was named "Sunbeam," to distinguish her from these. Each of these memory-systems or personalities calls itself Mollie Fancher, possesses a portion of Miss Fancher's memories, and remembers its own previous occurrences. No one has any knowledge of any other save in so far as informed by other persons. "Rosebud" seems to be identical with Mollie Fancher as she was at six or seven years. "Idol" and "Pearl" are young girls of about sixteen, but neither recalls the first accident, while "Ruby," who seems to be about the same age, recalls the first, but not the second accident. "Idol" and "Pearl" are quiet, and not markedly unlike one another, while "Ruby" is vivacious, cheerful, and talkative. None of them possesses "Sunbeam's" acquired skill, and all are extremely unstable, appearing only during the night, and lasting but a few minutes.

During her years of blindness Miss Fancher has convinced her friends that she possessed supernormal powers of vision. It is claimed that she has repeatedly read sealed letters, described events at a distance, and found lost articles. She also believes that she sees the world of spirits, but is extremely reticent upon that topic.

One is disappointed to find that Judge Dailey adduces little evidence of value in support of these claims. He has, indeed, recorded the narratives of many witnesses whose truthfulness no one would question, but in not one of these narratives are the facts given with that attention to details and that care to avoid misdescription which the nature of the case demands. Many are vague in the extreme, and very few tell us how much time elapsed between the event and its committal to writing. To glance at only the best of these: Professor Parkhurst submitted to Miss Fancher a sealed envelope containing a slip of printed paper, the contents of which he did not himself know. She told him it contained the words "court," "jurisdiction," and the numerals 6, 2, 3, 4. These he wrote in his notebook, took the envelope away still sealed, read Miss Fancher's statement to two friends, and in their presence opened the envelope. Miss Fancher's statements were found to be correct. But we are not told how large the type was, how many thicknesses of paper covered it, how Miss Fancher handled the envelope, how long she had it in her possession, or whether she had it at any time when Professor Parkhurst was not present.

Dr. Speir states that Miss Fancher once wrote for him upon a slate the contents of a letter which had just been brought to her by the postman, and was as yet unopened. We are not given copies of the two, nor are we told how much time elapsed between the event and the record, nor who wrote the letter, nor whether Miss Fancher could have known that Dr. Speir would be present when the postman came.

Miss Fancher once told Judge Dailey that she had seen him upon a given evening with a gentleman whom she described. After some difficulty Judge Dailey recollected that upon that evening he had been with a friend named Sisson. We are not told how he identified the evening. Some months later Judge Dailey, Mr. Sisson, and another person called upon Miss Fancher. She at first said she had not before seen either of the two gentlemen, but after a moment's reflection said that one, pointing to Mr. Sisson, was the man she had seen with the Judge. This is one of the best cases, as it is corroborated by Mr. Sisson, and it appears that his account was written only six months or so after the event. We would like to know, however, whether any further questions were asked Miss Fancher after she had first stated that she did not recognise Mr. Sisson.

In brief, the evidence which Judge Dailey has collected will seem satisfactory only to those who are already satisfied of the possibility of clairvoyance. It will do little towards establishing that possibility. And as Miss Fancher's clairvoyant powers are said to be much less keen now than they were some years ago, it is not probable that her case will contribute much of value to the evidence for the supernatural. One can readily appreciate the repugnance which Miss Fancher felt to submitting herself to the commission of experts suggested by the New York Medico-Legal Society, but it is much to be regretted that her friends should have allowed the value of her case to be lost through mere negligence.

**237 A.** The following account is taken from the "Report of Dr. Ira Barrows on the Case of *Miss Anna Winsor*." Extracts from this Report were made by Dr. C. W. Fillmore, and sent to the American Society for Psychical Research. Dr. Barrows and Dr. Fillmore were both of Providence, R. I., and are now deceased. Professor James made some inquiry into the case in 1889, and stated (*Proceedings of the American S.P.R.*, Vol. I., p. 552) that the mother and brother of the patient, and Dr. Wilcox, the former partner of Dr. Barrows, bore corroborative testimony. I recount the case as far as possible in the words of Dr. Barrows, with some abridgments and omissions, and a few explanatory remarks. The parts omitted are chiefly accounts of the patient's spasms, and purely medical descriptions.

The case of Anna Winsor represents an extreme form of hysterio-epilepsy, with very violent and frequent convulsions, and intervals of insane delusions. Much relief was given by hypnotism (called by Dr. Barrows "magnetism," or "animal magnetism"), but no cure was effected. The detailed record extends over two and a half years, from May 9th, 1860, to January 1863, but some of Dr. Barrows' comments were made at a later date. Miss Winsor died in 1873.

There is clear evidence of a secondary personality, and there seems to have been hyperæsthesia of vision, and perhaps also telæsthesia, and even heteræsthesia; but in the absence of details concerning the experiments made in these directions, we cannot infer with any certainty that supernormal faculty was manifested. It is interesting to note that the first attempt apparently of the secondary personality to communicate resulted in a writing movement of the toes. But the most remarkable feature in the case was that later on the *right arm* became, as it were, the permanent possession of the secondary personality. The personations appear to have been—chiefly, at least,—of the insane type, and there is no evidence of the control of the organism by any external intelligence. The beneficent control of the “right arm” personality is doubtless to be referred to the subject’s own subliminal self.

*May 9th, 1860.*—Called to visit Miss Winsor, aged eighteen years. From her mother and sister learned the following regarding her history.

When teething had been subject to convulsions. Had grown up a tolerably healthy girl. Had passed through the primary school; was attending a higher one when at fifteen she was attacked with rheumatic fever. She suffered particularly in her joints, and especially the vertebral joints. For seven months she was unable to walk. It was  $2\frac{1}{2}$  years before she was able to return to school, and then was very weak, and suffered with rheumatic cardialgia. She continued in school eight months, and then, May 6th, 1860, left school; complained of chilliness and severe headache.

*May 7th.*—Unusually quiet, wandering about the house unconscious of what she did, scarcely tasting food, and oppressed with drowsiness. May 8th.—Reclined upon lounge all day.

*May 9th.*—First visit. Found her stupid, pulse small, frequent, irregular. Tongue dry; skin hot and dry. Treated her for what appeared to be typhoid fever. At the end of about seventeen days she became convalescent, and I anticipated a speedy recovery. Now, suddenly and without apparent cause, about June 1st, a relapse of fever. Head ached; tongue dried; delirium supervened; convulsions followed; loss of consciousness. The whole vertebral column sensitive to slight pressure. Hard pressure upon the cervical and upper dorsal vertebræ would produce spasm. Tetanic spasms alternating with coma.

No change worthy of notice until June 15th. Apparently unconscious of everything around her; emaciated, haggard, and seemingly about to die; we noticed her toes moving as if trying to form letters on the sheet. Not giving any particular attention to this, she began, with her forefinger, to form letters on the sheet as if trying to spell some word. It was suggested that paper and a pencil be given to her. She began to write names of persons long since dead. Then followed directions about her sickness, and predictions as to her future, saying: “It (always using the third person singular) will be a long time sick; lose her sense of smell; be blind many months; doubtful if she ever walks again. Her sickness will develop many phases and strange phenomena.” Continues to be very sick. Spasms increase in frequency and severity.

About June 26th she became very sensitive to magnetic influence. The touch of many persons became painful, so that it was difficult to get suitable

watchers. A rubber comb, the contact of a cat, as well as the touch of sundry persons, were not only painful, but caused spasms.

*August 9th.*—Tried animal magnetism. Succeeded in putting her to sleep; slept a short time, but more quiet through the day. August 10th (apparently), tried magnetism again; did not succeed. On August 26th she thinks it is the 4th of July. [This suggests the waking here of some fragment of her personality that had been dormant since July 4th.]

*September 8th.*—She has not been able to utter a word for ten weeks. All communications are made by writing.

*September 13th.*—Complains that the room is dark; cannot see. Tells what is going on in an adjoining room. Tells the time by a clock in another room. 14th and 15th.—“Balls” of pain in back and head. 16th, A.M.—Some delirium; in the evening a raving maniac. Tore her hair out by handfuls; fought and bit all who came near her. Rubbed with Tinct. Bell.: magnetism. Succeeded at 12.50 in getting her quiet. 17th and 18th.—Wild with delirium. Tears her hair, bed-clothes, pillow-cases, both sheets, night-dress all to pieces. Her right hand prevents her left hand, by seizing and holding it, from tearing out her hair, but tears her clothes with her left hand and teeth.

[This appears to be the first distinctly noted usurpation of the right arm by the secondary personality.]

*September 24th.*—Writes the time of day; motions for a book; holds it upside down. Right hand predicts the number of spasms she will have a day: some days more, some less. 25th, 26th, 27th, 28th.—Talks again, but in whispers. 29th.—Complains of great pain in right arm, more and more intense, when suddenly it falls down by her side. She looks at it in amazement. Thinks it belongs to some one else; positive it is not hers. Sees her right arm drawn around upon her spine. Cut it, prick it, do what you please to it, she takes no notice of it. Complains of great pain in the neck and back, which she now calls her shoulder and arm; no process of reasoning can convince her of the contrary. [To the present time (1866, when the Report was read at a Medical Society in Boston), now nearly five years, the hallucination remains firm. She believes her spine is her right arm, and that her right arm is a foreign object and a nuisance. She believes it to be an arm and hand, but treats it as if it had intelligence and might keep away from her. She bites it, pounds it, pricks it, and in many ways seeks to drive it from her. She calls it “Stump; old Stump.” Sometimes she is in great excitement and tears, pounding “Old Stump.” Says “Stump” has got this, that, or the other that belongs to her.]

The history of September is her daily and nightly history to October 25th.

*October 25th.*—After a spasm, becomes speechless.

*October 26th.*—One spasm lasting one hour; still speechless. 27th.—Sleeps all day, but occasionally screams as from pain. Rouses in evening and personates different people. 28th, 29th, 30th.—Same. 31st.—Right hand writes, “On November 21st at five o'clock precisely she will swallow water; will swallow nothing but liquid until December 1st, when she will swallow a piece of cracker the size of a wafer.”

*November 1st to 10th.*—More or less spasms daily. Reason gradually returns. Much depressed in spirits. 11th.—Strings beads; makes figured bead basket and lamp mats; works only with the left hand; every bead in its exact place; works with her eyes closed, and the same in the evening without light as in the daytime. November 12th.—Fell from bed to lounge in a spasm.

From eleven to twelve at night sits up apparently asleep and writes with her paper against the wall: after she awakes seems to be unconscious of what she has written. 13th.—Spasms as usual. In the evening, while sleeping, personates "Aunt Chloe"; writes for flour, mixes and makes some biscuits; pares an apple and makes a pie: *uses both hands when asleep, when awake has no power to move the right.* November 14th, 15th, 16th, 17th, 18th.—Diary about the same. 20th and 21st.—Delirious and spasms. To-day, November 21st, is the day she is to swallow, at five o'clock P.M., water. A quarter before five I secretly took the striking weight from the clock standing in the entry; took two tumblers of water and put a drop of medicine into one; at three minutes before five offered her each glass successively; rejected both. At five o'clock a gurgling sound was heard in her throat. She motioned for the water; passed the tumbler in which I had secretly put a drop of medicine; rejected it; passed the other; took a mouthful, and with great effort swallowed a part of it, some of it running out of her mouth. The deglutition was performed like one attempting it with the mouth wide open.

*January 1st, 1861.*—From November 20th up to this time, raving delirium; pulls her hair nearly all out from the top of her head. If she can get a pin, plunges it into whoever comes near her. Tears her clothes sadly. Swallows the bit of cracker December 1st, as predicted. *The right hand protects her against the left as much as possible.* She now becomes more rational; talks again; first loud words uttered since November 6th. Calls for a book; reads with it upside down. January 4th.—Becomes blind. From this time to February 1st, constant delirium; frequent spasms.

*February 1st to 11th.*—No particular change. Swallows water when in the magnetic sleep, and personates sundry persons; personates a Quaker; speaks loud and rapidly; gives an amusing lecture. When the magnetism passes off, remembers nothing of the past; can hardly speak in whispers, and is much prostrated. February 11th.—Takes and swallows a little nourishment—a few tea-spoonfuls of whips, blanc-mange, &c. More or less spasms nearly every day. Under the influence of magnetism writes poetry; personates different persons, mostly those who have long since passed away. Whenever in the magnetic state, whatever she does or says is not remembered when she comes out of it. Commences a series of drawings with her right (paralysed) hand, "Old Stump." Also writes poetry with it. Whatever "Stump" writes or draws, or does, she appears to take no interest in; says it is none of hers, and that she wants nothing to do with "Stump" or "Stump's." I have sat by her bed and engaged her in conversation, and drawn her attention in various ways, while the writing and drawing has been uninterrupted. She had never exhibited any taste for or taken any lessons in drawing.

*March.*—During this month she complains much of pain in her head, in back of head chiefly, in nape and dorsal vertebræ, which she now calls her right arm. I will here remark further about these drawings. She became blind, 4th January; is still blind; sees as well with eyes closed as open; keeps them closed much of the time. Reads and draws with them closed. Draws in the dark as well as in the light; is clairvoyant. She writes several pieces of poetry, chiefly with the right hand, and as often in twilight and evening before gas is lighted, while it is dark. The handwriting differs greatly in different pieces. The spasms do not differ, either in form or frequency, from last month. The only remedy that has appeared to afford any relief is animal magnetism. The galvanic current has been tried without any success.

*April 9th.*—Becomes deaf; great pain in head; is conscious of her suffering most of the time. Commences bead work; makes three bead baskets; does it all with her left hand; threads her needle, strings her beads, makes her baskets; works alike by daylight, gaslight, twilight, and in the dark. I have sat by her in the evening and witnessed her work. I lowered the gas to almost total darkness, and asked her to thread her needle and proceed with her work, which she did at once, not seeming to notice that the room was darkened. She selected a small needle from her needlebook, stuck it perpendicularly into a cushion lying by her, bit off the end of the thread, rolled it between her thumb and finger and passed it through the needle's eye as easily and readily as I would have passed it through a finger ring, and proceeded at once to string her beads; eyes closed.

*May 15th.*—Delirious, imagining herself Queen Anne. . . . May 19th.—Three spasms in the A.M.; at 2 P.M. a fourth. Her head is drawn downward and rests upon her knees; but suddenly her body elevates and she balances upon her head; remains in this position a few moments, falls over upon her right side; her body forms an arch while she rests upon the right side of her right foot and upon her right hand, and remains in this position half-an-hour. The spasm passes off; she sinks down prostrate, still delirious; seizes a pencil and paper with her right hand and writes, "Give an injection of Tinct. of Aconite and warm water." Gave it; slept after it several hours. 20th to 23rd.—Daily spasms, but not so severe. 24th.—Raving delirium; imagines herself a dog; barks and growls. 26th.—Awakes delirious. At 5.30 A.M. has a spasm lasting until 8 o'clock. *All the muscles of the body and limbs are rigid, except those of right arm.* With this hand, but partially rigid, she takes a pencil and paper and writes, "After some time in June Anna will be able to swallow for the remainder of the summer." 31st.—Imagines herself a dog; barks, growls, howls; sets dogs in the street to barking. Seems pleased and imitates them; laps water; sometimes draws back from it; growls and gnashes her teeth; froths at the mouth; attempts to bite; acts as if she had hydrophobia.

*June 1st and 2nd.*—Hydrophobia and dog personation continued. Spasms in which the legs being drawn under her, her head is drawn down upon her knees, somewhat resembling a ball; she rolls over and over from left to right and from right to left, to which I give the name "Rolling spasms" or *Anakulisma* (revolving). 11th.—Gave Tinct. Bell. in warm water. *This prescription is written by her right hand while she is delirious.* Her finger and toe nails become very dark purple. These spasms with delirium continue nearly every day through the month. Bell. injections appear to mitigate, and magnetism enables her to sleep several hours during the nights.

*August.*—Head drawn over upon right shoulder; left hand closed so that it cannot be forced open. *Cannot use either hand while awake, although she uses her right hand readily while asleep.*

*October.*—Spasms vary; body jerks from side to side; motion like the pendulum of a clock, but rapid; continues several minutes, sometimes making 1000 vibrations, after which she faints. Draws pictures; sews; does bead work, chiefly with her right hand, her left being still closed, although she can use her thumb, and helps with that. This seems to be done in a clairvoyant state, as light and darkness are the same to her, and the work goes on in both alike.

*November.*—Ruptured a blood-vessel in the lungs; hemorrhage; speaks

only in whispers. December.—Hemorrhage continues; still clairvoyant; draws; sews; bead work with left hand only when awake, with both when asleep.

*January 1862.*—Nine weeks since she has spoken aloud, twenty-two since she has swallowed. *January 27th.*—Sight restored. Obligated to have the room darkened because the light is painful. Eighteen months' erratic vision. During these months she had read with her eyes closed and her book upside down. Thinks she sees through her forehead and top of her head. Seldom sleeps without magnetism.

*June 7th.*—Recovered her voice; can speak loud. . . .

*September 10th.*—Great pain in head; delirious and beats her head against the wall. *September 20th.*—Sitting on the floor; raving; imagines herself a dog; growls, barks, and laps water. Has not slept; eyes crossed. Put her on bed; tears clothing. Magnetised her; slept several hours.

[*When her delirium was at its height, as well as at all other times, her right hand is rational, asking and answering questions in writing; giving directions; trying to prevent her tearing her clothes; when she pulls out her hair seizes and holds her left hand. When she is asleep, carries on conversation the same; writes poetry; never sleeps; acts the part of a nurse as far as it can; pulls the bed-clothes over the patient, if it can reach them, when uncovered; raps on the headboard to awaken her mother (who always sleeps in the room) if anything occurs, as spasms, &c.*]

*January 1863.*—At night and during her sleep "Stump" writes letters, some of them very amusing; writes poetry; some pictures original. Writes "Hasty Pudding," by Barlow, in several cantos, which she had never read; all correctly written, but queerly arranged, as, *e.g.*, one line belonging in one canto, would be transposed with a line in another canto. She has no knowledge of Latin or French, yet "Stump" produces the following rhyme of Latin and English.<sup>1</sup>

"Stump" writes both asleep and awake, and the writing goes on while she is occupied with her left hand in other matters. Ask her what she is writing, she replies, "*I am not writing; that is 'Stump' writing. I don't know what he is writing. I don't trouble myself with 'Stump's' doings.*" Reads with her book upside down and sometimes when covered with the sheet. "Stump" produces two bills of fare in French. . . . Cannot sleep without being magnetised fifteen or twenty minutes at night, and then usually sleeps twelve to fourteen hours.

During the last two and a half years I have been obliged to be absent three or four times for a week or more, and although she has been attended and magnetised by either my friend Dr. C., or Dr. S.—who both have the power of magnetising—she has lost sleep and become raving crazy, tearing her hair, pounding her head; giving herself the name "Queen Victoria," "Queen Anne," Mary, &c., and calling her mother "Queen of Sheba," "Bloody Mary," &c.; myself "Dr. Kane," the "Old Giant," "God Almighty," and so on. . . . After going into the magnetic sleep at night she is very patient, pleasant, modest. Is pleased to see friends; converses pleasantly and rationally upon all subjects but one; upon this she is monomaniac. Her right hand and arm is not hers. Attempt to reason with her and she holds up her left arm and says, "This is

<sup>1</sup> These were six doggerel verses of four lines each, each line beginning in Latin and ending in English, given in full in Dr. Barrows' report, but omitted here.

my left arm. I see and feel my right arm drawn behind me. You say this 'stump' is my right arm. Then I have three arms and hands." In this arm the nerves of sensation are paralysed, but the nerves of motion preserved. *She has no will to move it. She has no knowledge of its motion. This arm appears to have a separate intelligence. When she sleeps it writes or converses by signs. It never sleeps; watches over her when she sleeps; endeavours to prevent her from injuring herself or her clothing when she is raving. It seems to possess an independent life, and, to some extent, foreknowledge.*

**238 A.** A detailed record of the case of Mary Lurancy Vennum was originally given in the *Religio-Philosophical Journal* in 1879, and shortly afterwards published in pamphlet form under the title "The Watseka Wonder," by E. W. Stevens. The first part of the account which I shall give here consists of an abridgment from the narrative given in the pamphlet by Dr. Stevens (second edition, Chicago, Religio-Philosophical Publishing House, 1887), with some further statements by Mr. Roff. The second part consists of some additional evidence obtained by Dr. Hodgson in personal interviews with some of the chief witnesses, which was published in the *Religio-Philosophical Journal* for December 20th, 1890. Colonel J. C. Bundy, who was Editor of the *Religio-Philosophical Journal* when the record was first published, and was himself well known as a skilful and scrupulously honest investigator of spiritistic phenomena, speaks in the highest terms of Dr. Stevens (who died in 1885), and adds: "We took great pains before and during publication to obtain full corroboration of the astounding facts from unimpeachable and competent witnesses."

The case briefly is one of alleged "possession" or "spirit-control." The subject of the account, Mary Lurancy Vennum, a girl nearly fourteen years old, living at Watseka, Illinois, became apparently controlled by the spirit of Mary Roff, a neighbour's daughter who had died at the age of eighteen years and nine months, when Lurancy Vennum was a child of about fifteen months old. The most extraordinary feature in the case was that the "control" by Mary Roff lasted almost continuously for a period of nearly four months, from February 1st till May 21st, 1878. The narrative by Dr. Stevens was prepared shortly afterwards with the assistance of the chief witnesses, and confirmed by the parents of both Mary Roff and Lurancy Vennum. I give extracts from it, with some slight verbal alterations, and abridgments which are indicated by the square brackets.

[Mary Lurancy Vennum, the "Watsseka Wonder," was born April 16th, 1864, in Milford township, about seven miles from Watseka, Illinois. The family moved to Iowa in July 1864 (when Lurancy was about three months old), and returned to within eight miles from Watseka in October 1865 (three months after the death of Mary Roff). Lurancy was then about a year and a half old. After two other moves in the neighbourhood, the family moved into Watseka on April 1st, 1871], locating about forty rods from the residence of A. B. Roff. They remained at this place during the summer. The only

acquaintance ever had between the two families during the season was simply one brief call of Mrs. Roff, for a few minutes, on Mrs. Vennum, which call was never returned, and a formal speaking acquaintance between the two gentlemen. Since 1871 the Vennum family have lived entirely away from the vicinity of Mr. Roff's, and never nearer than now, on extreme opposite limits of the city.

"Rancy," as she is familiarly called, had never been sick, save a light run of measles in 1873. A few days before the following incidents took place she said to her family: "There were persons in my room last night, and they called 'Rancy! Rancy!!' and I felt their breath on my face." The very next night she arose from her bed, saying that she could not sleep, that every time she tried to sleep persons came and called "Rancy! Rancy!!" to her. Her mother went to bed with her, after which she rested and slept the rest of the night.

[On July 11th, 1877, she had a sort of fit, and was unconscious for five hours. Next day the fit recurred, but while lying as if dead she described her sensations to her family, declaring that she could see heaven and the angels, and a little brother and sister and others who had died. The fits or trances, occasionally passing into ecstasy, when she claimed to be in heaven, occurred several times a day up to the end of January 1878; she was generally believed to be insane, and most friends of the family urged that she should be sent to an insane asylum.]

At this stage Mr. and Mrs. Asa B. Roff, whose daughter, Mary Roff, as we shall see, had had periods of insanity, persuaded Mr. Vennum to allow him to bring Dr. E. W. Stevens of Janesville, Wisconsin, to investigate the case.]

On the afternoon of January 31st, 1878, the two gentlemen repaired to Mr. Vennum's residence, a little out of the city. Dr. Stevens, an entire stranger to the family, was introduced by Mr. Roff at four o'clock P.M.; no other persons present but the family. The girl sat near the stove, in a common chair, her elbows on her knees, her hands under her chin, feet curled up on the chair, eyes staring, looking every way like an "old hag." She sat for a time in silence, until Dr. Stevens moved his chair, when she savagely warned him not to come nearer. She appeared sullen and crabbed, calling her father "Old Black Dick" and her mother "Old Granny." She refused to be touched, even to shake hands, and was reticent and sullen with all save the doctor, with whom she entered freely into conversation, giving her reasons for doing so; she said he was a spiritual doctor, and would understand her.

[She described herself first as an old woman named Katrina Hogan, and then as a young man named Willie Canning, and after some insane conversation had another fit, which Dr. Stevens relieved by hypnotising her. She then became calm, and said that she had been controlled by evil spirits. Dr. Stevens suggested that she should try to have a better control, and encouraged her to try and find one. She then mentioned the names of several deceased persons, saying there was one who wanted to come, named Mary Roff.]

Mr. Roff being present, said: "That is my daughter; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come." Mr. Roff assured Lurancy that Mary was good and intelligent, and would help her all she could; stating further that Mary used to be subject to conditions like herself. Lurancy, after due deliberation and counsel with spirits, said that Mary would take the place of the former wild and unreasonable influence. Mr. Roff said to her, "Have your mother bring you

to my house, and Mary will be likely to come along, and a mutual benefit may be derived from our former experience with Mary."

[On the following morning, Friday, February 1st, Mr. Vennum called at the office of Mr. Roff and informed him that the girl claimed to be Mary Roff, and wanted to go home. He said, "She seems like a child real homesick, wanting to see her pa and ma and her brothers."

Mary Roff was born in Indiana in October 1846. The family, after several changes of residence, including a visit to Texas in 1857, finally made their permanent home in Watseka in 1859. Mary had had fits frequently from the age of six months, which gradually increased in violence. She also had periods of despondency, in one of which, in July 1864, she cut her arm with a knife until she fainted. Five days of raving mania followed, after which she recognised no one, and seemed to lose all her natural senses, but when blindfolded could read and do everything as if she saw. After a few days she returned to her normal condition, but the fits became still worse, and she died in one of them in July 1865. Her mysterious illness had made her notorious in the neighbourhood during her life-time, and her alleged clairvoyant powers are said to have been carefully investigated "by all the prominent citizens of Watseka," including newspaper editors and clergymen.

It was in February 1878 that her supposed "control" of Lurancy began. The girl then became "mild, docile, polite, and timid, knowing none of the family, but constantly pleading to go home," and "only found contentment in going back to heaven, as she said, for short visits."]

About a week after she took control of the body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary, looking out of the window, exclaimed exultingly, "There comes my ma and sister Nervie!" — the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house she caught them around their necks, wept and cried for joy, and seemed so happy to meet them. From this time on she seemed more homesick than before. At times she seemed almost frantic to go home.

On the 11th day of February, 1878, they sent the girl to Mr. Roff's, where she met her "pa and ma," and each member of the family, with the most gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay, she said, "The angels will let me stay till some time in May;" and she made it her home there till May 21st, three months and ten days, a happy, contented daughter and sister in a borrowed body.

The girl now in her new home seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognising and calling by name those who were friends and neighbours of the family from 1852 to 1865, when Mary died, calling attention to scores, yes, hundreds of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognise any of Mr. Vennum's family, their friends or neighbours, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favourably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times.

One day she met an old friend and neighbour of Mr. Roff's, who was a widow when Mary was a girl at home. Some years since the lady married a

Mr. Wagoner, with whom she yet lives. But when she met Mrs. Wagoner she clasped her around the neck and said, "O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back." Mrs. Lord was in some way related to the Vennum family, and lived close by them, but Mary could only call her by the name by which she knew her fifteen years ago, and could not seem to realise that she was married. Mrs. Lord lived just across the street from Mr. Roff's for several years, prior and up to within a few months of Mary's death; both being members of the same Methodist church, they were very intimate.

Some days after Mary was settled in her new home Mrs. Parker, who lived neighbour to the Roffs in Middleport in 1852, and next door to them in Watska in 1860, came in with her daughter-in-law, Nellie Parker. Mary immediately recognised both of the ladies, calling Mrs. Parker "Auntie Parker," and the other "Nellie," as in the acquaintance of eighteen years ago. In conversation with Mrs. Parker Mary asked, "Do you remember how Nervie and I used to come to your house and sing?" Mrs. Parker says that was the first allusion made to that matter, nothing having been said by any one on that subject, and says that Mary and Minerva used to come to their house and sit and sing "Mary had a little lamb," &c. Mrs. Dr. Alter (Minerva) says she remembers it well. This was when Mr. Roff kept the post-office, and could not have been later than 1852, and twelve years before Lurancy was born.

One evening, in the latter part of March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet head-dress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognise it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand, "Oh, there is my head-dress I wore when my hair was short!" She then asked, "Ma, where is my box of letters? Have you got them yet?" Mrs. Roff replied, "Yes, Mary, I have some of them." She at once got the box with many letters in it. As Mary began to examine them she said, "Oh, ma, here is a collar I tatted! Ma, why did you not show to me my letters and things before?" The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognised every little thing and remembered every little incident of her girlhood.

It will be remembered that the family moved to Texas in 1857. Mr. Roff asked Mary if she remembered moving to Texas or anything about it. "Yes, pa, and I remember crossing Red River and of seeing a great many Indians, and I remember Mrs. Reeder's girls, who were in our company." And thus she from time to time made first mention of things that transpired thirteen to twenty-five years ago.

[Occasionally she would go into trance, and the control, Mary Roff, described this as going to heaven, and seeing the beautiful things there and talking with the angels, and sometimes during the trance other spirits would present themselves and speak freely their own language and sentiments.]

On May 7th Mary called Mrs. Roff to a private room, and there in tears told her that Lurancy Vennum was coming back. She seemed very sad, and said she could not tell whether she was coming to stay or not; that if she thought she was coming to stay, she would want to see Nervie and Dr. Alter and Allie, and bid them good-bye. She sat down, closed her eyes, and in a few

moments the change took place, and Lurancy had control of her own body. Looking wildly around the room, she anxiously asked, "Where am I? I was never here before."

Mrs. Roff replied, "You are at Mr. Roff's, brought here by Mary to cure your body."

She cried and said, "I want to go home."

Mrs. Roff asked her if she could stay till her folks were sent for. She said, "No."

She was then asked if she felt any pain in her breast. (This was during the period that Mary was suffering pain in the left breast; continually holding her hand, pressing it.) She replied, "No, but Mary did."

In about five minutes the change was again made, and Mary came overjoyed to find herself permitted to return, and called, as she often had, for the singing of her previous girlhood's favourite song, "We are Coming, Sister Mary."

In conversation with the writer about her former life, she spoke of cutting her arm as hereinbefore stated, and asked if he ever saw where she did it. On receiving a negative answer, she proceeded to slip up her sleeve as if to exhibit the scar, but suddenly arrested the movement, as if by a sudden thought, and quickly said, "Oh, this is not the arm; that one is in the ground," and proceeded to tell where it was buried, and how she saw it done, and who stood around, how they felt, &c., but she did not feel bad. I heard her tell Mr. Roff and the friends present, how she wrote to him a message some years ago through the hand of a medium, giving name, time, and place. Also of rapping and of spelling out a message by another medium, giving time, name, place, &c., &c., which the parents admitted to be all true. I heard her relate a story of her going into the country with the men, some twenty odd years ago, after a load of hay, naming incidents that occurred on the road, which two of the gentlemen distinctly remembered.

For the discovery of facts unknown to others, Mary seemed remarkably developed. One afternoon she, with much concern and great anxiety, declared that her brother Frank must be carefully watched the coming night, for he would be taken very sick, and would die if not properly cared for. At the time of this announcement he was in his usual health, and engaged with the Roff Bros.' band of music up town. The same evening Dr. Stevens had been in to see the family, and on leaving was to go directly to Mrs. Hawks, far off in the Old Town, and the family so understood it. But at about nine and a half o'clock the same evening Dr. Stevens returned unannounced to Mr. Marsh's, Mr. Roff's next neighbour, for the night. At two o'clock in the morning Frank was attacked with something like a spasm and congestive chill, which almost destroyed his consciousness. Mary at once saw the situation as predicted, and said, "Send to Mrs. Marsh's for Dr. Stevens." "No, Dr. Stevens is at Old Town," said the family. "No," said Mary, "he is at Mr. Marsh's; go quick for him, pa." Mr. Roff called, and the doctor, as Mary said, was at Mr. Marsh's. On his arrival at the sick bed Mary had entire control of the case. She had made Mrs. Roff sit down, had provided hot water and cloths and other necessaries, and was doing all that could be done for Frank. The doctor seconded her efforts, and allowed her to continue. She saved her brother, but never made a move after the doctor's arrival, without his co-operation or advice.

Mary often spoke of seeing the children of Dr. Stevens in heaven, who

were about her age and of longer residence there than herself. She said she was with them much, and went to his home with him. She correctly described his home, the rooms and furniture, gave the names and ages of his children.

During her stay at Mr. Roff's her physical condition continually improved, being under the care and treatment of her supposed parents and the advice and help of her physician. She was ever obedient to the government and rules of the family, like a careful and wise child, always keeping in the company of some of the family, unless to go in to the nearest neighbours across the street. She was often invited and went with Mrs. Roff to visit the first families of the city, who soon became satisfied that the girl was not crazy, but a fine, well-mannered child.

As the time drew near for the restoration of Lurancy to her parents and home, Mary would sometimes seem to recede into the memory and manner of Lurancy for a little time, yet not enough to lose her identity or permit the manifestation of Lurancy's mind, but enough to show she was impressing her presence upon her own body.

[On May 19th, in the presence of Henry Vennum, Lurancy's brother, Mary left control for a time, and "Lurancy took full possession of her own body," recognising Henry as her brother. The change of control occurred again when Mrs. Vennum came to see her the same day.]

On the morning of May 21st Mr. Roff writes as follows:—

"Mary is to leave the body of Rancy to-day, about eleven o'clock, so she says. She is bidding neighbours and friends good-bye. Rancy to return home all right to-day. Mary came from her room upstairs, where she was sleeping with Lottie, at ten o'clock last night, lay down by us, hugged and kissed us, and cried because she must bid us good-bye, telling us to give all her pictures, marbles, and cards, and twenty-five cents Mrs. Vennum had given her to Rancy, and had us promise to visit Rancy often."

[Mary arranged that her sister, Mrs. Alter, should come to the house to say good-bye to her, and that when Lurancy came at eleven o'clock she should take her to Mr. Roff's office, and he would go to Mr. Vennum's with her. There was some alternation of the control on the way, but the final return of the normal Lurancy Vennum took place before they reached Mr. Roff's office, and on arriving at her own home she recognised all the members of her own family as such, and was perfectly well and happy in her own surroundings. A few days later, on meeting Dr. Stevens, under whose care she had been at Mr. Roff's house, she had to be introduced to him as an entire stranger, and treated him as such. The next day she came to him spontaneously, saying Mary Roff had told her to come and meet him, and had made her feel he had been a very kind friend to her, and she gave him a long message purporting to be from Mary.

A letter from Mr. Roff, dated December 4th, 1886, published in the *Religio-Philosophical Journal*, states that Lurancy Vennum continued to live with her parents until January 1st, 1882, when she married a farmer, George Binning. The Roffs saw her often both before and after her marriage, until she moved further west in 1884, "and then," Mr. Roff says, "Mary would take control of Lurancy just as she did during the time she was at our house in 1878. . . . Aside from this, she had little opportunity of using her mediumship, her parents being afraid to converse with her on the subject lest it should cause a return of the 'spells' (as they called them), . . . and her husband never having made

himself acquainted with spiritualism. . . . Lurancy has what might be called, perhaps, a remembrance of her old experience while controlled by the spirit. She always speaks of it thus: 'Mary told me,' or 'Mary made me acquainted,' &c. She became acquainted with several persons while Mary controlled her, . . . and when the control left her, she continued the acquaintance thus formed. . . . She has never had any occasion for a physician since she left us, never having been sick since then." Mr. Roff also stated that at the birth of her first child she became entranced, and did not recover consciousness till after the child was born.]

Dr. Hodgson visited Watseka on April 12th, 1890, and cross-examined the principal witnesses of the case who were still living in the neighbourhood, including Mr. and Mrs. Roff, Mrs. Minerva Alter (their daughter), Mrs. Robert Doyle, Mrs. Kay, Mrs. Marsh, Mrs. Wagner, and Mrs. T. Vennum, a distant cousin of Lurancy's. The evidence obtained from them was published by Dr. Hodgson in the *Religio-Philosophical Journal* for December 20th, 1890, from which I quote extracts as follows:—

Mr. Roff stated that when Lurancy Vennum first arrived at his house she looked around and said, "Where's Nervie?"—the name by which Mary Roff had been accustomed to call her sister Minerva, now, and at the time of Lurancy Vennum's experience, Mrs. Minerva Alter.

Mrs. Roff stated that Lurancy Vennum had never been in her house until she came there as Mary Roff. After looking round the house she said, "Why, there's our old piano, and there's the same old piano cover." This piano and cover had been familiar to Mary Roff in another house, where Mary Roff died. Lurancy referred to some peculiar incidents in Mary Roff's life almost every day, and she spoke once in detail about her stay at a water-cure place in Peoria where Mary Roff had been. Mrs. Roff once said to her, "Mary, do you remember when the stove pipe fell down and Frank was burned?" "Yes." "Do you know where he was burned?" "Yes; I'll show you," and she showed the exact spot on the arm where Frank was burned.

Mrs. Minerva Alter said that the mannerisms and behaviour of Lurancy when under the control resembled those of her sister Mary. Lurancy Vennum knew Mrs. Alter previously as Mrs. Alter, having met her at the school, &c., but when under the control of Mary she embraced Mrs. Alter affectionately and called her "Nervie"—a name by which Mrs. Alter had not been called for many years, but which was Mary's special pet name for her. In later years she had been commonly called Minnie by her intimate friends. Lurancy, as Mary Roff, stayed at Mrs. Alter's home for some time, and almost every hour of the day some trifling incident of Mary Roff's life was recalled by Lurancy. One morning she said, "Right over there by the currant bushes is where Allie greased the chicken's eye." Allie was a cousin of Mary Roff, and lived in Peoria, Ill. She visited the Roffs in the lifetime of Mary, with whom she played. This incident happened several years before the death of Mary Roff. Mrs. Alter remembered it very well, and recalled their bringing the chicken into the house for treatment. Lurancy in her ordinary state had never met Allie, who is now Mrs. H——, living in Peoria, Ill. One morning Mrs. Alter asked her if she remembered the old dog (a dog which died during the lifetime

of Mary Roff). Lurancy replied, "Yes; he died just there," and she pointed out the exact spot where the dog had breathed his last.

Mrs. Robert Doyle stated that she called upon Lurancy Vennum before she was removed to the house of Mr. Roff. She said, "What's the matter, Lurancy?"

L. V.—"That's not my name. You knew me when I was a little girl. You know well enough what my name is. It is Mary Roff. Your husband's in partnership with my father, and you have a baby named for my sister Minerva."

Mr. Doyle was a partner of Mr. Roff in 1863, and was in partnership with him when Mary Roff died. The partnership was dissolved about six years later, when Lurancy Vennum was six or seven years old. Mrs. Doyle had a daughter named Minerva after Mary Roff's sister, who was a baby at the time of the death of Mary Roff.

When Lurancy was being taken to Mr. Roff's house she tried to get to another house on the way, insisting that it was her home. They had to take her past it almost forcibly. This house was the house where Mr. Roff was living at the time of Mary Roff's death, and was also the house in which Mary Roff died. They shortly afterwards moved to another house, to which Lurancy was being taken.

Mrs. Wagner stated that she knew Lurancy Vennum very well both before, and during, and after the remarkable circumstances of her connection with Mary Roff. When Mary Roff died Mrs. Wagner's name was Mrs. Lord, and Mary Roff had been in her class at Sunday School. She had known Mary Roff for several years before her death—since the year 1861. Mary Roff died in 1865, and Mrs. Lord married a second time in 1866. When she called upon the Roffs after Lurancy had gone there she was greeted very affectionately by Lurancy as Mrs. Lord. She made inquiries, and ascertained that none of the family had mentioned that she was going to the house. Mrs. Wagner said that throughout the time during which Lurancy purported to be Mary Roff she invariably called her Mrs. Lord, and that after Lurancy Vennum's return to her ordinary state she invariably called her Mrs. Wagner.

One circumstance which I ascertained seemed at first sight to weaken, but on further consideration, to strengthen the evidence in favour of the spiritistic interpretation. Mrs. Kay stated that she knew Lurancy Vennum and also Mary Roff, but that Lurancy as Mary Roff did not know her. It appeared, however, that Mary Roff had not seen Mrs. Kay for two years before her death. Mrs. Kay had lived in the state of Wisconsin for two years, returning to Watseka in August, 1865, the month after Mary Roff's death, and Mrs. Kay thought she had changed in appearance somewhat during the fifteen years which had elapsed between the time of her seeing Mary Roff and that of seeing Lurancy under the control.

Dr. Hodgson tried in vain to get some direct statements from Mrs. George Binning (formerly Lurancy Vennum), but received no answer to his inquiries. He writes:—

I have no doubt that the incidents occurred substantially as described in the narrative by Dr. Stevens, and in my view the only other interpretation of the case—besides the spiritistic—that seems at all plausible is that which has been put forward as the alternative to the spiritistic theory to account for the

trance-communications of Mrs. Piper and similar cases, viz., secondary personality with supernormal powers. It would be difficult to disprove this hypothesis in the case of the Watseka Wonder, owing to the comparative meagreness of the record and the probable abundance of "suggestion" in the environment, and any conclusion that we may reach would probably be determined largely by our convictions concerning other cases. My personal opinion is that the "Watsseka Wonder" case belongs in the main manifestations to the spiritistic category.

## APPENDICES

TO

## CHAPTER IV

**407 A.** In illustration of the occasional heightening of the sensory faculties in dreams, I give the following case, described by Dr. Hodgson :—

*July 30th, 1900.*

One of the most vivid experiences in my life occurred when I was eighteen or nineteen years old. It was a "dream" of music in sleep which continued to be audible after I woke for at least a quarter of an hour. So it appears in memory now. I seemed to be well aware at the time that I was listening to music from "the other world." No special melody or harmony remained in recollection, but the music was very complex, very widespread as it were, very rich, very sweet, and with an ineffable *one-ness* about it. I awoke during the influence of it, and lay in ecstasy still hearing it, and remember gazing meanwhile at a star which was visible through a gap in my window-blind. It was just before dawn, and the music seemed to die away as the first light grew. No pleasure that I have ever had in hearing music before or since was at all comparable with the exquisite peaceful joy which flooded me as I listened to that music then. It produced such an effect upon me that I began to learn the violin, which I practised regularly for four years. R. HODGSON.

**409 A.** The two next cases are illustrative of self-suggestion in dreams. I quote the first from a paper by Dr. Faure in the *Archives de Médecine*, vol. i., 1876, p. 554.

A shop assistant, strongly built and regular in habits, awoke one morning in a state of fever and agitation, perspiring copiously, anxious and uneasy. He announced that all his savings were gone; he was ruined, done for. He said that on the previous day, while driving a van, he had got into a quarrel with a coachman; and that, in the confusion, his van had broken in the front window of a mirror-maker. He would have to pay for the damage. He told the story with great detail; and still saw himself caught round the neck by his adversary, who had struck him so violently that he had lost consciousness, and that they had had to carry him into a wine-merchant's shop to bring him to. His wife assured us that when he had returned home the evening before he was in his usual condition; that he had seen to his business, passed the evening at home, and gone to bed with no trouble upon him.

For three days X continued in this state of mind, unable to calm himself for a moment, although he was taken to the actual place where the imaginary accident had occurred. It was some days later before he thoroughly understood that it had been a dream. And for a whole month he would fall daily into the

same confusion of memory—would sit down in despair, crying and repeating “We are ruined!” Even seven years afterwards he still had occasional crises of this nature, when he forgot the truth, and lived for several days under the shock of this imaginary disaster.

We may compare with this the next case, where “the touch of a vanished hand” appeared to bring physical relief to the dreamer—the recovery being more rapid than ordinary conditions could explain.

**409 B.** From *Proceedings S.P.R.*, vol. viii. p. 374. The account is given by M. L. Holbrook, M.D., Editor of the *Herald of Health*, 13 and 15 Laight Street, New York, and is dated July 30, 1884.

In the spring of 1870, I had an attack of acute bronchitis, which was very severe, and from the fact that I had had a similar attack every winter and spring for several years, I felt considerable alarm, and believed it would ultimately become chronic, and perhaps terminate my life. As I was then young, and had just entered on a career of labour which I wished to follow for a long time, I became very despondent at such a prospect. In this depressed condition I fell into a sleep which was not very profound, and the following circumstance, which is still fresh in my mind, appeared to take place. My sister, who had been dead more than twenty years, and whom I had almost forgotten, came to my bedside, and said, “Do not worry about your health, we have come to cure you; there is much yet for you to do in the world.” Then she vanished, and my brain seemed to be electrified as if by a shock from a battery, only it was not painful, but delicious. The shock spread downwards, and over the chest and lungs it was very strong. From here it extended to the extremities, where it appeared like a delightful glow. I awoke almost immediately and found myself well. Since then I have never had an attack of the disease. The form of my sister was indistinct, but the voice was very plain; and I have never before had such an experience, nor since.

M. L. HOLBROOK, M.D.

Compare this again with Dr. Tissie’s account of his hysterical subject, Albert. “Every time,” said Albert, “that I dream that I have been bitten or beaten, I suffer all day in the part attacked.”<sup>1</sup>

**415 A.** The following is a case of a lost object, where waking effort soon after the loss fails to recall any supraliminal knowledge of the place of deposit. The account is quoted from the *Journal S.P.R.*, vol. iv. p. 142 (October 1889).

*February 4th, 1889.*

On reaching Morley’s Hotel, at five o’clock on Tuesday, 29th January 1889, I missed a gold brooch, which I supposed I had left in a fitting-room at Swan & Edgar’s. I sent there at once, but was very disappointed to hear that after a diligent search they could not find the brooch. I was very vexed, and worried about the brooch, and that night dreamed that I should find it shut up in a number of the *Queen* newspaper that had been on the table, and in my dream I saw the very page where it would be. I had noticed one of the plates on that page. Directly after breakfast I went to Swan & Edgar’s and asked to see the papers, at the same time telling the young ladies about the dream, and where I had seen the brooch. The papers had been moved from that room, but were

<sup>1</sup> Tissie, *Les Rêves*, p. 121.

found, and, to the astonishment of the young ladies, I said, "This is the one that contains my brooch;" and there, at the very page I expected, I found it.

A. M. BICKFORD-SMITH.

We received a substantially similar account from Mrs. Bickford-Smith's brother-in-law, Mr. H. A. Smith, who was a witness of the trouble taken to find the brooch, both at the hotel, and by sending to Swan & Edgar's, on the previous evening.

Yet here, be it observed, Mrs. Bickford-Smith had not had an opportunity of herself inspecting the scene of the loss. Had she returned to Swan & Edgar's before the dream, it is possible that the sight of the books on the table might have revived some recollection of seeing the brooch between the leaves of the *Queen*.

**415 B.** The next case was given in the *Proceedings* of the American S.P.R. (vol. i. No. 4, p. 363) on the authority of Professor Royce of Harvard. The narrator was Colonel A. v. S. of Texas (whose full name was known to Professor Royce). This case is more complicated than that last given, inasmuch as the missing article was apparently revealed to the percipient by her dead brother in a dream—and revealed in a place where it had been previously looked for in vain. The "orthodox" explanation, however, would be that the position of the knife was first perceived by the subliminal self, which only succeeded in informing the supraliminal self through a dramatic dream.

In the *New York Herald* of December 11th inst. I have noticed your interview, in which you say that you request any person having some unusual experience, such as an exceptionally vivid dream, &c. &c., should address you. The following seems to me a very extraordinary dream, for the truth of which I pledge you my word of honour.

About five years ago I lived with my four children, one boy and three girls, on a farm in Massachusetts. This only son, at the age of about fourteen years, lost his life in an accident, about six months previous to this narration. The youngest of the girls was the pet sister of his since her birth. My wife had died some six years previous to this story; being motherless, made these children unusually affectionate towards each other. One day I had occasion to buy for my girls each a very small lady's knife, about two and a half inches long. A few days afterwards the girls received company from our neighbours' girls, some five or six of them. My youngest one, some eight or nine years old, was so delighted with this, her first knife, that she carried it with her at all times. During the afternoon the children strolled to the large barn, filled with hay, and at once set to climbing the mow to play, and jumping on the hay. During the excitement of the play my little girl lost her knife. This terrible loss nearly broke her heart, and all hands set to work to find the lost treasure, but without success. This finally brokè up the party in gloominess. In spite of my greatest efforts to pacify the child with all sorts of promises, she went to bed weeping. During the night the child dreamed that her dead dear beloved brother came to her, taking her by the hand, saying, "Come, my darling, I will show you where your little knife is," and, leading her to the barn, climbing the mow, showed her the knife, marking the place. The dream was

so life-like that she awoke, joyfully telling her sister that her brother had been here, and showing her where she would find her knife. Both girls hastily dressed, and running to the barn, the little girl, assisted by her sister, got on top of the hay, and walked direct to the spot indicated by her brother, and found the knife on top of the hay. The whole party said that they all looked there many times the day before, and insisted that the knife was not there then. This, I think, is a very remarkable dream.—Yours, &c. ———

“In answer to a request for further confirmation,” continues Professor Royce, “our correspondent writes, under date of December 29th, 1887:”—

Yours of December 22nd inst. to hand. According to your request I will give the statement of my girls. The little dreamer says:—

“I have a very vivid recollection of my dream up to this day. I could to-day walk every step that I walked in my dream with brother. I cannot recollect at what time of the night I had my dream. I don't think I ever was awake during the night, but, on waking in the morning, I had the feeling that I was sure I could go and get the knife. I told my sisters. They at first laughed at my dream, but I insisted that brother had shown me the knife, and I could not have peace in my mind until I went to the barn to get it. One sister went with me. On reaching the hay, I told her to let me go ahead, and walked direct to the spot without hesitating a moment, and picked up my knife!”

She never had any other similar experience, and no other similar experience happened in my family. The sister who went along with her says:—

“As we got up and were dressing, sister told me she knew where her knife was; that brother took her out to the barn during the night and showed it to her. I laughed and tried to persuade her that this was only a dream, but she said that she was so sure of seeing the knife that she would show it to me. She said that brother took her by the hand, and led her to the place, talking to her all the way, and tried to quiet her. She would not give peace until I went along. On getting on top of the hay she walked direct to the spot, saying, ‘Here brother picked the knife up out of the hay,’ and at once said, ‘and oh, here it is,’ picking up the knife. We had been looking this place all over, again and again, the previous evening.”

**417 A.** Here is a case in which a difficult problem in bookkeeping, which had baffled the narrator's waking endeavours, was solved during sleep. I quote it from the *Zoist*, vol. viii. p. 328. It was communicated to Dr. Elliotson, with the dreamer's name and address, by Dr. Davey, of the Colney Hatch Lunatic Asylum.

*January 14th, 1850.*

MY DEAR ———,—In accordance with your request, I herewith transmit you particulars, as they occurred, of the peculiar dream, if such it may be called, which proved of so essential service to me.

As I mentioned to you, I had been bothered since September with an error in my cash account for that month, and despite many hours' examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking thoughts for many nights, and had occupied a large portion of my leisure hours. Matters remained thus unsettled until the 11th

December. On this night I had not, to my knowledge, once thought of the subject, but I had not long been in bed, and *asleep*, when my brain was as busy with the books as though I had been at my desk. The cash-book, banker's pass-books, &c., &c., appeared before me, and without any apparent trouble I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross-entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time; and, having done this, that the whole of the circumstances had passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it once occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of paper from my dressing-table to wipe my razor, and you may imagine my surprise at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash-book, when I found that I had really, *when asleep*, detected the error which I could not detect in my waking hours, and had actually jotted it down at the time. . . .

*P.S.*—I may add that, on a former occasion, nearly a similar occurrence took place; with, however, this difference, that I awoke at the conclusion of the dream, and was perfectly aware, when certainly awake, of having made the memorandum at that time. This, however, was not the case in the occurrence I have above detailed. . . . C. J. E.

Mr. E. wrote later :—

I have no recollection whatever as to where I obtained the writing materials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark, and in my bedroom, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must have either found it accidentally in the room, or gone downstairs for it. C. J. E.

**417 B.** Some striking cases in which, during sleep, complex inferences have been drawn, from data presumably present to the waking mind, with more than waking intelligence, were recorded by Professor W. Romaine Newbold, of the University of Pennsylvania, in a paper entitled "Sub-conscious Reasoning," in the *Proceedings S.P.R.*, vol. xii. pp. 11-20, from which I give the following extracts :—

The first case (says Professor Newbold) was given me by my friend and colleague, William A. Lamberton, Professor of Greek in the University of Pennsylvania, and I transcribe his own written statement.

"I went to the Lehigh University in the fall of 1869 as instructor in Latin and Greek. My spare time, however, partly as the result of old leanings of my undergraduate days, partly in consequence of a somewhat intimate companionship that sprang up between me and the instructor in mathematics, after a few months came to be given almost entirely to mathematics. I then made acquaintance for the first time with the pleasures of descriptive geometry ;

I may say here that this branch of mathematics has a more direct tendency towards quickening the power of mentally picturing bodies and lines in space than any other part of mathematics that can be called elementary. I mention this here because it may have some bearing upon the experience now to be related.

“Outside of this study of descriptive geometry, my mathematical work was entirely algebraic and analytic. I soon began to try my hand at certain problems. Somewhere in the spring, I think it was, of 1870, I attacked this problem: Given an ellipse, to find the locus of the foot of the perpendicular let fall from either focus upon a tangent to this ellipse at any point. I endeavoured to solve this analytically, starting from the well-known equations of the tangent to an ellipse, and of a perpendicular to a given line from a given point. No thought of attempting a geometrical solution ever entered my head. After battling with these equations for a considerable time—it was over a week and may have been two weeks—I came to the natural conclusion that I was bogged, and that all my efforts, if continued, would only sink me deeper in the bog; the proper thing to do was to call a halt, dismissing the problem as far as possible from my thoughts, and after some time, when my mind had got completely free from it, to return to it afresh, when, I had no doubt, a few minutes would put me in possession of the solution. This I did absolutely and with success. After about a week, I woke one morning and found myself in possession of the desired solution under circumstances to me strange and interesting, so much so that the impression of them has never died away, or even, so far as I can say, become dim or altered in any way. First: the solution was entirely geometrical, whereas I had been labouring for it analytically without ever drawing or attempting to draw a single figure. Second: it presented itself by means of a figure objectively pictured at a considerable distance from me on the opposite wall. Now, although I have been able, and have been so for years, to picture to myself a geometrical figure—even moderately complicated—and use it for solution of a geometrical problem without external lines being drawn, such figures have sensationally for me a distinct location in myself, viz., in the eye itself; they are never, so far as I know, externally presented. This, however, was distinctly external. The room that I occupied had once been a recitation room. It was a long room, running east and west, with two windows on the south side, one in the south-east corner. The north wall had once been partially occupied by a long blackboard, set in the wall and surrounded by a moulding. The blackboard surface was simply a blackened—possibly slated—portion of the wall itself. This had been painted over, but the black showed through the white paint and the moulding was still there; so that, apart from the tradition, with which I was familiar, the fact of a blackboard having been there was perfectly clear and evident. My bed was so placed between the windows on the south and the north wall, that on opening my eyes in the morning the first thing I would be likely to see was the blackboard surface. On opening my eyes on the morning in question, I saw projected upon this blackboard surface a complete figure, containing not only the lines given by the problem, but also a number of auxiliary lines, and just such lines as without further thought solved the problem at once. Both foci were joined with the point of contact of the tangent: the perpendicular was prolonged beyond its point of intersection with the tangent till it met the line from the other focus through the point of contact with the ellipse; a line was drawn from the centre of the ellipse to the

foot of the perpendicular, and, lastly, the locus, a circle on the major axis of the ellipse as diameter, was drawn. I sprang from bed and drew the figure on paper; needless to say, perhaps, that the geometrical solution being thus given, only a few minutes were needed to get the analytical one.

“W. A. LAMBERTON.”

Professor Newbold continues:—

Professor Lambertson has showed me his note-book containing the statement of the problem and the analytical solution. He is unable to find the contemporary drawing above mentioned, and no contemporary account is forthcoming. It is possible that some of the details of the phenomenon have become obscured in the lapse of twenty-five years, but the essential points seem to me to be indubitable,—that Professor Lambertson saw that morning an externalised hallucinatory figure, and that, whatever its precise character, it suggested to him the solution which he had sought in vain by the analytical method. There is no clue to the time at which the reasoning processes necessary to attain the result were carried out, but from general considerations it seems to me most probable that they formed part of some forgotten dream and were not going on “sub-consciously” during waking life. Professor Lambertson is of Scotch-Irish descent, is a man of the most robust physical and mental health, and is of a temperament precisely the opposite of that in which traces of true “sub-conscious” processes are usually found. The function of the disused blackboard, as apparently providing a *point de repère* for the hallucination, is of interest and will suggest many analogies. This is Professor Lambertson’s only hallucinatory experience. He informs me further that his colour memory is bad, although his memory for line and form is excellent. He visualises little, and it was not until some time after the above experience that he learned that it was within the power of some persons voluntarily to externalise their visual memories.

417 C. The following account is also taken from Professor Newbold’s paper, just quoted. He writes:—

For [these] cases I am indebted to another friend and colleague, Dr. Herman V. Hilprecht, Professor of Assyrian in the University of Pennsylvania. Both occurred in his own experience, and I write the account of the first from notes made by me upon his narrative.

During the winter, 1882–1883, he was working with Professor Friedrich Delitzsch, and was preparing to publish, as his dissertation, a text, transliteration, and translation of a stone of Nebuchadnezzar I. with notes. He accepted at that time the explanation given by Professor Delitzsch of the name Nebuchadnezzar—“*Nabû-kudûrru-usur*,” “Nebo protect my mason’s pad, or mortar board,” *i.e.*, “my work as a builder.” One night, after working late, he went to bed about two o’clock in the morning. After a somewhat restless sleep, he awoke with his mind full of the thought that the name should be translated “Nebo protect my boundary.” He had a dim consciousness of having been working at his table in a dream, but could never recall the details of the process by which he arrived at this conclusion. Reflecting upon it when awake, however, he at once saw that *kudûrru*, “boundary,” could be derived from the verb *kadâru*, to enclose. Shortly afterwards he published this translation in his dissertation, and it has since been universally adopted.

I quote this experience, in itself of a familiar type, on account of its interest when viewed in connection with the more curious dream next to be related. I was told of the latter shortly after it happened, and here translate an account written in German by Professor Hilprecht, August 8th, 1893, before the more complete confirmation was received.

"One Saturday evening, about the middle of March 1893, I had been wearying myself, as I had done so often in the weeks preceding, in the vain attempt to decipher two small fragments of agate which were supposed to belong to the finger-rings of some Babylonian. The labour was much increased by the fact that the fragments presented remnants only of characters and lines, that dozens of similar small fragments had been found in the ruins of the temple of Bel at Nippur with which nothing could be done, that in this case furthermore I had never had the originals before me, but only a hasty sketch made by one of the members of the expedition sent by the University of Pennsylvania to Babylonia. I could not say more than that the fragments, taking into consideration the place in which they were found and the peculiar characteristics of the cuneiform characters preserved upon them, sprang from the Cassite period of Babylonian history (*circa* 1700-1140 B.C.); moreover, as the first character of the third line of the first fragment seemed to be KU, I ascribed this fragment, with an interrogation point, to King Kurigalzu, while I placed the other fragment, as unclassifiable, with other Cassite fragments upon a page of my book where I published the unclassifiable fragments. The proofs already lay before me, but I was far from satisfied. The whole problem passed yet again through my mind that March evening before I placed my mark of approval under the last correction in the book. Even then I had come to no conclusion. About midnight, weary and exhausted, I went to bed and was soon in deep sleep. Then I dreamed the following remarkable dream. A tall, thin priest of the old pre-Christian Nippur, about forty years of age and clad in a simple abba, led me to the treasure-chamber of the temple, on its south-east side. He went with me into a small, low-ceiled room, without windows, in which there was a large wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows: 'The two fragments which you have published separately upon pages 22 and 26, belong together, are not finger-rings, and their history is as follows. King Kurigalzu (*circa* 1300 B.C.) once sent to the temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Ninib a pair of earrings of agate. We were in great dismay, since there was no agate as raw material at hand. In order to execute the command there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as earrings for the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words. But the third ring you have not yet found in the course of your excavations, and you never will find it.' With this, the priest disappeared. I awoke at once and immediately told my wife the dream that I might not forget it. Next morning—Sunday—I examined the fragments once more in the light of these disclosures, and to my astonishment found all the details of the dream precisely verified in so far as the means of verification were in my hands. The original inscription on the votive cylinder read: 'To the god Ninib, son of Bel, his lord, has Kurigalzu, pontifex of Bel, presented this.'

"The problem was thus at last solved. I stated in the preface that I had unfortunately discovered too late that the two fragments belonged together, made the corresponding changes in the Table of Contents, pp. 50 and 52, and, it being not possible to transpose the fragments, as the plates were already made, I put in each plate a brief reference to the other. (Cf. Hilprecht, 'The Babylonian Expedition of the University of Pennsylvania,' Series A, Cuneiform Texts, Vol. I., Part I, 'Old Babylonian Inscriptions, chiefly from Nippur.')

"H. V. HILPRECHT."

Upon the priest's statement that the fragments were those of a votive cylinder, Professor Hilprecht makes the following comment:—

"There are not many of these votive cylinders. I had seen, all told, up to that evening, not more than two. They very much resemble the so-called seal cylinders, but usually have no pictorial representations upon them, and the inscription is not reversed, not being intended for use in sealing, but is written as it is read."

The following transliteration of the inscription, in the Sumerian language, will serve to give those of us who are unlearned in cuneiform languages an idea of the material which suggested the dream. The straight vertical lines represent the cuts by which the stone-cutter divided the original cylinder into three sections. The bracketed words are entirely lost, and have been supplied by analogy from the many similar inscriptions.

Line 1.	Dingir N	inib du	(mu)	To the god Ninib, child
" 2.	dingir	En-	(lil)	of the god Bel
" 3.	luga	l - a - ni	(ir)	his lord
" 4.	Ku-r	(i- galzu)		Kurigalzu
" 5.	pa-	(tesi dingir Enlil)		pontifex of the god Bel
" 6.	(in- na-	ba)		has presented it.

I translate also the following statement which Mrs. Hilprecht kindly made at my request.

"I was awakened from sleep by a sigh, immediately thereafter heard a spring from the bed, and at the same moment saw Professor Hilprecht hurrying into his study. Thence came the cry, 'It is so, it is so.' Grasping the situation, I followed him and satisfied myself in the midnight hour as to the outcome of his most interesting dream.<sup>1</sup>

"J. C. HILPRECHT."

At the time Professor Hilprecht told me of this curious dream, which was a few weeks after its occurrence, there remained a serious difficulty which he was not able to explain. According to the memoranda in our possession, the fragments were of different colours, and therefore could have scarcely belonged to the same object. The original fragments were in Constantinople, and it was with no little interest that I awaited Professor Hilprecht's return from the trip

<sup>1</sup> An apparent discrepancy between Professor Hilprecht's account and that of Mrs. Hilprecht calls for explanation. Professor Hilprecht states that he verified his dream on Sunday morning at the University; Mrs. Hilprecht that he verified it immediately upon awaking, in his library. Both statements are correct. He had a working copy in his library which he examined at once, but hurried to the University next morning to verify it by comparison with the authorised copy made from the originals.—W. R. N.

which he made thither in the summer of 1893. I translate again his own account of what he then ascertained.

*November 10th, 1895.*

"In August 1893, I was sent by the Committee on the Babylonian Expedition to Constantinople, to catalogue and study the objects got from Nippur and preserved there in the Imperial Museum. It was to me a matter of the greatest interest to see for myself the objects which, according to my dream, belonged together, in order to satisfy myself that they had both originally been parts of the same votive cylinder. Halil Bey, the director of the museum, to whom I told my dream, and of whom I asked permission to see the objects, was so interested in the matter, that he at once opened all the cases of the Babylonian section, and requested me to search. Father Scheil, an Assyriologist from Paris, who had examined and arranged the articles excavated by us before me, had not recognised the fact that these fragments belonged together, and consequently I found one fragment in one case, and the other in a case far away from it. As soon as I found the fragments and put them together, the truth of the dream was demonstrated *ad oculos*—they had, in fact, once belonged to one and the same votive cylinder. As it had been originally of finely veined agate, the stone-cutter's saw had accidentally divided the object in such a way that the whitish vein of the stone appeared only upon the one fragment and the larger grey surface upon the other. Thus I was able to explain Dr. Peters's discordant description of the two fragments."

Professor Hilprecht is unable to say what language the old priest used in addressing him. He is quite certain that it was not Assyrian, and thinks it was either English or German.

There are two especial points of interest in this case, the character of the information conveyed, and the dramatic form in which it was put. The apparently novel points of information given were:—

1. That the fragments belonged together.
2. That they were fragments of a votive cylinder.
3. That the cylinder was presented by King Kurigalzu.
4. That it was dedicated to Ninib.
5. That it had been made into a pair of earrings.
6. That the "treasure chamber" was located upon the south-east side of the temple.

A careful analysis reveals the fact that not one of these items was beyond the reach of the processes of associative reasoning which Professor Hilprecht daily employs. Among the possible associative consequents of the writing upon the one fragment, some of the associative consequents of the writing on the other were sub-consciously involved; the attraction of these identical elements brings the separate pieces into mental juxtaposition, precisely as the pieces of a "dissected map" find one another in thought. In waking life the dissimilarity of colour inhibited any tendency on the part of the associative processes to bring them together, but in sleep this difference of colour seems to have been forgotten—there being no mention made of it—and the assimilation took place. The second point is more curious, but is not inexplicable. For as soon as the fragments were brought into juxtaposition mentally, enough of the inscription became legible to suggest the original character of the object. This is true also of the third and fourth points. The source of the fifth is not so clear. Upon examining the originals, Professor Hilprecht felt convinced from the size

of the hole still to be seen through the fragments that they could not have been used as finger-rings, and that they had been used as earrings, but the written description which he had before him at the time of his dream did not bring these points to view. Still, such earrings are by no means uncommon objects. Such a supposition might well have occurred to Professor Hilprecht in his waking state, and, in view of the lack of positive confirmation, it would be rash to ascribe it to any supernormal power. The last point is most interesting. When he told me this story, Professor Hilprecht remembered that he had heard from Dr. John P. Peters, before he had the dream, of the discovery of a room in which were remnants of a wooden box, while the floor was strewn with fragments of agate and lapis-lazuli. The walls, of course, and ceiling have long since perished. The location, however, of the room he did not know, and suggested I should write to Dr. Peters and find out whether it was correctly given in his dream, and whether Dr. Peters had told him of it. Dr. Peters replied that the location given was correct, but, he adds, he told Professor Hilprecht all these facts as long ago as 1891, and thinks he provided him with a drawing of the room's relation to the temple. Of this Professor Hilprecht has no recollection. He thinks it probable that Dr. Peters told him orally of the location of the room, but feels sure that if any such plan was given him it would now be found among his papers. This is a point of no importance, however. We certainly cannot regard the location as ascertained by supernormal means.

**421 A.** In the case next to be quoted, in which a young man sees in a dream the place where his friend's watch has fallen in a field, it might be suggested that the loser's subliminal self had seen the watch fall, and afterwards communicated that knowledge telepathically to his sleeping friend. The analogy of other cases, however, would seem rather to point to an excursion or extension of the dreamer's perception, so as to include the field where the watch was found. The account was originally sent to Professor W. James, and I quote it from the *Proceedings* S.P.R., vol. xi. P. 397.

PROF. JAMES,—DEAR SIR,—I am informed that you are at the head of the Boston Branch of the English Society of Psychical Research, and beg to call your attention to a singular incident which took place near here some time ago, and which has never been chronicled. It is, in brief, as follows:—

A young man of this place, J. L. Squires by name, was at work on the farm of T. L. Johnson, with another young man, Wesley Davis, who was one day far from the buildings mending fence around a large pasture. Squires was not with him, nor had he ever been far into the pasture. At some time during the day Davis lost his watch and chain from the vest pocket, and although he searched diligently, could not find it, as he had no idea as to the probable locality of the watch. Although only a silver watch, Davis worked for a living and could hardly afford its loss.

In his sympathy for his friend, Squires could not keep his mind off the watch, and after two or three days' thinking of it, went to bed one night still thinking of it. During the night he had a dream, or vision, as we may call it, and saw the watch lying on the ground with the chain coiled in a peculiar position; rocks, trees, and all the surroundings were perfectly plain to him. Telling

his story at the breakfast table, he was, of course, well laughed at, but being so convinced that he could go straight to the watch, he saddled a horse and found it exactly as he expected to.

All the parties concerned are wholly honest and reliable. I will have a detailed statement sworn to if you would like it.

JOHN E. GALE, Guilford, Vermont.

Mr. Squires writes :—

In the month of March 1887, I, Jesse L. Squires, of Guilford, in the county of Windham, and State of Vermont, being then in the twenty-third year of my age, began working for T. L. Johnson, a farmer living in the town aforesaid.

In the month of September following—the exact day of the month I do not remember—I was about one mile from the farm buildings with a young man named Wesley Davis, with whom I had for several years been acquainted, and who had been working with me at said Johnson's for several months, looking after some cattle that had strayed from a pasture. The cattle, eighteen or twenty head, were found in a large mow lot, and seeing us, started to run away in a direction opposite to that in which we wished to drive them. In order to head off the cattle and turn them back, Davis ran one way and I the other, and while running Davis lost his watch and chain from his vest pocket, but did not discover his loss until eight or nine o'clock that night, when it was, of course, too late to search for it. Believing that he must have lost the watch while engaged in getting the cattle back into the pasture, Davis and myself returned to the place the next morning and looked for the watch all the forenoon. Not having any idea of the probable locality in which the watch was lost, and not being at all certain that it was lost while after the cattle, we did not succeed in finding it, although we searched for it until twelve o'clock. The watch was one that Davis had had for some time, and he was much attached to it, and felt very badly about his loss. He worked hard for his living, and could not afford to lose the watch, for which he had paid twenty-five dollars. I felt sorry for him, and thought about the watch continually all the afternoon after we returned from looking for it, and was still thinking of it when I went to sleep that night.

During my sleep, at what hour I could not tell, I saw the watch as it lay upon the ground in the mow lot, over a mile away. It was in the tall grass, at least ten inches high. The face of the watch was turned up, and the small steel chain which was attached to it, lay in a curve like a half circle. About three feet from the watch was a large spot where the grass had been crushed and matted by a creature lying down; about ten rods to the north was a brush fence; about ten or twelve feet to the eastward of the watch was a granite cobble stone one or two feet in diameter, which lay about half out of the ground. When I awoke the next morning, which was Sunday, I felt as certain that I could go straight to the watch as if I had really seen it, and told Davis so, and tried to have him go out and get it. He had no faith in my "vision," "dream," or whatever it may be called, and would not go. In spite of the jests and laughter of the entire family, I saddled a horse and went directly to the watch, which I found with all its surroundings exactly as I had seen it. I was not nearer than forty rods to Davis when the watch was lost, as I ascertained after it was found.

The watch had run down and stopped, the hands pointing to 9.40 o'clock, which I also noted in my dream.

J. L. SQUIRES.

Mr. Gale adds :—

GUILFORD, VERMONT, *March 4th, 1892.*

I hereby certify that I have known the above J. L. Squires for over twenty years, and that I know him to be strictly temperate, honest, and truthful. He has always been in the best of health. He tells me that he has recently had an experience similar to the above, which I will send you if you wish. . . .

JOHN E. GALE, Justice of the Peace.

**421 B.** The next case also points to an extension of the dreamer's perception. It is taken from the *Journal S.P.R.*, vol. iv. p. 210. Mr. Podmore, who obtained the account, wrote :—

Mr. Watts, who told me the incident immediately before writing it down at my request, is quite unable to find any explanation of the matter. He is quite clear that he had no opportunity to tell any one beforehand, that the image of the broken statue had actually come into his mind at the moment when he was brushing his hair, and the violent shock which he seems to have felt when he saw his dream realised is strong evidence that he is not mistaken on this point.

From Mr. J. HUNTER WATTS, of 39 Seething Lane, E.C.

*July 16th, 1889.*

I will endeavour to commit to paper the little episode which I related to you verbally. About six years ago I was with my brother George in Paris, where he bought for some eight or ten francs a plaster-of-Paris "Venus de Milo"—a ghastly copy of the original. I protested against the purchase as I had to share the bother of bringing the thing home, and as it was some four or five feet high our fellow-travellers imagined we had with us a corpse rolled up in paper. Arrived home I would not consent to the house being disfigured with the thing, so as a compromise my brother planted it on the summit of a fern rockery in the corner of the garden, where it stood for many months, and I had forgotten its existence save when it was directly in sight. Out of sight it was out of mind. One autumn morning, just after I had risen from bed, I was combing my ambrosial locks before the looking-glass, and I caught myself reflecting that after all it was a pity the thing had blown down and broken, for it did not look so bad at a distance surrounded by the ferns. "Strange too," I thought to myself, "that the head should be so neatly decapitated, though the fall made no other fracture." Then I pulled myself up mentally, for all at once it came to my mind that I had been dreaming, and I smiled to myself that such a trumpery thing should be the subject of my dreams. The whole matter would have been forgotten, would have gone to the limbo of things unremembered, but on going downstairs to breakfast and finding the table not yet furnished, I went for a stroll into the garden. It was wet under foot and a strong wind was blowing. When I came to the fernery I gave a start and for a moment I stood *tout ébahi*, for there was the poor "Venus de Milo," the body unbroken, lying across the ferns, and the head, neatly decapitated, in the middle of the walk, exactly as I had seen it in my dream. For the moment I was convinced that I had been walking in my sleep and had visited the garden, but that I found could not be the case, as it had rained all night and my garments would have been wet through, and my feet,

if unshod, muddy, or their covering, if they had any, defiled, which was not the case. Neither am I given to walking in my sleep. I have never done so. I walked back to the house feeling, to use a vulgar phrase, "knocked all silly." Can it be, I asked myself and I have asked myself the same question a score of times since, that while my body material slumbered in bed some immaterial part of my being wandered in the garden. If so, that immaterial part of me had a remarkable disregard for wind and rain.

The episode is a trifling one, but it has often given me pause and it remains to me inexplicable. As you know I am a Bank Holiday sort of young man, not given to day-dreams.

J. HUNTER WATTS.

In answer to the inquiry whether the statue could have been seen from his bedroom window, or from any other window in the house, Mr. Hunter Watts says: "No, impossible; only by stretching the head out of window another side of house—from rooms occupied by ladies."

A lady to whom Mr. Watts related the dream corroborates as follows:—

45 HUNGERFORD ROAD, CAMDEN ROAD, N.

August 9th.

All I can at all remember about the Venus is that Mr. Watts told us one morning that a strange thing had happened, he having dreamt that the statue had been decapitated, and on going into the garden he found it was so, and that the head of the Venus had been cut clean off, and had rolled on to the path from the figure, which had been placed in the rockery among the ferns. He was very much astonished, as the dream was vivid, and he saw the headless statue as he had seen it in his dream. We could never explain how it happened, the head being as it were cut off.

M. ADAMS.

**421 C.** Again this quasi-instinctive knowledge, realised on awaking from sleep, of the mutilation of a secluded statue may be compared with cases where a seer becomes aware of the position of a dead body, —sometimes of no special interest to himself.

From *Proceedings S.P.R.*, vol. xi. p. 375.

The following case was borrowed originally from the *Religio-Philosophical Journal*, which described it as follows:—

"A prominent Chicago journalist states [in the *Chicago Times*] that his wife asked him one morning while still engaged in dressing, and before either of them had left their sleeping-room, if he knew any one named Edsale or Esdale. A negative reply was given, and then a 'Why do you ask?' She replied: 'During the night I dreamed that I was on the lake shore, and found a coffin there with the name of Edsale or Esdale on it, and I am confident that some one of that name has recently been drowned there.' On opening the morning paper, the first item that attracted his attention was the report of the mysterious disappearance from his home in Hyde Park of a young man named Esdale. A few days afterwards the body of a young man was found on the lake shore."

In answer to Dr. Hodgson's inquiries, the late Colonel Bundy, who was then editor of the *Religio-Philosophical Journal*, wrote:—

I have known the gentleman and his wife mentioned in case No. 10, by reputation, for some fifteen years, and personally for six years. I obtained from each of them a report of the case when first published, October 14th, 1885, and each said that the statement was true as published in the *Chicago Times* of that date. I saw both of them September 23rd [1888], just prior to publishing the report, and read it to them; each declared it to be a true report of the occurrence. After receipt of Mr. Hodgson's letter I called to see what further information they could furnish in regard to the other points mentioned therein. After reading the letter, the gentleman, who is Mr. Franc B. Wilkie, the well-known editorial writer, and "Poliuto" of the *Chicago Times*, at once volunteered the following statement:—

CHICAGO, *October 26th*, 1888.

In October, 1885, I was one of the editorial writers on the *Chicago Times*, and wrote the item referred to. I am the individual mentioned therein. The date of the occurrence was about a week prior to the date of the report in the *Times*. I did not make any written memorandum on the day it occurred; as the coincidence was so strong and distinctly marked, it made such an indelible impression on my mind, I did not forget any of the details during the time prior to writing the item. The name was one unknown to me previous to seeing it in the *Chicago Daily News* the morning referred to. I had not seen any reference to the disappearance before that morning. My wife said at the time, and still says, that she had never seen the name, or heard in any way of the disappearance. I was, of course, on the look-out for any report of the return of the young man, or of the finding of his body, and saw the account of the finding of the body in the *Chicago papers* a few days after the appearance of the first item in regard to his disappearance; and then wrote the item for the *Times* of October 14th. I had at the time carefully examined the case in all its bearings, and although I may not agree with the various explanations or theories that might be offered in regard to it, I gave it as a curious coincidence and one that I knew to be true.

FRANC B. WILKIE.

To which Mrs. Wilkie adds the following:—

Having read the foregoing statement, I wish to certify to its truth. The dream was the cause of considerable comment for the few days following, as to the various features of the case, and whether the dream would be verified. My previous presentiments had been with reference to intimate friends, which made this one appear the more marked, and caused Mr. Wilkie to examine the matter more carefully in all its details.

The residence of the young man was eight miles from our home. I am not aware that we have ever known any of the young man's friends, or any one who knew him; and am certain that had the fact of his disappearance been mentioned in my hearing prior to the morning after the dream, I should have remembered the name, for I distinctly remembered that it seemed peculiar to me when I saw it in apparently large silver letters on the coffin.

MRS. FRANC B. WILKIE.

In the *Chicago Daily News* of the morning of Wednesday, October 7th, 1885, appeared the following:—

W. E. Esdaile, in the employ of Robert Warren & Co., commission merchants in the Royal Insurance Building, and residing at 4523 Woodlawn

Avenue, Kenwood, has been missing since last Friday morning. Mr. Esdaile is a Canadian, unmarried, and twenty-seven years of age. His family resides at Montreal. He has been resting from business during the last week, and has spent much of his time strolling along the lake shore. As his accounts are all right, and there is no assignable reason for his disappearance, his friends fear that he has committed suicide. Overwork, it is thought, and an injury to his skull, received some years ago, may possibly have brought on insanity. The police are searching for him.

The following further evidence was obtained :—

The records in the coroner's office for Cook County, Ill., show that inquest No. 941 was held on October 10th, 1885, on the body of Wm. E. Esdaile, drowned October 2nd, in Lake Michigan, whether by accident or otherwise the jury were unable to determine.

Mr. Robert Warren, of the above-named firm of Robert Warren & Co., says that he landed in New York on his return from a trip to England on Monday, October 5th, 1885, and reached Chicago, Wednesday, P.M., October 7th; that he did not hear of the disappearance of Mr. Esdaile until he reached home, and knows of no public announcement of the disappearance prior to that in the *News* of October 7th; that, had there been any, he would very likely have heard of it between New York and Chicago, as he was on the look-out for news from Chicago.

Mr. Ward, who had charge of Mr. Warren's business during his absence, says that he was informed of Mr. Esdaile's disappearance on Friday evening, October 2nd. On Saturday, A.M., he examined the papers, &c., found in the young man's room; found no evidence of suicidal intent, but indications that he was not in his right mind, and concluding that he might have wandered off, a detective was employed to search for him. The matter was kept very quiet, so as to prevent publication of sensational reports that would alarm his friends, and also render it unpleasant for the young man should he be found. Mr. Ward is not aware that any announcement of the matter was made in any papers before the item in the *News* of October 7th. They were following on the track of a young man, whose description corresponded somewhat with that of Mr. Esdaile, who had been seen at the waterworks of Hyde Park (and Kenwood), and then had travelled around the end of Lake Michigan into Indiana, and were expecting to find him very soon, when on Saturday morning, October 10th, notice was received that the body of Esdaile had been found on the lake shore near his home.

In referring to the matter, the *Chicago Tribune* of Saturday, October 10th, 1885, says: "It will be seen that the detectives are on a warm trail and will probably overtake the young man, who is believed to be insanely wandering about without aim or purpose." [There was thus no general belief that he had been *drowned*.]

A Chicago reporter, who resides at Kenwood, and was acquainted with Esdaile, says that he first heard of the disappearance through the school children, who said that the teacher had told them that Mr. Esdaile was missing, and requested them to tell their parents, and ask if any one had seen him. The reporter, knowing Mr. Ward, called on him to obtain the particulars for publication, but Mr. Ward objected, saying that Mr. Warren had been away for some time; that Mr. Esdaile had been practically in charge of the affairs of the

firm; that Mr. Warren had just landed in New York, and a public announcement of the matter in the papers would cause him unnecessary alarm. The reporter says that the item in the papers, Wednesday, October 7th, was the first public announcement of the matter.

**421 D.** In the following case, the dream conveys information concerning past business transactions, entirely unknown to the dreamer, and which, had the dream been true, might have seriously affected his interests. But the facts are so presented as to be wholly misleading; and in a way in which no other assignable intelligence (unless it were a forgetful dream of the deceased debtor's or of the satisfied creditor's) would have been likely to have presented them. The dream, however, may have conceivably originated in the dreamer's subliminal perception of the amount in the ledger.

From *Proceedings S.P.R.*, vol. xi. p. 403. The account was originally addressed to Professor James.

LAW OFFICES OF H. & P.,

NEW ORLEANS, *January 8th*, 1894.

MY DEAR SIR,—In May 1889 I had purchased the residence property where I now live, and of course had looked into the title, as to conveyances and liens. This work was concluded, when one night I dreamed this dream.

I was walking through the business part of the city, and met our sheriff, who said, "I am going to sell that house and lot, corner of 2nd and Chestnut Streets, for the claim of R. M— v. J. C—, for 446.50 dols." I was annoyed, of course, thinking that there might have been some mistake in the search for judgment liens—and then I woke up.

J. C— had been a former owner. On my way down to my office next morning I stopped to see his son, W. C—,—his successor in business,—and as a kind of joke, told him my dream. As I told him his face lengthened visibly, and without saying anything, he went to his ledger, and after looking at it said, "You made a slight mistake in figures—it was 444.50 dols."—and then, with a sort of awe, continued, "But with the interest, figured here in pencil, it was just 446.50 dols." I should add that J. C— had been embarrassed before his death, but had settled up his debts, so I had no trouble. Now, had the claim been sued on, the sheriff and lien part of my dream had no truth, but the debt and amount were precise. I knew R. M— very well, but never associated him in any way with J. C—, nor had the slightest reason, that I can recall, to suspect that C— had ever had any dealings with M—, C— being "in cotton" and M— "in sugar." W. W. HOWE.

In answer to Professor James' inquiries, the following letter was received:—

NO. 54 UNION STREET, NEW ORLEANS,  
*March 14th*, 1894.

PROFESSOR WILLIAM JAMES,—DEAR SIR,—Your favour of the 10th inst. is at hand, and in reply: The occurrence referred to was certainly quite startling, and it was about as follows:—

The heirs of my father, deceased, had sold a property here to Judge W. W. H—, and some time after the sale had been passed and completed and pur-

chase price paid, Judge H—— called at our office one morning and said that he had had a dream (probably the night before) which had annoyed him a little, although he was not disposed to attach any importance to it, but simply to satisfy a not-understood desire to do so, he had come around to mention it to me, and it was this:—

That his dream was that, notwithstanding his careful research of the title of the property and that all encumbrances found had been removed, there had been presented to him for payment a judgment obtained by Mr. R. M—— for an amount which he specified in dollars and cents. I remarked to him that it was very remarkable indeed that that amount would vary very little from what a liability would have been to Mr. M—— had it not been paid, and had drawn interest to that date. I referred to data and computed the interest, and was, as said before, quite startled to find that there was no difference between the figures mentioned by him and what I found the liability to Mr. M—— would have been, had it not been paid off. I regret very much that I did not make memorandum of this amount, and the date, so that it might have been given you explicitly and definitely, but did not, and without knowing the date, I cannot give even approximately the amount mentioned.

I told the Judge, however, that there was an inaccuracy in the dream, and that was that Mr. M——'s claim had never gone to judgment, nor had there been any legal contention or contest about it, but that it was a liability that had been settled in the regular course of business at the proper time.

WM. H. CHAFFE.

**421 E.** The next case is again explicable on the supposition that the subliminal self of the dreamer perceived the positions of the vessels and gave the warning. Mr. Brighten is known to Mr. Podmore,— who concurs in what appears to be the estimate generally formed of that gentleman, namely, that he is a shrewd, unimaginative, practical man. The account is taken from *Proceedings S.P.R.*, vol. viii. p. 400. Mr. Brighten writes:—

ARGYLE HOUSE, SOUTHEND-ON-SEA,  
*December 6th, 1884.*

I owned a 35-ton schooner, and in August 1876, in very calm weather, I dropped anchor in the Thames at the North shore, opposite Gravesend, as it was impossible to get to the other side, there being no wind.

The current being exceedingly swift at that part we let out plenty of chain cable before going to bed. I had captain and crew of three men on board, besides visitors. Towards morning I found myself awake in my (owner's) cabin with the words ringing in my ears, "Wake, awake, you'll be run down." I waited a few moments, then dropped off to sleep, but was again awakened by the same words ringing in my ears. Upon this I leisurely put on some clothes and went on deck and found the tide rushing past very swiftly, and that we were enveloped in a dense fog, and all was calm and quiet in the early morning, and there was already some daylight. I paced the deck once or twice, then went below, undressed, got into my berth, and fell asleep, only to be again awakened by the same words. I then somewhat more hastily dressed, went on deck, and climbed some way up the rigging to get above the fog, and was soon in a bright, clear atmosphere, with the fog like a sea at my feet, when looking

round I saw a large vessel bearing down directly upon us. I fell, rather than scrambled, out of the rigging, rushed to the fore-castle, shouted to the captain, who rushed on deck, explained all in a word or two; he ran to the tiller, unlashd it, put it hard apart: the swift current acting upon the rudder caused the boat to slew across and upward in the current, when on came the large vessel passing our side, and it would have cleared us, but her anchor which she was carrying (having lifted it in consequence of having heaved anchor at low tide with very little cable) caught in our chain, when she swung round and came alongside, fortunately, however, doing us very little damage. I at once jumped on her deck and woke up some men who appeared on deck in various stages of intoxication, who stupidly wanted to remain as they were, but by dint of coaxing and threatening in turn I induced them to take some turns at their capstan, which had the effect of freeing their anchor from my chain, and she soon left us and dropped her anchor a little lower down. I at once narrated the above facts to the captain, and next day informed my visitors of the voice to which we all owed our preservation. I cannot think that it was really a human voice, as in consequence of the fog no one could have seen the relative position of the vessels, and no other vessels were near us within half a mile or more. My visitors at once desired me to return to Greenhithe, and discontinued their trip.

WM. E. BRIGHTEN.

I was one of the visitors on the occasion above referred to, and Mr. Brighten related the occurrence to us on the following day. ROBERT PARKER.

**421 F.** The next case is analogous to the preceding one, and may also be explained by supposing that the subliminal self of the dreamer had some perception of the schooner and the shipwrecked crew. It is quoted from *Proceedings S.P.R.*, vol. xi. p. 570. It is not quite clear how much of Captain Scott's narrative was taken from contemporary notes, and probably no further evidence could be obtained as to this now.

*Document I.*—From Bishop Hale.

*March 9th, 1892.*

The colony of Western Australia (called at the time the Swan River Settlement) was founded in 1829. Captain Scott must have gone there very shortly after that period.

In the year 1848, I being then Archdeacon of Adelaide, went to Western Australia in attendance upon the Bishop of Adelaide. Captain Scott showed great readiness to assist the Bishop, and both he and I received from him many acts of kindness.

He, one day, told me about his dreams and the circumstances connected therewith. He told it all with such animation and such varying expressions of face that he gave one the idea that the things he spoke of were passing vividly before his mind's eye as he described them.

I was, of course, greatly struck by the narrative, and said I should like very much indeed to have it in writing. He said at once that I should have it; he would have the copy of his log, which he had by him, transcribed for me. I received the MS. a few days afterwards.

His last illness was a long and wearisome one, and the old man was pleased when any friend would look in and sit with him for a time. I was

then Bishop of the Diocese, and I was aware that the clergyman of his parish (Fremantle), Mr. Bostock, was in the habit of sometimes taking his seat by the old man's bedside, in addition to the performance of the usual devotional services.

I never had upon my own mind the slightest doubt about the truth of the narrative, but I was quite aware that some persons to whom I might chance to show it might feel doubtful about it, and it occurred to me that Mr. Bostock's friendly visits to the old man afforded an excellent opportunity for getting some declaration such as that which he did obtain.

MATHEW B. HALE (Bishop).

*Document II.*—Captain Scott's Account.

*June 10th, 1825.*

On the night of the 7th of June I dreamed that I saw a schooner, and apparently water-logged, with several men in her and a black man among them. On the 8th I dreamed the same and got up and started the mate up aloft. I stayed on deck until daylight. On the 9th the same dream occurred. Got up and altered the ship's course, having passed between Guadeloupe and Antigua, the day previous, and at 8 P.M. heavy squalls with heavy thunder and lightning; shortened sail. Daylight made all sail, fine pleasant weather. On the 10th, at 8 o'clock, altered the ship's course from W.S.W. to S W. two points for the purpose of ascertaining the true position of the Bird Islands, or to see if these really existed (as on my chart it was marked doubtful). I was at this time very uneasy in my mind, supposing that something was going to happen to my ship. I had related my dream to my mate and passengers, Don Joseph Sevarra, John Poingestre and William Richenburg, Esquires, merchants at Carthagena, who wrote the circumstances to the Humane Society and to their house in London.

On the morning of the 10th, at 9.3 A.M., we were all at breakfast; the officer on deck called down the skylight and said that a squall was coming. I immediately repaired on deck to take in the small sails. On looking astern the ship where the squall was coming from, we saw a boat with a large flag flying on an oar, and a man standing up in the bow holding it. I immediately hove the ship to and took in all studding and small sails. My men that were aloft furling royals said that they could see a number of men and that they thought it was a pirate. One of the men stated that was just the way that he was taken the year previous in the same seas. My passengers and officers then requested me to keep the ship away, which I did, they stating that if they should turn out to be pirates, I should not recover my insurance for my ship. I then kept her away under her reefed sails and went down to breakfast. After my entering my cabin, I felt very uneasy and returned to the state-room. Immediately my dream came forcibly in my mind. I then put two pistols and my cutlass by my side and went on deck, called all hands on deck, and again hove the ship to and desired Mr. Poingestre to take the wheel and steer the ship. I then ordered the first officer to lower his boat down and go and see what the boat was. I then ordered the guns to be loaded, made sail, and made a tack towards the boats. On my coming up with them, found that my mate had taken the captain and his men out of the boat and taken them into his, Captain Jellard's boat having a great quantity

of water in, very nearly up to the thwarts, also a large shark, and had her in tow.

After getting Captain Jellard on board, and his men, who were in a very weak state, not able to speak with the exception of the black man, from him I got all the particulars, as follows: It appeared that they belonged to the schooner *James Hambleton*, of Grenada, from America, bound to Grenada, and being short of water, having a very long passage through light winds, were going on shore for water on the Island of Saints, it then being calm. After leaving their ship a light breeze sprang up and the schooner kept her ground, but the boat pulling in a different direction and the current running so strong that the boat's crew became quite exhausted. That at daylight they had the mortification of seeing the schooner inshore of them as far as they could see from the boat, the boat still drifting farther from land and ship until they lost sight of her altogether. The following day they had a very dreadful time of it; it blew a heavy gale, with thunder and lightning; they had to make fast the oars, mast, and sail to the painter of the boat, and let the boat drift to break off the sea that was running. During all this time they had no water or anything to eat. The following day was nearly calm, very light winds and a hot scorching sun: being in the latitude of  $16^{\circ} 21'$ , longitude  $63^{\circ} 14'$ , their sufferings were very great all day. Both captain and men tore their clothes off their backs and poured water on themselves to keep them cool. On the morning that I discovered them the black man appealed to his God, saying, "If God hear black man as well as white man, pray send me fish or shark for massa to eat, no let him die." The all-merciful Father heard his prayers and sent him a large shark, which was lying in the boat on her being brought alongside, of which they had drunk the blood and eaten part of the flesh. I immediately knocked in the head of a water-puncheon and made them a warm bath and put them severally into it for the purpose of cooling them and getting some parts of their shirts off their skin which were sticking to their backs, their skin being all blistered with the sun and salt water. I gave them a little tea to moisten their mouths every few minutes, until some of them prayed for food and asked for some biscuit; and gave them rice-water and barley-water occasionally. After a good sleep Captain Jellard sent for me below and wished to speak to me. On searching his pockets to see if the black man had told the truth about his ship, I found his register and manifest of his cargo. This satisfied me all was correct, and that they were not pirates. During our conversation I found that I had been in company with Captain Jellard in St. John's, Newfoundland, in the year 1814, he then commanding a fine schooner called the *Catch Me Who Can*, belonging to Spuryar & Co., of Cool.

In a few days they all came round. I gave them up to the British Consul at Carthage and requested him to lose no time to send them on, as we feared that something would be brought against the mate of the schooner, Captain Jellard having all his papers with him. On my arrival in England, I found that Captain Jellard only arrived there three days previous to the execution of his mate and remaining three men, they having been tried for murdering their captain and the other three men. Had not the Consul sent them over in the packet to Jamaica, and requested the admiral to send them up to Grenada with all despatch, these four poor souls would have lost their lives innocently.

[Signed] DANIEL SCOTT,

Commanding the Brig *Ocean* from [illegible] bound to Carthage.

I, George James Bostock, Chaplain of Fremantle, W. Australia, do hereby certify that I attended Daniel Scott in his last illness, February 1865, wherein he repeated the substance of the above as most solemnly true, and ascribed the whole event to the direct guidance of an over-ruling Providence.

[Signed] GEORGE J. BOSTOCK.

9/5/1865.

[We have endeavoured to trace the log-book referred to in Bishop Hale's letter, but without success. Inquiries have been made through Lloyd's Shipping Agency and the Board of Trade, but no log dated as far back as 1825 can be produced; it was not till 1854 that trading vessels were compelled to render official log-books.]

**421 G.** From the *Journal S.P.R.*, vol. viii. p. 140. The following statement of experiences by Miss Luke was sent to us by Dr. R. Osgood Mason, of New York, author of *Telepathy and the Subliminal Self*. Dr. Mason wrote on January 9th, 1896, concerning Miss Luke: "I have two or three recent dreams or night visions and their fulfilment, of which she told me only a few days since, and which can be dated and substantiated." The statement was finally sent apparently in September 1896.

Miss Mary Luke, 202 Hudson Street, New York City, the percipient in the following cases of veridical dreams, has been very well known to me for more than fifteen years, I having been the attending physician in the family during that time. Her own health, however, has been almost perfect; she is free from all hysterical or nervous symptoms; in fact, I have hardly had occasion to prescribe for her during this whole period. She is a busy, energetic, self-reliant, but very kind-hearted woman, now nearly forty years of age, though looking at least ten years younger. She is unmarried.

She has from childhood been an inveterate somnambulist, walking almost every night, until two years ago when I hypnotised her and suggested that she should not again leave her bed in her sleep. The effect was prompt and decided. She has never since that time walked nor even left her bed while asleep.

She is exceedingly impressionable, and seldom fails to receive definite and true ideas and impressions regarding people who come into her presence or with whom she sits—a faculty which she often exercises, but never for any remuneration. On one occasion a few years ago she varied from this rule, for charity. Being on a visit in a distant country village where she was quite unknown, during a church fair she was asked to occupy the gipsy tent and tell fortunes, a character for which her personal appearance as well as her peculiar psychical endowment especially fitted her. The first day she had the usual share of patronage, but on the second day—the accuracy of her delineations having become the talk of the town—there was a constant stream of visitors to her tent, and more than 300 dollars were realised for the charity.

She has had a large number of veridical dreams, but she was so ridiculed by her family on account of them that she seldom told them, especially not before their fulfilment, so they are not available for the Society for Psychical Research.

Within the past two years, however, since I have known something of her psychic experiences, the dream here related occurred, and fortunately [it was] related before the events were known. . . .

I will give it substantially in her own language, as I took it down while she related it. I will premise that she occupies a three-storey and basement house. Her sister, Mrs. S., with her family, occupies the third floor; she rents the second floor to lodgers, and uses the first floor and basement for her own business. The second floor front, over her parlour, was occupied by a man and his wife, named L., who had been with her six months; they seemed very pleasant people, and she had no occasion to mistrust their honesty. The back room on the same floor was occupied by Mr. B., who had been her tenant for six years.

She says:—

On Wednesday, August 28th, 1895, I had been absent all day; I came in late in the evening and went directly to bed. I noticed nothing out of the way excepting that I missed a small and rather pretty alarm clock from the parlour mantel; I supposed, however, that my lodger Mr. B. had taken it, as he sometimes did if he wished to be aroused at a particular hour, and I thought no more about it.

That night I dreamed or rather seemed to see Mr. and Mrs. L.'s room in great disorder; Mr. and Mrs. L. were gone and everything belonging to them, and also everything of mine which was valuable was gone, and the house was robbed of valuables generally. The scene of the room was very vivid and exact.

In the morning I went directly up to my sister's apartment and asked her, "When have you seen Mrs. L.?" She replied, "She was up here with me at three o'clock yesterday afternoon; she brought up some refreshments and was particularly agreeable." I said at once, "I dreamed last night that she had gone and had robbed the house of its valuables, and had left the room in great disorder." My sister had not seen either of them nor heard any sound in their room after three o'clock. My sister, who had always been inclined to laugh at my dreams, exclaimed, "Your dreams are so queer, M., I cannot help feeling anxious." I went down to my own apartment on the first floor and listened for sounds of people moving overhead, but all was silent. I then went up to their room and rapped repeatedly, but got no reply. I then used my duplicate key and opened the door. The room was unoccupied and in great disorder; all their own property, together with everything of value belonging to me, had disappeared, and the room presented the exact appearance in every respect that I had seen in my dream.

An examination of the house directly afterwards showed that they had taken all my jewellery and trinkets, and the little clock which I had missed the evening before. They had also taken a suit of new clothes and an umbrella from the room of their neighbour B. on the same floor.

Miss Luke adds:—

This is a perfectly correct account of my dream and its fulfilment.

MARY LUKE.

#### MRS. STALLINGS' STATEMENT.

202 HUDSON STREET, NEW YORK, *September 7th*, 1896.

My sister Mary, known in Dr. Mason's statement as M. L., came upstairs on Thursday morning, August 29th, 1895, and said to me, "When have you seen Mrs. L.?" I said, "Not since three o'clock yesterday. She was up here then, brought some refreshments, and was very agreeable." Mary then said, "I

dreamed last night that she had gone and had stripped the house of everything valuable. I saw the room empty and in disorder—everything valuable was taken away, both hers and mine. I have not heard a sound from them overhead this morning.” I said, “Your dreams are so queer, Mary, I can’t help feeling anxious.” She went downstairs, and soon after went into the room and found it empty; everything valuable was taken. Afterwards it was found that she had taken my sister’s jewellery and trinkets, and also a suit of clothes and an umbrella from a lodger on the same floor.

HENRIETTA STALLINGS.

In reply to inquiries, Dr. Mason wrote :—

NEW YORK, *October 4th*, 1896.

MY DEAR DR. HODGSON,— . . . Regarding tracing the robbery, Miss Luke went to the office of the detective force, where she was treated so indifferently because there was “nothing in it” for them, that she surprised them by giving them a piece of her mind and walked out. Afterwards, fearing she would make the matter public, they sent two or three times offering to take the matter up, but she would have nothing more to do with them. . . .

R. OSGOOD MASON.

**421 H.** The following case is taken from *Proceedings* S.P.R., vol. xiv. p. 279. It comes from Sir Lawrence Jones, Bart.; the account having been written on the day of the incident.

VENTNOR, *March 23rd*, 1891.

I was called at eight this morning, and my letters left outside the door. I fell asleep again, and had what seemed a long and troublesome dream about a cheque which I had to fill up and sign. At nine I awoke, with a vivid recollection of my dream, got up, opened a packet of letters forwarded from home, and found among them a registered letter containing a cheque for a large sum, which I had to sign as trustee.

L. J. J.

*N.B.*—I had no reason to expect the receipt of the cheque. The dream was not in any way concerned with the real cheque, but was rather my ineffectual attempts to draw a cheque properly on a blank sheet of paper. But the coincidence was very remarkable.

Lady Jones writes :—

*April 1st*, 1893.

I can entirely corroborate from my own memory the story of my husband’s dream about the cheque.

EVELYN M. JONES.

Sir Lawrence Jones writes later :—

CRANMER HALL, FAKENHAM, *April 1st*, 1893.

I related my dream to Lady Jones immediately after opening my letter. This dream was unusually vivid, and the impression of it remained with me much longer than usual. I dream a good deal, but rarely remember anything except in the case of morning dreams, when I have woken early and gone to sleep again.

**421 J.** The next case (quoted from *Proceedings* S.P.R., vol. xiv. p. 280) rests on specially good evidence, since it was noted before verification, while the full account of it was written from notes made immedi-

ately after by Professor A. Alexander, of Rio Janeiro. He says, in sending the account:—

*February 4th, 1896.*

My informant, Senhor Nascimento, is a life member of the "Society of Arts," and received his technical education in London.

RIO, *February 3rd, 1896.*

A recent case of apparent clairvoyance has been communicated to me by a Brazilian engineer, called José Custodio Fernandes do Nascimento, who is himself the percipient. I have been acquainted with this gentleman for several years, and know him to be a careful and trustworthy witness. It will be seen that he has enabled me also to give direct testimony to the care with which he has provided for proper evidence.

In thus proceeding, he endeavours to atone for former laxness, inasmuch as some seven or eight years ago he failed to take adequate note of a probably veridical dream, in which he seemed to be trying to escape with his family from the deck of a burning vessel, and to witness the jumping overboard of a man whose clothes had caught fire. A telegram from a northern Brazilian port subsequently gave the news that about that time fire had broken out on board a certain vessel, and that on the occasion some individual had in reality jumped into the sea, more or less in the manner perceived in the dream.

Shortly after three P.M. on Saturday, January 11th, 1896, I met Senhor Nascimento in the Rua do Ouvidor in this city, and he at once gave me verbal particulars of a second experience of the kind, which he had had on that very date.

He stated that, as the result of slackness in his business, he had lately been straitened for want of means, and had felt this impecuniosity all the more that his eldest daughter is shortly to be married to the son of a Don J., a merchant resident in Montevideo.

On the preceding evening of the 10th, the young man J. came to visit his *fiancée* at the usual hour, and mentioned that a letter from his father was waiting for Senhor Nascimento in the Rua da Alfandega at the firm of Jorge Dias Brothers, the correspondents in Rio of Don J. He had not brought it himself, as it was to be delivered to Senhor Nascimento personally.

My informant awoke on the following morning at an early hour, and fell again into a state of slumber between five and six o'clock. He then dreamt that he had called at Dias Brothers, and that they handed him a present from Don J. of one conto of reis (about £40), which he was so glad to receive that he embraced the members of that firm with an effusion of tears. In the dream he seemed to count the money.

He rose with the conviction that his vision would be realised, although no ordinary reasons concurred to make him suppose that such would be the case. This belief led him to write down on a slip of paper (which is herewith enclosed) the following note:—

"Sonhei que ao ir receber a carta dos Senhores Jorge Dias estes me entregaram a somma de 1:000 \$000 de reis, e que eu commovido abraçei-os chorando." 11-1-96.

("I dreamt that on going to receive the letter from Senhores Jorge Dias, the latter delivered to me the sum of 1:000 \$000 of reis, and that I, being moved, embraced them with tears." 11-1-96.)

Senhor Nascimento said nothing to his wife or children about the dream. He merely put the above note under other papers in a pigeon-hole of his bureau, which he then locked. He went into town; called at half-past ten at the house of Jorge Dias Brothers, and received the letter, which he afterwards opened in the street. This letter he showed to me when we met. In it Don J. makes a present of one conto of reis to his future daughter-in-law, and instructs Senhor Nascimento to draw the money at the house of John Moore & Co. of this city. This sum Senhor Nascimento had duly received about 1 o'clock on that day, and he invited me to accompany him home to verify what he had stated regarding the note taken in the morning. The conto of reis was shown to me; the bureau was opened in my presence, and the slip of paper was taken out of the pigeon-hole and immediately delivered into my keeping.

On Monday the 13th, I returned for further information. By direct questioning, Senhor Nascimento had learnt that his friends, the Dias Brothers, were not aware of the contents of the letter at the time of its receipt. A similar declaration was made in my hearing by the young man J., who added, however, that he had afterwards (*i.e.* at an hour later than that of the dream) been informed by a brother of his what their father had done.

John Moore & Co. are not personally known to my informant. J.'s brother has no other connection with him than that established by the coming union between the families, and yet the dream coincided with the arrival of the letter at Rio and not with its despatch from Montevideo. The circumstances of the case, then, seem to render the explanation by clairvoyance more plausible than that by telepathy.

Senhor Nascimento states that, although he sometimes has waking presentiments, the two dreams above narrated are the only vivid ones of the kind he recollects having had in his experience. He does not remember ever receiving similarly positive indications in a vision which have remained unfulfilled.

(The above is written out from notes taken by me on the date of the occurrence.)

A. ALEXANDER.

Professor Alexander's account is confirmed as follows by the percipient:—

RIO, February 3rd, 1896.

I can testify to the fulness and exactness of all the details above given.

I still have a vivid remembrance of the dream of the burning vessel, the confirmation of which came on the same day. A man was reported to have jumped overboard with his clothes on fire, just as I saw him in my dream.

I reside at No. 33 Travessa de São Salvador, Haddock Lobo, half-an-hour's journey from town in the tramcars, and I never come home during the course of the day.

JOSÉ C. FERNANDES DO NASCIMENTO.

The original note, made by Senhor Nascimento on the morning after his dream and before its verification, was sent with the narrative by Professor Alexander.

422 A. The following account (taken from *Phantasms of the Living*, vol. i. p. 202) comes from Mrs. West, of Hildegarde, Furness Road, Eastbourne. It was written in 1883.

My father and brother were on a journey during the winter. I was expecting them home, without knowing the exact day of their return. The date, to the best of my recollection, was the winter of 1871-72. I had gone to bed at my usual time, about 11 P.M. Some time in the night I had a vivid dream, which made a great impression on me. I dreamt I was looking out of a window, when I saw father driving in a Spids sledge, followed in another by my brother. They had to pass a cross-road, on which another traveller was driving very fast, also in a sledge with one horse. Father seemed to drive on without observing the other fellow, who would without fail have driven over father if he had not made his horse rear, so that I saw my father drive under the hoofs of the horse. Every moment I expected the horse would fall down and crush him. I called out "Father! father!" and woke in a great fright. The next morning my father and brother returned. I said to him, "I am so glad to see you arrive quite safely, as I had such a dreadful dream about you last night." My brother said, "You could not have been in greater fright about him than I was," and then he related to me what had happened, which tallied exactly with my dream. My brother in his fright, when he saw the feet of the horse over father's head, called out, "Oh! father, father!"

I have never had any other dream of this kind, nor do I remember ever to have had another dream of an accident happening to any one in whom I was interested. I often dream of people, and when this happens I generally expect to receive a letter from them, or to hear of them in the course of the next day. I dreamt of Mrs. G. Bidder the night before I received her letter asking me for an account of this dream; and I told Mr. West, before we went down to breakfast, that I should have a letter that day from her. I had no other reason to expect a letter from her, nor had I received one for some time, I should think some years, previously.

HILDA WEST.

Mrs. West's father, Sir John Crowe, late Consul-General for Norway, is since dead; but her brother, Mr. Septimus Crowe, of Librola, Mary's Hill Road, Shortlands, sends us the following confirmation:—

I remember vividly, on my return once with my father from a trip to the North of Norway in the winter time, my sister meeting us at the hall door as we entered, and exclaiming how pleased she was to see us, and that we were safe, as she said at once to me that she had had such an unpleasant dream the evening before. I said, "What was it?" She then minutely explained to me the dream, as she related it to you, and which is in accordance with the facts. It naturally astonished my father and myself a good deal, that she so vividly in her sleep saw exactly what happened, and I should say, too, she dreamt it at the very time it happened, about 11.30 P.M.

SEPTIMUS CROWE.<sup>1</sup>

<sup>1</sup> Our friend Mrs. Bidder, the wife of Mr. G. Bidder, Q.C., sends us the following recollection of the narrative as told at her table by Mr. S. Crowe, who is her husband's brother-in-law.

"RAVENSBURY PARK, MITCHAM, SURREY,  
"10th January 1883.

"The following was related at our table by my husband's brother-in-law, Mr. Septimus Crowe. His father, since dead, was Sir John Crowe, Consul-General for Norway.

"My father and I were travelling one winter in Norway. We had our carriages as sledges, and my father drove first, I following. One day we were driving very quickly

**422 B.** From the *Journal S.P.R.*, vol. v. p. 40. The following narrative was sent to us by the Right Hon. Sir John Drummond Hay, K.C.B., G.C.M.G., who was for many years H.M.'s Minister in Marocco and resided at Tangier.

*September 16th, 1889.*

In the year 1879 my son Robert Drummond Hay resided at Mogodor with his family, where he was at that time Consul. It was in the month of February. I had lately received good accounts of my son and his family; I was also in perfect health. About 1 A.M. (I forget the exact day in February), whilst sleeping soundly [at Tangier], I was woke by hearing distinctly the voice of my daughter-in-law, who was with her husband at Mogodor, saying in a clear, but distressed tone of voice, "Oh, I wish papa only knew that Robert is ill." There was a night lamp in the room. I sat up and listened, looking around the room, but there was no one except my wife, sleeping quietly in bed. I listened for some seconds, expecting to hear footsteps outside, but complete stillness prevailed, so I lay down again, thanking God that the voice which woke me was a hallucination. I had hardly closed my eyes when I heard the same voice and words, upon which I woke Lady Drummond Hay, and told her what had occurred, and got up and went into my study, adjoining the bedroom, and noted it in my diary. Next morning I related what had happened to my daughter, saying that, though I did not believe in dreams, I felt anxious for tidings from Mogodor. That port, as you will see in the map, is about 300 miles south of Tangier. A few days after this incident a letter arrived from my daughter-in-law, Mrs. R. Drummond Hay, telling us that my son was seriously ill with typhoid fever and mentioning the night during which he had been delirious. Much struck by the coincidence that it was the same night I had heard her voice, I wrote to tell her what had happened. She replied, the following post, that in her distress at seeing her husband so dangerously ill, and from being alone in a distant land, she had made use of the precise words which had startled me from sleep, and had repeated them. As it may be of interest for you to receive a corroboration of what I have related from the persons I have mentioned, who happen to be with me at this date, they also sign to affirm the accuracy of all I have related.

When I resigned, in 1886, I destroyed, unfortunately, a number of my diaries and amongst them that of 1879, or I should have been able to state the day, and might have sent you the leaf on which I noted the incident. . . .

Signed { J. H. DRUMMOND HAY.  
ANNETTE DRUMMOND HAY.  
EUPHEMIA DRUMMOND HAY.  
ALICE DRUMMOND HAY.

down a steep hill, at the bottom of which ran a road, at right angles with the one we were on. As we neared the bottom of the hill we saw a carriage, going as quickly as ourselves, just ready to cross our path. My father reined in suddenly, his horse reared and fell over, and I could not, at first, see whether he was hurt or not. He, luckily, had sustained no injury, and in due time we reached home. My sister, on our approach, rushed out, exclaiming: "Then you are not hurt? I saw the horse rear, but I could not see whether you were hurt or not.""

It will be seen that if Mrs. Bidder's report is strictly accurate, there is a discrepancy as to which of the two horses it was that reared. But even eye-witnesses of a sudden and confusing accident might afterwards differ in such a point as this.

424 A. From the *Journal S.P.R.*, vol. v. p. 61. The account comes from Mr. Edward Crewdson, jun., of Tuckerville, Chester Co., Nebraska, U.S.A.

Mr. Crewdson explains that at the time of the occurrence described he owned two ranches in Nebraska, called the "East" and "West" ranches. On the former he resided with his family. The other consisted of three sections, partially separated from one another by a section of Government land. In order to acquire a piece of this to connect two of his sections, certain conditions were necessary, of which continuous residence for six months was one. He was building a "frame house" there for this purpose, and meanwhile had a sod-house built and went over every week with one or two of his three sons to stay a night or two.

He continues:—

*November 20th, 1889.*

This brings me to about March 20th, 1885. My wife expected to have a baby towards the end of April. March 20th (as nearly as I can remember), I was leaving the East Ranche as usual, with blankets, food, &c., for the two eldest boys and myself, when the youngest boy Hugh came running out crying and begged to be taken. I forgot to mention that the three girls were at school in England. Mrs. Crewdson was standing by the buckboard, bidding us good-bye, and said, "Oh yes, do take Hughie, and I will have a thorough rest till you come back." So Hughie jumped up and we left. The West Ranche is fifteen miles from the East, and we got there about 6.30. I cooked our supper, had a pipe, and I suppose by 9.30 or 10 we were all sound asleep.

How long I slept I could not tell, but I was awakened by Hughie, who was sleeping with me, sitting up and crying, "Oh, pa! pa!" "What is it, Hughie?" "Oh, pa, there is a little baby in bed with mamma." Now the child had no idea there was one expected—could have had none, for our children are absurdly innocent, even the older ones—awkwardly innocent at times. It was so strange, and I was so thoroughly awake that I did not go to sleep for some time, and was on the point of getting up and driving home, but felt that if there was nothing I should look so very foolish.

In the morning I hurried through my business, telling the last man my reason for cutting him short. Before I was five miles away from the ranche a cowboy met me with the news that a baby had been born in the night. We were without servants at the time, and though my old Scotch foreman had done his best in sending off for the nearest women and the doctor (twenty miles off), my wife had a very trying time, and it is quite possible that her intense wish for me may have had something to do with Hughie's communication.

Hughie is a very sensitive and clever boy—too clever. He wants no encouragement, but rather holding back; not delicate in any way—none of our children are, I am thankful to say—but a sort of child who understands an explanation before you have said a dozen words; very excitable; will wake up, scream, and shiver if he has been too long in the schoolroom. The cowboys, of course, got up all sorts of ideas, which I paid no attention to—such as that they had long known that Hughie knew instinctively if it was going to rain, especially thunder rain.

The farmer's name to whom I told the incident, before leaving the West Ranche, is James Whitehead; his address is Redfern, &c.

EDW. CREWDSON, JUN.

In answer to inquiries, Mr. Crewdson says:—

Hughie was  $4\frac{1}{2}$  years old. His exclamation occurred just at the time or shortly after the birth of our baby. He simply stated it as a fact, and did not say if he dreamt it or not, but, as he jumped up suddenly awakened, it seems likely that he dreamt it. No explanation was ever asked, nor could he, I think, have given one.

We wrote to Mr. Whitehead, who now resides at Broken Bow, Nebraska, and he replied:—

January 27th, 1891.

The circumstances you call upon me to corroborate are substantially as follows:—

Mr. Crewdson, with three of his boys, was at his "West Ranche," looking after his interests there. His wife remained at Tuckerville, some eighteen miles distant. Some time during the night he was awakened by his youngest boy, Hughie, about  $3\frac{1}{2}$  years old—nicknamed "Bah"—who said, "Pa, pa, ma has a little baby in bed with her." "Nonsense, 'Bah.' What makes you think that?" asked the father. "Because I saw it laying beside her in the bed," the child replied.

The next morning, having some business with Mr. C., I visited his ranche, about one mile distant from my farm. With considerable relish and amusement he related his dream to me. Coming from a child so young, who could not possibly be aware of the condition of its mother, the time of whose confinement was drawing near, yet not sufficiently near at hand (as was supposed) to excite anxiety on the part of Mr. Crewdson owing to his enforced absence, the dream impressed me at the time as being remarkable. Later on, the same day, Mr. C. remained at my place and took dinner, repeating the dream to myself and family.

Starting for home, while still in sight, he met the young man (Mr. Morgan) he had left in charge at Tuckerville, who informed him that Mrs. Crewdson had given birth to a child during the night, about the hour he had been awakened by the child to hear his dream. Mr. C. hurried on home. Mr. Morgan, who was on horseback, rode up to my door, and remarked, "Hughie's dream is true."

JAMES WHITEHEAD.

**424 B.** The next case is from Mrs. Richardson, of Coombe Down, Bath. It is quoted from *Phantasms of the Living*, vol. i. p. 443.

August 26th, 1882.

On September 9th, 1848, at the siege of Mooltan, my husband, Major-General Richardson, C.B., then adjutant of his regiment, was most severely and dangerously wounded, and supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who, at that time, was fully 150 miles distant, at Ferozepore. On the night of September 9th, 1848, I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded,

and heard his voice saying, "Take this ring off my finger, and send it to my wife." All the next day I could not get the sight or the voice out of my mind. In due time I heard of General Richardson having been severely wounded in the assault on Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from Colonel L., the officer who helped to carry General Richardson off the field, that the request as to the ring was actually made to him, just as I had heard it at Ferozepore at that very time.

M. A. RICHARDSON.

The following questions were addressed by us to General Richardson, whose answers are appended:—

(1) Does General R. remember saying, when he was wounded at Mooltan, "Take this ring off my finger, and send it to my wife," or words to this effect?

"Most distinctly; I made the request to my commanding officer, Major E. S. Lloyd, who was supporting me while my man had gone for assistance. Major Lloyd, I am sorry to say, is dead."

(2) Can he remember the *time* of this incident? Was it morning, noon, or night?

"As far as memory serves, I was wounded about 9 P.M. on Sunday, the 9th September 1848."

(3) Had General R., before he left home, promised or said anything to Mrs. R. as to sending his ring to her, in case he should be wounded?

"To the best of my recollection, never. Nor had I any kind of presentiment on the subject. I naturally felt that with such a fire as we were exposed to I might get hurt."

The details as to the ring seem fairly to raise this case out of the category of mere visions of absent persons who are known to be in danger, and with whom the percipient's thoughts have been anxiously engaged.

424 C. From the *Journal S.P.R.*, vol. v. p. 252. The following narrative was sent to Dr. Hodgson by Mr. William Tudor:—

AUBURNDALE, MASS., *July 11th*, 1890.

Your favour of the 30th ult., addressed to Mrs. Tudor, I will answer, as the incident more directly concerned me.

Late in the evening of Monday, March 17th, near midnight, my nephew, Frederic Tudor, jun., fell in front of an electric car going to Cambridge, was dragged some distance, and so badly injured that for a time his life was in doubt, though he recovered with the loss of a foot. My wife heard of the accident on Tuesday afternoon, and was much distressed all the night of Tuesday, and quite restless and wakeful.

At this time I was in Gainesville, Florida, having important business there in connection with land purchases. On the night of Tuesday I went to bed rather early in a calm state of mind. I slept soundly, as I usually do. About midnight, as I should judge, I heard my wife call my name quite distinctly and waked instantly broad awake. I sat up in bed, but soon remembering where I was, fell asleep again and waked no more until morning. The next day the incident of the night made me quite uneasy, also during the following day, and

as I was obliged to leave on the afternoon of Friday for a rough journey in the country, I telegraphed to my wife to know what was the matter. I usually receive a letter from home every day and on these days no letter arrived, which added to my uneasiness. No answer was received to my first telegram, for the very good reason that it was never delivered. I was obliged to start, however, in the afternoon of this day, Friday the 21st, and in the morning of the 22nd, from a small town called New Branford, sent another telegram, of which the following is the substance: "Shall be gone three days; what has happened? Answer Branford." I had a strong impression that something serious had occurred, that my wife was possibly ill, or some of the children were ill, or that some accident or death had occurred to a near relation, not however involving my immediate family. The following extracts from my letters will illustrate this feeling.

Letter of March 19th:—

"I thought you called me last night, I waked up and was much worried, I hope you are not ill."

Letter of March 22nd, from New Branford:—

"No answer comes to my telegram although I left word to have it forwarded here." "Surely some one would telegraph if you were ill. Surely you would let me know if anything had happened. I do not *feel* that anything serious has happened, and yet I cannot understand such a combination of circumstances." "I have no confidence in these telegraph people, and daresay you never received my message."

Letter of March 24th, from Gainesville, after telegram giving account of accident was finally received:—

"I had a feeling that something was wrong, but that you were all right."

Such I give as the substance of the facts in this case, which I trust may be interesting to the Society.

WILLIAM TUDOR.

Mrs. W. Tudor writes:—

AUBURNDALE, *July 29th*, 1890.

My nephew's accident occurred on Monday night. Being out of town I heard of it on Tuesday afternoon. I immediately went to Boston and returned the same evening about nine o'clock, feeling greatly distressed. I wrote a letter to my husband after my return describing the accident, and retired to bed rather late and passed a restless night. The telegram received from my husband rather surprised me, as he is not usually anxious when away from home. I believe this is all I know connected with this incident.

ELIZABETH TUDOR.

**425 A.** When a prediction affecting the percipient only is fulfilled, it is obviously unnecessary to ascribe the information that has been received to any external intelligence. Apart from the possibility that the fulfilment of the prediction may be due simply to self-suggestion (on the efficacy of which see sections 409 and 410), even when the crisis predicted is death itself, we may in some cases suppose that the subliminal self has but drawn an inference from its perception of a disease likely to be soon fatal. Thus in the following case (quoted from *Proceedings S.P.R.*, vol. xi. p. 428) heart-disease may have been far advanced, unknown to Mr. Pratt's waking self.

The following paragraph was sent to Dr. Hodgson from some unknown newspaper :—

VALPARAISO, IND., *January 13th* [1894].

Thomas Pratt, an old resident of this city, was found dead in his bed this morning. He was born in 1823 at Cleveland, Ohio, and was a veteran of the civil war.

Pratt's store on College Hill has long been the meeting place of a half-dozen friends and old-time comrades of the proprietor. Last night when his friends came in, Mr. Pratt told a dream he had had the night previous. He had dreamed that he was dead, yet he possessed the peculiar power of one in a trance—to see all that went on about him, though he was unable to move or speak. He had noted the preparations for his burial, and he even named the half-dozen friends who served as pallbearers. He also told of the funeral services being held in the Memorial Hall, and of his ride to the cemetery and the lowering of his coffin into the grave. And when the first dirt was thrown upon the box he awoke from the trance and called to his comrades, and they drew him from the grave. The pallbearers of the dream will be the pallbearers at his burial, Monday, which will be from the new Memorial Hall.

[Dr. Hodgson applied to the postmaster at Valparaiso and received the following reply :—]

VALPARAISO, IND., *January 26th*, 1894.

Mr. Pratt told his dream the day after it occurred and the day before he died, to John C. Flint, George Herrington, W. S. Flint, and Albert Amos and others. They would give you truthful statements in regard to it.

MARK L. DICKOVER, Assistant Postmaster.

[In a subsequent letter Mr. Dickover says that a doctor, arriving shortly after Mr. Pratt's death, ascribed it to heart-disease.

Further inquiries elicited the two letters which follow :—]

VALPARAISO, IND., *February 4th*, 1894.

RICHARD HODGSON,—MY DEAR SIR,—Your communication of the 29th ult., asking information of the dream which Thomas Pratt had concerning his death, has been received.

On the night previous to the night on which he died, he said he dreamed that he died at twelve o'clock.

During the dream he selected the pallbearers, and seemed to be conscious of all proceedings of his funeral, until dirt was thrown on the coffin, which suddenly aroused him.

WILLIAM S. FLINT.

VALPARAISO, IND., *February 2nd*, 1894.

DEAR SIR,—Yours of the 29th received. As regards Mr. Thomas Pratt's dream of January 11th : Mr. Pratt was a merchant here. I went in the store in the morning of the 12th January. He related to me the circumstance of his dream. He said that he died last night. I said, "Well, you are alive yet." Then he told me about his dream. He said that he dreamt that he died and chose his pallbearers, and was taken to the grave, and then lowered down. When they began to put the dirt on the coffin he woke up. When I went

down the next morning he was dead. He died 3 A.M., on the 13th of January. The same pallbearers officiated him to the grave.

I was the first one that he related his dream to. He laughed at it the same day that he died, and said that he was good for forty years longer. When he died he was 71 years old.

GEORGE HERRINGTON.

Compare the case of Christopher Brooks, quoted by Mrs. Sidgwick, *Proceedings S.P.R.*, vol. v. p. 291. The doctor there could find nothing amiss; yet must we not suppose that some heart-disease already existed when the premonition came? At any rate the death of a healthy and contented young man, at a predetermined day and hour, merely on account of an impression received in a dream,—this would be a result going far beyond any efficacy with which mere unsupported suggestion has hitherto been credited.

**425 B.** In the next case (taken from *Proceedings S.P.R.*, vol. xi. p. 509), the precognition does not refer to a danger threatening the percipient himself; there is, moreover, an element of *collectivity* in it. The account was addressed to Professor James.

FORNEY, TEX., *February 1st, 1894.*

PROF. WILLIAM JAMES,—DEAR SIR,—Replying to your request, I find it hard for me to present to you the “premonition” as it impressed me.

In the first place I will state that I am, or have been, in perfect health. I am not in the least superstitious and am not subject to hallucinations, and have never taken but little interest in the investigation of such phenomena. Three years ago last December my son, then eighteen years of age, left home to accept a position in a drug-house in an adjoining county. I was perfectly willing for him to go, and never felt a moment's uneasiness about him. Last summer I took an extended trip east and was gone some time. During my absence I never once felt the least apprehension about my son or any member of my family. I am naturally of a buoyant disposition. Some time last fall, in a vague and indescribable way, I became dissatisfied about my son. I can't say I was uneasy—only dissatisfied—though I cannot tell why. I wrote him several letters—more than I had written him the entire three years of his absence. Early in November he came home on a visit, and after he left, I seemed to get more troubled and dissatisfied about him; it was not uneasiness or apprehension as to any danger, simply I was dissatisfied and troubled about him. I cannot explain my feelings. As near as I can remember, I felt just as I did after my father's death, when I was quite a small boy. It seemed that the light had suddenly gone out of my life and there was nothing left for me to live for. A weight like a mill-stone seemed crushing out my life. I remarked often to my friends that living seemed to have lost its attraction for me. As December wore along this feeling became intensified, and in some way my son seemed to be the centre of it all. Often I would awake in the night thinking about him, and so impressed with the emptiness and hollowness of life that I could not sleep. On the morning of the 19th [17th] of December I awoke some time before day. It seemed that I had reached a crisis. I got up and kindled a fire without disturbing any member of my family. In all my life I do not remember ever doing such a thing before. I sat down by the fire to think. I cannot explain the awful weight that oppressed me. I did not know what it was, nor

what was the matter with me, yet in no way did I anticipate trouble or danger to my son. About 7 A.M. my wife awoke, and sitting in the bed, told me a dream that was strangely impressing her,—in fact, it caused her to awake.

"I thought," she said, "that you were in a strange place, and among people I had never seen before. It was a large family of people, with several small children who were going to school and a grown-up daughter. I came to the place in a wagon, but you were there already. I thought you were very intimate with the family. The large girl sat in your lap and put her arms round your neck and kissed you repeatedly. While I was wondering where you had met these people to become so intimate with them, you suddenly dropped over and died. And I awoke."

I replied to her that I felt wretched enough to wish the dream a reality; that I was so troubled about Walter that life had become a burden. After breakfast I got my writing material, and called my daughter and told her to write Walter a letter at once and tell him to come home. To be sure and get her letter off by the first mail train. I then rode out to one of my farms for recreation. About 12 M. I received a despatch to the effect that my son was badly hurt and was unconscious. I boarded a freight train and hurried at once to the scene, with the understanding that my wife and daughter come later on the passenger. Now, right here comes in a remarkable feature in that strange matter. Through some misunderstanding they failed to catch the train and had to get private conveyance and come directly across the country. By their changing horses at each little town, they were enabled to reach my son by 11 o'clock at night. The accident had happened near the residence of a most excellent farmer, whose daughter my son had been long visiting. To the house of this gentleman he was taken, as it was not only near by, but was the house of his best friends. He had a large family of children who were all deeply attached to my son. Of a truth, I could not say that we suffered more than did those people because of my son's death. When my wife entered the room where our boy lay unconscious, this girl I speak of was standing at the head of his bed weeping. She gave a glance around, and then whispered in my ear, "This is my dream! This is the room I saw you in—these are the people I dreamed of." Even her trip there in a wagon was a verification of her dream, and the family were just such people as she described to me—"very plain, but most excellent country people." The very nature of the country through which she travelled was in perfect fulfilment of her dream, as was also the scenery surrounding the house.

In conclusion I will say that the heaviness of feeling that so oppressed me has all disappeared. I have never felt that peculiar, that indescribable weight that was crushing out my very life, since Sunday morning, the 17th of December. Of course, I feel sad because of my loss, but it is altogether a different feeling.

T. F. IVEY.

Mrs. Ivey adds the following corroboration:—

*February 14th, 1894.*

PROF. JAMES,—It was after daylight on the morning of 17th December 1893, that I had the dream. I thought that I was at a strange place. I had gone there in a wagon. I had no recollection of my husband going with me, but he was there and seemed to be a particular friend of the family. It was a large family, and I was very much struck with their manner and dress and general appearance. I observed the house closely and the scantiness of its furniture and the slipshod way it seemed to be kept. The children were get-

ting lessons, and would go to my husband for assistance. The largest one of the children, a girl about budding into womanhood, sat on my husband's lap and was very affectionate. I was not the least jealous of this girl, only I wondered how in the world came my husband so intimate with those people whom I had never seen or even heard of before. They did not seem to pay any attention to me, but to devote themselves entirely to my husband, who seemed to be the centre of attraction. Suddenly my husband dropped over and died.—and then I seemed to be at home, and awoke.

About 12 m. the same day, we got a telegram from Copeville, Tex., that our son was fatally injured, and to come at once. My husband went immediately on a freight train. Through some misunderstanding I had to go in a private conveyance across the country. As soon as I entered the house I thought of my dream, for it was all just as I had dreamt, even the house and its surroundings. The peculiar dress and manner of the people, their scantiness of furniture and negligent housekeeping, even to the children getting their lessons, and the larger girl who wept over our son like her heart would break—all were just as I had dreamed that very morning. No one could have told that the dead boy was not their son instead of ours. We learned that he was indeed an intimate and most particular friend of the family; that he spent more of his time there than anywhere else; that all the children looked on him as a brother and that the larger girl loved him more than a brother. With the single exception of putting my husband in place of my son, the dream was a real and vivid anticipation of the actual.

A. L. IVEY.

Even this great inaccuracy—the substitution of the husband for the son—does not, I think, destroy the impression of a true relation between the actual and the visionary scene.

In a subsequent letter Mr. Ivey gives some further particulars:—

FORNEY, TEXAS, *April 20th, 1895.*

MR. RICHARD HODGSON,—DEAR SIR,—Replying to yours of the 12th inst., I will say:—

1st. My son was hurt about 11.30 A.M. Sunday, December 17th, 1893.

2nd. I awoke about 3 A.M. the same morning, but not being able to go back to sleep from some undefinable cause, I got up about 4 o'clock and kindled a fire and remained up.

3rd. He was returning from church with two other young men in a buggy when the horses took fright, and, running away, came in contact with a tree which, striking my son, produced the fatal injuries from which he died.

4th. The blow produced concussion of the brain, from which he was unconscious the greater part of the time. He died about 1 A.M., Tuesday 19th.

After more than a year I know of nothing I can add to the letter I wrote Prof. James. I believe it contained as near the truth as it was possible for me to write. As near as I can remember, for six weeks or more before the accident I was to a great extent two different distinct persons. During the day, I was my normal self—satisfied—interested in my business and going along as usual. But at night I was altogether another person. I would generally take a short nap and then awake with the most awful feeling of weight and depression that it is possible to conceive of. I could seldom sleep all night (though I am usually a sound sleeper), I would lie and toss vainly trying to sleep—feeling all the time that there was nothing more to live for—that all that was worth living for had

gone out of my life—that I had lived too long—and that my life was nothing henceforth but a burden. When I would awake after a short nap, I felt like I imagine a person must feel who was to have been hanged that day and realised the dreadful fact immediately after awakening. This expresses it better than anything I can think of. I once called the attention of a friend to my singular condition—it was something unusual in my life—I couldn't understand it—I remarked to him that I was so low-spirited as soon as I went to bed that I could not rest, and that I could see no sense in it, as my business was in good condition. I thought possibly that I was going to be sick, as I was only troubled at night and was as cheerful and full of life during the day as I usually am. I don't know, for some time, that this state of mind was in any way associated with my son, but gradually he became the centre, as it were, around which the awfulness seemed to crystallise. On Sunday morning, December 17th, I awoke about 3 o'clock, and the feeling was so heavy that I could not stand it and got up and made me a fire. As soon as breakfast was over I got pen and paper and ordered my daughter to write to Walter *to come home at once*.

I remember well walking the floor after breakfast; and, turning to a friend who was at my house, I remarked to him, "Jo, I am troubled to death about Walter—I see ahead of him—and *there is ruin*." I then called my daughter, and, getting material and placing it on the table before her, ordered her to write to Walter then *to come home at once*.

Understand though, I never dreamed of any accident happening to him that day—I never thought of his getting hurt, or I would have telegraphed to him. I was simply troubled to death about him and couldn't tell why. It never once crossed my mind that he was in any danger at all. I had no premonition of any evil happening to him. I was simply troubled to death, and he seemed to be the centre of it. I am a farmer. Buckle says that farmers and sailors are the most superstitious of people. Possibly this may be true, but I don't think I am the least so. I never had anything in the way of a premonition in my life before, though I once had a remarkable experience in connection with my first child who died at nine years of age; still it was in no sense a premonition. In the whole range of human experience I know of no class of phenomena so inexplicable as premonitions. Even if Spiritualism be true, I cannot see how spirit intercourse can explain it.

T. F. IVEY.

This case seems to tell against the view that the father's transcendental foresight discerned the accident long beforehand. It suggests rather that some intelligence to which the impending accident was long previously known may have endeavoured to inform the father, but only when the accident was just about to occur was able to impress the father still more strongly, and also to inform the mother of the event, though with much symbolic confusion.

Can we suppose that the boy's own spirit was thus aware beforehand of his own impending death, and was able to transmit the knowledge to the father, although not to the boy's own supraliminal consciousness—with the desire, perhaps, that the father should avert the accident by summoning the boy home? Far-fetched though this sounds, we have a few cases of so-called "banshees" where the fact that all the family *except the dying man himself* are roused by the alarming sounds, looks as though those premonitory sounds were somehow caused by the spirit which is

about to quit the flesh (see *Proceedings* S.P.R., vol. v. p. 307). But the evidence for "banshees" and "doubles" is too scanty to justify insistence on this view, and we shall presently find that the agency of disembodied spirits is more often suggested.

**425 C.** In some cases the premonitory dream, although it may have made a vivid impression, and perhaps have even been narrated to others, is then apparently clean forgotten until the moment of its fulfilment.

Mrs. Sidgwick has justly urged (of a similar case) that this looks rather as though we were dealing with a pseudo-memory, *created* by the very circumstance which seems merely to *revive* it.<sup>1</sup> There may, however, be another explanation. We know that when a suggestion is given to a good subject in the hypnotic trance to the effect that he will (say) open the window half-an-hour after awaking, he passes that half-hour in unconsciousness of the order, which order nevertheless he fulfils at the right minute. Well, while he is thus fulfilling it, or just before he fulfils it, he lapses into a state more akin to the hypnotic state in which he received the order than to the waking state in which he has since remained. The memory of what he has to do comes to him only just in time, and derives its efficacy from a partial recrudescence of the condition in which he was when he accepted the order. Even thus, perhaps, we might by analogy consider the condition of the dreamer of a precognitive dream as a secondary state, the recollection of which has a tendency to fade from the waking mind, but which is partially revived when the prefigured incident—which *belongs* in a sense to the secondary state—suddenly presents itself in the waking day.

The following case, from a lady known to me, is interesting in this connection; since a dream is at first remembered so impressively as to affect action, is then apparently forgotten, and finally revives in memory just in time to enable the dreamer to avert its complete fulfilment. I quote the case from *Proceedings* S.P.R., vol. xi. p. 497.

On the second occasion my warning in dream did probably prevent a rather serious accident. We were living in about 188—, in Hertford Street, Mayfair. One day I determined that on the morrow I would drive to Woolwich in our brougham, taking my little child and nurse, to spend the day with a relation. During the night I had a painfully clear dream in vision of the brougham turning up one of the streets north of Piccadilly; and then of myself standing on the pavement and holding my child, our old coachman falling on his head on the road,—his hat smashed in. This so much discomposed me that when in the morning I sent for the coachman to give him his orders, I almost hoped that some obstacle to the drive might arise, so that I might have an excuse for going by train. The coachman was an old and valued servant. I asked him if he would have the carriage ready to drive to Woolwich at ten. He was not given to making difficulties; but he hesitated, and when I suggested eleven instead, he said that he would prefer that hour. He gave no reason for his

<sup>1</sup> See her article, "On the Evidence for Premonitions," *Proceedings* S.P.R., vol. v. p. 317.

hesitation, and said that the horse was quite well. I told him almost eagerly that I could quite well go by train; but he said that all was right.

We went to Woolwich and spent the day. All went well until we reached Piccadilly on the return journey. Then I saw that other coachmen were looking at us; and looking through the glass front of the brougham I saw that the coachman was leaning back in his seat, as though the horse were pulling violently, of which, however, I felt no sign. We turned up Down Street. He retained his attitude. My dream flashed back upon me. I called to him to stop, jumped out, caught hold of my child, and called to a policeman to catch the coachman. Just as he did so the coachman swayed and fell off the box. If I had been in the least less prompt, he would have fallen just as I saw him in my dream. I found afterwards that the poor man had been suffering from a serious attack of diarrhoea on the previous day, and had gradually fainted from exhaustion during the drive home. He was absolutely sober; and his only mistake had been in thinking that he was strong enough to undertake the long drive. In this case my premonitory dream differed from the reality in two points. In my dream we approached Down Street from the west; in reality we came from the east. In my dream the coachman actually fell on his head; the crushing of his hat on the road being the most vivid point of the dream. In reality this was just averted by the prompt action which my anxious memory of the dream inspired.

Signed [LADY Z.]

The *aversion* of the fulfilment, by reasonable precaution, is here an important feature. Another dream of the same lady's presents us with a fatal fulfilment occurring in spite of the dreamer's aroused anxiety. But in that case no precautions were taken,—nor indeed could they have been easily taken,—to avert the calamity.

I am not usually a great dreamer; but on two occasions, and two occasions only in my life, I have acted on dreams or impressions, and in each case there seems to have been some meaning in the impression which I received.

In or about the year 1866, Lord Z. and I were inhabiting a house in Charles Street, Mayfair. We had built out a bedroom into the small court behind. This bedroom was separated only by a narrow passage or strip of court from our neighbour Mrs. L.'s kitchen, which was built out into the court in the same fashion, and was of one storey only.

In the middle of a very cold night I was suddenly awakened by a heavy fall into this passage outside our bedroom wall, as if some heavy body had fallen into it from the roof of Mrs. L.'s kitchen. I listened, much alarmed, and heard groans from the passage. I thought that some burglar had slipped from the kitchen roof down on to the pavement and was lying there injured. I begged Lord Z. to get up and look; but he could hear nothing, and told me that I had been dreaming. I went to sleep again at length; but was again awakened by a similar thud in the passage. I now begged Lord Z. so earnestly to look that he got up and partially dressed and opened a door on the ground floor which led into this passage. The moon was shining brightly, and there was no trace whatever of anything unusual. Much perplexed, I again went to sleep. After I had left the bedroom in the morning, a servant came to ask me whether he might get ready a bedroom to receive a workman who had come to work on the roof of Mrs. L.'s kitchen, and had fallen into the

passage from the kitchen-roof, just as I had thought that I heard a man fall some few hours previously.

The premonition, if such it was, was here of no special *use*. It seemed as though I had received an intimation of a coming fact which only concerned me by its mere physical nearness.

Signed [LADY Z.]

Lord Z. is no longer living, so that his corroboration of this incident could not be obtained.

**425 D.** Here again is a case where a somewhat complex scene, involving the action of several persons, is dreamt and narrated beforehand. It is quoted from *Proceedings S.P.R.*, vol. xi. p. 491, the account being given by Mr. Haggard, of the British Consulate, Trieste, Austria.

*September 21st, 1893.*

A few months ago I had an extraordinarily vivid dream, and waking up repeated it to my wife at once. All I dreamt actually occurred about six weeks afterwards, the details of my dream falling out exactly as dreamt.

There seems to have been no purpose whatsoever in the dream; and one cannot help thinking, what was the good of it?

I dreamt that I was asked to dinner by the German Consul-General, and accepting, was ushered into a large room with trophies of East African arms on shields against the walls. (*N.B.*—I have myself been a great deal in East Africa.)

After dinner I went to inspect the arms, and amongst them saw a beautifully gold-mounted sword which I pointed out to the French Vice-Consul—who at that moment joined me—as having probably been a present from the Sultan of Zanzibar to my host the German Consul-General.

At that moment the Russian Consul came up too. He pointed out how small was the hilt of the sword and how impossible in consequence it would be for a European to use the weapon, and whilst talking he waved his arm in an excited manner over his head as if he was wielding the sword, and to illustrate what he was saying.

At that moment I woke up and marvelled so at the vividness of the dream that I woke my wife up too and told it to her.

About six weeks afterwards my wife and myself were asked to dine with the German Consul-General; but the dream had long been forgotten by us both.

We were shown into a large withdrawing room which I had never been in before, but which somehow seemed familiar to me. Against the walls were some beautiful trophies of East African arms, amongst which was a gold-hilted sword, a gift to my host from the Sultan of Zanzibar.

To make a long story short, everything happened exactly as I had dreamt—but I never remembered the dream until the Russian Consul began to wave his arm over his head, when it came back to me like a flash.

Without saying a word to the Russian Consul and French Vice-Consul (whom I left standing before the trophy), I walked quickly across to my wife, who was standing at the entrance of a boudoir opening out of the withdrawing room, and said to her: "Do you remember my dream about the Zanzibar arms?" She remembered everything perfectly, and was a witness.

to its realisation. On the spot we informed all the persons concerned of the dream, which naturally much interested them.

Mrs. Haggard's corroboration of her husband's dream and its fulfilment runs as follows:—

TRIESTE, *October 20th*, 1893.

I remember being awake one night by my husband to hear a curiously vivid dream he had just had. It is now some months ago, and possibly some of the more minute details of his relation may have escaped my memory, but what I remember of his dream is the following. He dreamed that we were dining with the German Consul-General, whose drawing-room, a remarkably handsome apartment, was ornamented with trophies of arms from the East Coast of Africa. Having been in those regions himself, he felt some interest in them, and went nearer to examine them more closely. While he was doing so, the Russian Consul came up, and in his usual rather excitable fashion began flourishing his arm, as he dilated upon the extraordinary smallness of the native hand for which the hilt of a certain sword must have been designed. That is what I recollect of the dream. Its fulfilment took place a few weeks later when the circumstance of the dream had almost passed from our thoughts.

We dined one evening with the German Consul-General, the Russian Consul being also present, among others. After dinner my husband went to examine one of the trophies of East African arms, with which the room—as in his dream,—was hung. While he was doing so, the Russian Consul went up to speak to him upon the subject, and the dramatic flourish of his arm, with which he emphasised his conversation, at once recalled the dream, in which it had taken place, so vividly to my husband's mind, that he immediately crossed the room to me, and asked me if I did not remember it also, which of course I did, though, as I was talking to some one else at the time, and only knew the room previously by my husband's description of his dream, the coincidence might not have occurred to me had he not called my attention to it. Directly he did so, however, by asking me if I did not remember his dream, I recollected quite well all the details I have previously mentioned.

AGNES M. HAGGARD.

Below are given a letter from Mr. Kolemene, Russian Consul, and a statement from Herr Michabelles, German Consul-General at Trieste, both of whom were witnesses of the fulfilment of Mr. Haggard's dream, and of the great impression which it made upon him at the time.

Monsieur Haggard, mon collègue d'Angleterre, en a eu un très remarquable au point de vue psychologique. . . . Veuillez accepter tout ce que Monsieur Haggard vous a écrit comme étant parfaitement la vérité et l'assérer de mon nom si vous le jugez nécessaire.

Agréé, cher Monsieur, l'assurance de ma considération très distinguée.

A. DE KOLEMINE.

BERLIN, *November 10th*, 1893.

Whilst I was German Consul-General at Trieste, I had one evening, in February or March of this year, the pleasure of Mr. and Mrs. Haggard's company at dinner; among others the Russian Consul was present. It was

the first time that Mr. Haggard came into my private house: before, we had always met in my office. After dinner I was busy in entertaining my party, when suddenly Mr. Haggard joined me and told me that a few weeks before he had seen, in a very vivid dream, my drawing-room with the trophies of East African arms on shields against the walls, and Mr. Kolemine, the Russian Consul, standing before one trophy had explained something to him in his usual excited manner, waving his arms over his head in order to illustrate what he said. All this had happened just at the moment with all particulars seen in the dream. I was extremely astonished at the strange occurrence, and observed that the realisation of his dream had produced a strong effect on Mr. Haggard's mind.

J. MICHABELLES,  
Counsellor of Legation in the Foreign Office.

**425 E.** I shall conclude this group with a case (quoted from *Proceedings S.P.R.*, vol. xi. p. 577) where there is again a suggestion of personal guardianship and care. But the facts prefigured do not fall within the life-history of the decedent; so that if we suppose that it was *his* spirit which foresaw and informed his niece of the future, we must suppose also that he foresaw what would happen to his body after his death. The percipient, whom I have called Lady Q., has given me orally a slightly fuller account. An unauthorised version of the main points here to be detailed was compiled shortly after the event.

*December 22nd, 1892.*

I have been asked to give an account of an experience which was certainly the most remarkable in my life: a dream which came to me three times at long intervals, and which was at last fulfilled.

My father died when I was a child; my mother married again, and I went to live with an uncle, who became like a father to me. In the spring of 1882 I dreamt that my sister and I were sitting in my uncle's drawing-room. In my dream it was a brilliant spring day, and from the window we saw quantities of flowers in the garden, many more than were in fact to be seen from that window. But over the garden there lay a thin covering of snow. I knew in my dream that my uncle had been found dead by the side of a certain bridle-path about three miles from the house—a field-road where I had often ridden with him, and along which he often rode when going to fish in a neighbouring lake. I knew that his horse was standing by him, and that he was wearing a dark homespun suit of cloth made from the wool of a herd of black sheep which he kept. I knew that his body was being brought home in a waggon with two horses, with hay in the bottom, and that we were waiting for his body to arrive. Then in my dream the waggon came to the door; and two men well known to me—one a gardener, the other the kennel huntsman—helped to carry the body up the stairs, which were rather narrow. My uncle was a very tall and heavy man, and in my dream I saw the men carrying him with difficulty, and his left hand hanging down and striking against the banisters as the men mounted the stairs. This detail gave me in my dream an unreasonable horror. I could not help painfully thinking, "Oh, why did they not prevent his hand from being bruised in this way?"

In the sadness and horror of this sight I awoke, and I slept no more that night. I had determined not to tell my uncle of the dream; but in the morning

I looked so changed and ill that I could not escape his affectionate questioning; and at last I told him of my vision of him lying dead in that field-road. I had no anxiety about his health. He was a robust man of sixty-six, accustomed to hunt his own pack of hounds and to take much exercise. He listened to me very kindly, and although he was not himself at all alarmed by my dream, he offered me to do anything I liked which might calm my mind. I begged him to promise me never to go alone by that particular road. He promised me that he would always make an excuse to have a groom or some one with him; I remember my compunction at the thought of giving him this trouble—and yet I could not help asking for his promise.

The impression of the dream grew gradually fainter, but it did not leave me; and I remember that when a little boy came to stay with us some time after, and boy-like drew his stick along the banisters as he went upstairs, the sound brought back the horror of my dream. Two years passed by, and the thought of the dream was becoming less frequent, when I dreamt it again with all its details the same as before, and again with the same profoundly disturbing effect. I told my uncle, and said to him that I felt sure that he had been neglecting his promise, and riding by that field-road alone. He admitted that he had occasionally done so, "although," he said, "I think I have been very good on the whole." He renewed the promise; and again the impression grew weaker as four years passed by, during which I married and left his home. In the May of 1888 I was in London, expecting my baby. On the night before I was taken ill, I dreamt the same dream again, but with this variation. Instead of dreaming that I was at my uncle's home with my sister, I knew in my dream that I was lying in bed in our London house. But from that bedroom, just as from the drawing-room in the former dreams, I seemed to see my uncle lying dead in the same well-known place. And I seemed also to perceive the same scene of the bringing home of the body. Then came a new point. As I lay in bed, a gentleman dressed in black, but whose face I could not see, seemed to stand by me and tell me that my uncle was dead. I woke in great distress. But as I was ill from then for two days, as soon as the child was born I ceased to dwell on the dream—only I felt an overpowering desire to write at once to my uncle myself and to tell him that I was getting better. I was not allowed to do this; but afterwards I managed to write a few lines in pencil unknown to any one but the nurse. This note reached my uncle two days before his death.

As I grew better, I began to wonder greatly at not hearing from my uncle, who generally wrote to me every day. Then my dream came back to me, and I was certain that he was ill or dead—but my husband, nurse, and maid (all I saw) seemed cheerful as usual. Then one morning my husband said my step-father wished to see me, and I at once guessed his errand. He entered the room dressed in black and stood by my bedside. At once I recognised that this was the figure which I had seen in my dream. I said, "The Colonel is dead—I know all about it—I have dreamt it often." And as he was unable to speak from emotion, I told him all about it, place, time of day (morning), and the clothes my uncle wore.

Then I thought of that scene on the staircase, which had always remained in my mind. I asked if there were any bruises on the hands. "No bruises," said my step-father, "either on hands or face." He thought that I fancied that my uncle had fallen from his horse. Soon afterwards my sister—the sister who had been in my dream—came to see me, and brought me a ring which my uncle had always worn on his left hand. I was very thankful for this memento

of him; and I told my sister how I had feared that the ring would have been forgotten. "I only came just in time," she said, "they were just going to close the coffin." "Was there any bruise on the left hand?" I asked. At first she said there was not; but then she said she thought there was a bluish discoloration across the back of the first joints of the fingers. She did not know how it had been caused. When I was well enough to travel, I went to my old home; there I saw my old nurse, who had been in the house when my uncle died. Her account, added to my step-father's, enabled me to realise the events of that day. My uncle had received my pencil-note on the Sunday morning, and had been greatly pleased, feeling that the wished-for heir was born, and that I, whom he loved as a daughter, was through my trouble. He had a few friends to lunch with him, including my step-father, and said that he had seen all that he wished to see in life, and could now die happy at any moment. His guests left him in [the] greatest spirits, and two days afterwards he died, and his body had been brought back as I describe, and he had been found half sitting and half lying on that very field-road, where I had three times seen him. He was dressed in the same homespun suit in which I had seen him in my dream. The cause of his death had been heart-disease, of whose existence neither I nor, I believe, any of those near and dear to him had been aware. He had evidently felt faint, and slipped from his horse. The same two men whom I had seen in my dream as helping to carry the body had in fact done so, and my nurse admitted that the left hand had knocked against the banisters. She seemed afraid lest I should blame the men who carried the body, and did not like to speak of the incident. I do not think that she had seen the incident herself; and I did not like to speak to the men about it. It was enough for me that it was on the back of the left hand, as I had seen it in my dream, and as from the arrangement of the staircase it *must* have been, had it been caused in the way that I saw. I will add one fact which, although it was purely a matter of my own feeling, made perhaps as much impression upon me as anything in this history. I do not think that any daughter could love a father better than I loved my uncle; and, as will have been seen, the prospect of his death was always a deeply-lying fear. But as soon as I knew that all had happened as my dream foretold, I somehow felt that all was well, and the death left me with a sensation of complete acquiescence and peace. It may have been noticed that there were two unreal or fantastic points in my original dream:—viz., the multitude of *flowers* in the garden, and the thin covering of *snow*. I think that I can throw some light on these points by narrating the only two other impressive dreams which I have ever had. The first of these two dreams I mentioned to others, and acted upon it. The second I neither mentioned nor acted upon; so that it has no value as evidence, and is really given as helping to explain the symbolism of snow.

I had heard from several relations (although I cannot quote definite cases), that they had found that dreams of *flowers* and of *snow* were followed by deaths in our family. This may have suggested that form of symbolism to my mind;—or the same cause, whatever it was, which acted with them may have acted with me. In any case, what happened was as follows. In 1887 I heard from my step-father that my mother, who had long been an invalid, was seriously worse; and he asked me when I could go to see her. My mind was therefore occupied with her illness, but the tone of his letter was not immediately alarming;—so that we saw no reason for my not attending some races in the neighbourhood, for which we had friends staying. But one night I dreamt a dream—*which, though very impressive, was somewhat confused—about my mother*

seated in a carriage full of *flowers*. I remembered the symbolism; and I felt assured that my mother was dead or dying. I mentioned the dream to my husband, and prepared for an immediate summons, which came directly afterwards. Having all preparations already made, I left immediately and arrived in time to see my mother die. This dream and that of my uncle are the only two dreams on which I ever *acted* in any way. The second dream to which I have alluded was as follows: In 18— I saw a gentleman whom I knew lying dead in a red coat on an open field, with snow on the ground. Beside him knelt his mother, who was alive and well at the time of the dream. I tried to approach and speak to her; but she said, "Don't touch me; I have come for him." I understood that she had died before him. Two years later this lady did in fact die, and in two years more her son was killed, just as I saw him lying, in a scarlet coat. There was, of course, no snow on the ground, as it was in late spring; so I fancy that the snow may have been symbolical both here and in my dream about my uncle. I may add that I am not of an imaginative temperament; and that these are the only incidents in my life which seem to lie outside ordinary explanations.

My husband and step-father add their confirmation of the incidents which concern them.

The above account is true and accurate in every particular.

[Signatures of Lord and Lady Q.]

[Lord Q.'s signature attests (besides his general concurrence with the account) his presence at the interview with Lady Q.'s step-father, as described.]

*January 16th, 1893.*

The account is correct so far as what happened when I went to London to inform Lady Q— of her uncle's death, which is all that is within my own personal knowledge.

[Signature of Lady Q's. step-father.]

**426 A.** From *Phantasms of the Living*, vol. i. p. 384. The next account, which first appeared in a letter in the *Religio-Philosophical Journal*, is from Dr. Bruce, of Micanopy, Fla., U.S.A. The case might be called "collective," but for the fact that one of the dreams, though vivid and alarming, was probably not so distinctive as was afterwards imagined, and moreover, was possibly dreamt on the night *after* that on which the tragic event took place.

*February 17th, 1884.*

On Thursday, the 27th of December last, I returned from Gainesville, (twelve miles from here) to my orange grove, near Micanopy. I have only a small plank house of three rooms at my grove, where I spend most of my time when the grove is being cultivated. There was no one in the house but myself at the time, and being somewhat fatigued with my ride, I retired to my bed very early, probably 6 o'clock; and, as I am frequently in the habit of doing, I lit my lamp on a stand by the bed for the purpose of reading. After reading a short time, I began to feel a little drowsy, put out the light, and soon fell asleep. Quite early in the night I was awakened. I could not have been asleep very long, I am sure. I felt as if I had been aroused intentionally, and at first thought some one was breaking into the house. I looked from where I lay into the other two rooms (the doors of both being open), and at once recognised

where I was, and that there was no ground for the burglar theory; there being nothing in the house to make it worth a burglar's time to come after.

I then turned on my side to go to sleep again, and immediately felt a consciousness of a presence in the room, and, singular to state, it was not the consciousness of a live person, but of a spiritual presence. This may provoke a smile, but I can only tell you the facts as they occurred to me. I do not know how to better describe my sensations than by simply stating that I felt a consciousness of a spiritual presence. This may have been a part of the dream, for I felt as if I were dozing off again to sleep; but it was unlike any dream I ever had. I felt also at the same time a strong feeling of superstitious dread, as if something strange and fearful were about to happen. I was soon asleep again, or unconscious, at any rate, to my surroundings. Then I saw two men engaged in a slight scuffle; one fell fatally wounded—the other immediately disappeared. I did not see the gash in the wounded man's throat, but knew that his throat was cut. I did not recognise him, either, as my brother-in-law. I saw him lying with his hands under him, his head turned slightly to the left, his feet close together. I could, from the position in which I stood, see but a small portion of his face; his coat, collar, hair, or something partly obscured it. I looked at him the second time a little closer to see if I could make out who it was. I was aware it was some one I knew, but still could not recognise him. I turned, and then saw my wife sitting not far from him. She told me she could not leave until he was attended to. (I had got a letter a few days previously from my wife, telling me she would leave in a day or two, and was expecting every day a letter or telegram telling me when to meet her at the depôt.) My attention was struck by the surroundings of the dead man. He appeared to be lying on an elevated platform of some kind, surrounded by chairs, benches, and desks, reminding me somewhat of a schoolroom. Outside of the room in which he was lying was a crowd of people, mostly females, some of whom I thought I knew. Here my dream terminated. I awoke again about midnight; got up and went to the door to see if there were any prospect of rain; returned to my bed again, and lay there until nearly daylight before falling asleep again. I thought of my dream, and was strongly impressed by it. All strange, superstitious feelings had passed off.

It was not until a week or ten days after this that I got a letter from my wife, giving me an account of her brother's death. Her letter, which was written the day after his death, was mis-sent. The account she gave me of his death tallies most remarkably with my dream. Her brother was with a wedding party at the depôt at Markham station, Fauquier Co., Va. He went into a store near by to see a young man who kept a bar-room near the depôt, and with whom he had some words. He turned and left the man, and walked out of the store. The bar-room keeper followed him out, and without further words deliberately cut his throat. It was a most brutal and unprovoked murder. My brother-in-law had on his overcoat with the collar turned up. The knife went through the collar and clear to the bone. He was carried into the store and laid on the counter, near a desk and show case. He swooned from loss of blood soon after being cut. The cutting occurred early Thursday night, December 27th. He did not die, however, until almost daylight, Saturday morning.

I have not had a complete account of my sister-in-law's dream. She was visiting a young lady, a cousin, in Kentucky. They slept together Friday night, I think, the night of her brother's death. She dreamed of seeing a man with

his throat cut, and awoke very much alarmed. She awoke her cousin, and they got up and lighted the lamp and sat up until daylight. That day she received a telegram announcing her brother's death.

I cannot give you any certain explanation of these dreams. I do not believe that they are due to ordinary causes, but to causes of which science does not at present take cognisance.

WALTER BRUCE.

In reply to inquiries, Dr. Bruce says :—

*July 9th, 1884.*

I have never had another dream similar to the one related in the letter. I have at times had dreams that were vivid, or from some cause impressed themselves upon my mind for a time, such as any one would be likely to have. I cannot call to mind, though, any of special importance, or with any bearing upon the dream in question.

I did not mention the dream to any one before receiving the letter confirming it. I live in rather a retired place in the country, and if I saw any one during that time to whom I would care to relate the dream, it did not occur to me to do so.

You ask me how my wife knew of the circumstances of her brother's death. She was visiting her relatives in Va. at the time, and was present when her brother died.

The following account is from Dr. Bruce's sister-in-law, Mrs. Stubbing :—

*March 28th, 1885.*

Whilst in Kentucky on a visit in the year 1883, I had a dream, in which I saw two persons—one with his throat cut. I could not tell who it was, though I knew it was somebody that I knew, and as soon as I heard of my brother's death, I said at once that I knew it was he that I had seen murdered in my dream; and though I did not hear how my brother died, I told my cousin, whom I was staying with, that I knew he had been murdered. This dream took place on Thursday or Friday night, I do not remember which. I saw the exact spot where he was murdered, and just as it happened.

ANNIE S. STUBBING.

The Thursday and Friday night mentioned in this account are December 26th and 27th [27th and 28th], 1883. It was upon the Thursday night my dream occurred.

WALTER BRUCE.

In reply to questions, Mrs. Stubbing says :—

Yes, I saw one man cut the other. The wound was told to me to be just like what I had seen in my dream. I received a telegram announcing the death of my brother on Saturday morning. No, I never had any such dream as that before.

**428 A.** The following are cases illustrating my hypothesis of "psychical invasion." The first is taken from *Phantasms of the Living*, vol. ii. p. 105. In this case, the words heard were vividly imagined by the agent, and may very probably have been uttered, or half-uttered. The account is from Mr. J. Pike, of 122 Stockwell Park Road, S.W.

*October 1883.*

Travelling some years since from Carlisle to Highbury, by the night mail train, and finding myself alone in my compartment, I lay at full length on the

seat with a view to sleep, having previously requested the guard to wake me at the Camden Town Station. I soon fell into a deep sleep, one of those profound slumbers the awakening from which is almost painful. Roused suddenly by the guard waking me (somewhat roughly and impatiently, because the train was behind its time), I found that I had been dreaming (what proved indeed to be the case) that it was morning; that I was at home, in my bedroom, in the act of dressing, and at the moment of awakening had been on the landing and twice called the servant by her name, "Sarah," and asked her to bring me some hot water.

On actually arriving at home, I learnt that at the time when I had been thus dreaming that I was calling to the servant, she had heard her name called by me *twice*, distinctly; that—forgetting for the moment that I was not in the house—she, hastily discontinuing the breakfast preparations, ran upstairs, and afterwards came down again "as white as a ghost"—according to the description given to me by the children who, with astonishment, witnessed her proceedings, and not having themselves heard the call, naturally wondered what it all meant. Sarah subsequently informed me that the "fright" she experienced on realising the fact that I was not there had made her "quite ill."

Mr. Pike's daughter gave the following corroboration on October 30th, 1883:—

I distinctly remember the incident of our servant being frightened by hearing my father's voice calling from upstairs, at a time when we knew he could not be anywhere near our home. The servant took a poker in her hand and went upstairs, thinking there must be some man there who had imitated my father's voice. Nothing, however, was discovered to explain the mystery until my father's arrival at home, when he told us that at the time the call was heard he had been dreaming that he was at home and calling for hot water.

ALMA M. PIKE.

The genuineness of this case does not, of course, depend on the servant's evidence, but on the testimony of Miss Pike that the servant mentioned her experience before Mr. Pike's arrival. Gurney observes that his collection of purely subjective hallucinations includes several instances where a servant has seemed to hear her mistress calling her—a fact which of course goes to weaken the force of the described coincidence. But the superior vividness of the impression in the present instance seems proved by the emotion and alarm which followed it, and which had no sort of parallel in the purely subjective cases referred to.

Here, it will be seen, the condition of the agent was not one of distress or crisis, but simply that of vivid dream; and the case is in this way exceptional. It should be noted that the part of the dream which apparently affected the percipient took place in the very shock of waking; and such a shock, though not critical or exactly painful, clearly involves a far wider and more sudden change of psychological condition than often occurs to us during waking life.

See also a case given in *Phantasms*, vol. ii. p. 159. Mr. T. W. Smith relates that his wife told him she had dreamt of finding herself in a house

in which she used to live, where she saw a friend of hers going to bed. She went up to her, took her by the hand, and said, "Bessie, let us be friends." Some months later, Mr. Smith was informed by a friend of "Bessie's" that one night, about that time, "Bessie" had told her that she had seen Mrs. Smith—that she had touched her and said, "Let us be friends." They were not, however, able to fix the dates with complete certainty, so that the coincidence was doubtful, and the case is evidentially weak for this reason.

**428 B.** In the following case (quoted from the *Journal S.P.R.*, vol. vii. p. 100) there seems to have been on the part of the agent, Mrs. Manning, a spontaneous revival of memory of long past and forgotten scenes, such as often occurs in crystal visions, but rarely in ordinary life. Mrs. Manning writes to Professor James as follows :—

105 WINTER STREET, PORTLAND, MAINE,  
*October 28th [1894].*

DEAR SIR,—At the request of Colonel Woodhull, I send you the following statement, which I hope may be of use to you.

When I was a child at my home in Rochester, N. Y., my elder sister had almost entire care of me. At night, after putting me in bed, she would sit beside me for a few moments until I fell asleep. Frequently I would wake up, and finding myself alone and in the dark, of which I was much afraid, I would call out to her; she would come and soothe me to sleep again. In 1875, I was living at Fort Hartsuff, Nebraska, a military post, the station of my husband. Our nearest railway station was Grand Island, on the Union Pacific Railroad, 75 miles away. My sister then lived at Omaha, about 300 miles east of Grand Island. Our mail reached us by buckboard from Grand Island every Wednesday and Saturday. One night in November, I awoke from a dreamless sleep, wide awake, and yet to my own consciousness the little child of years ago, in my own room in the old home; the sister had gone, and I was alone in the darkness. I sat up in bed, and called with all my voice, "Jessie! Jessie!"—my sister's name. This aroused my husband, who spoke to me. I seemed to come gradually to realisation of my surroundings, and with difficulty adjusted myself to the present. In that moment I seemed to live again in the childhood days and home. I cannot express too strongly the feeling of actuality I had. For days after this the strange impression was with me, and I could recall many little incidents and scenes of child-life that I had entirely forgotten.

I wrote to my sister the next day, and told her of the strange experience of the night before. In a few days I received a letter from her, the date the same as mine, and having passed mine on the way, in which she said that such a strange thing had happened the night before; that she had been awakened by my voice calling her name twice; that the impression was so strong that her husband went to the door to see if it could possibly be I. No one else had called her; she had not been dreaming of me. She distinctly recognised my voice.

MARY M. CLARKSON MANNING.

Captain Manning writes :—

PORTLAND, ME., *October 29th, 1894*

I distinctly recall the circumstances as related above by my wife.

W. C. MANNING

(Captain 23rd Infantry, U.S. Army).

Mrs. Manning's sister and brother-in-law give their testimony as follows :—

DETROIT, MICH., *November 1st, 1894.*

The statement made by my sister is as I remember the experience. That it made a deep impression upon us both is evidenced by each writing of it to the other on the day following its occurrence. The impression made was so forcible, it has never been forgotten.

JESSIE CLARKSON THRALL.

DETROIT, MICH., *November 1st, 1894.*

The within statement of a curious coincidence might have been forgotten by me during the past twenty years, had the facts not been recalled to my memory from time to time as they have by the principal actors in it. I have always regarded it as a strange coincidence, but nothing more.

I heard no call, but went to the door to satisfy my wife that her sister was not in the hall.

GEORGE THRALL.

In reply to Dr. Hodgson's inquiries, Mrs. Manning informed him that the original letters referred to had been destroyed long ago, and that neither she herself nor her sister had ever had any similar experience.

**428 C.** From *Phantasms of the Living*, vol. i. p. 225. The narrator of the following case is the late Rev. P. H. Newnham, of whose telepathic *rapport* with his wife we had such striking experimental proof (see vol. ii. **849 A**), and who described himself as "an utter sceptic, in the true sense of the word."

In March 1854, I was up at Oxford, keeping my last term, in lodgings. I was subject to violent neuralgic headaches, which always culminated in sleep. One evening, about 8 P.M., I had an unusually violent one; when it became unendurable, about 9 P.M., I went into my bedroom, and flung myself, without undressing, on the bed, and soon fell asleep.

I then had a singularly clear and vivid dream, all the incidents of which are still as clear to my memory as ever. I dreamed that I was stopping with the family of the lady who subsequently became my wife. All the younger ones had gone to bed, and I stopped chatting to the father and mother, standing up by the fireplace. Presently I bade them good-night, took my candle, and went off to bed. On arriving in the hall, I perceived that my *fiancée* had been detained downstairs, and was only then near the top of the staircase. I rushed upstairs, overtook her on the top step, and passed my two arms round her waist, under her arms, from behind. Although I was carrying my candle in my left hand, when I ran upstairs, this did not, in my dream, interfere with this gesture.

On this I woke, and a clock in the house struck ten almost immediately afterwards. So strong was the impression of the dream that I wrote a detailed account of it next morning to my *fiancée*.

*Crossing my letter*, not in answer to it, I received a letter from the lady in question: "Were you thinking about me, very specially, last night, just about ten o'clock? For, as I was going upstairs to bed, I distinctly heard your footsteps on the stairs, and felt you put your arms round my waist."

The letters in question are now destroyed, but we verified the statement made therein some years later, when we read over our old letters, previous to their destruction, and we found that our personal recollections had not varied

in the least degree therefrom. The above narratives may therefore be accepted as absolutely accurate.

P. H. NEWNHAM.

Asked if his wife has ever had any other hallucinations, Mr. Newnham replied, "No, Mrs N. never had any fancy of either myself or any one else being present on any other occasion."

The following is Mrs. Newnham's account :—

*June 9th, 1884.*

I remember distinctly the circumstance which my husband has described as corresponding with his dream. I was on my way up to bed, as usual, about ten o'clock, and on reaching the first landing I heard distinctly the footsteps of the gentleman to whom I was engaged, quickly mounting the stairs after me, and then I as plainly felt him put his arms round my waist. So strong an impression did this make upon me that I wrote the very next morning to the gentleman, asking if he had been particularly thinking of me at ten o'clock the night before, and to my astonishment I received (at the same time that my letter would reach him) a letter from him describing his dream, in almost the same words that I had used in describing my impression of his presence.

M. NEWNHAM.

It is unfortunate that the actual letters cannot be put in evidence. But Mr. Newnham's distinct statement that the letters were examined, and the coincidence verified, some years after the occurrence, strongly confirms his own and his wife's recollections of the original incident.

**428 D.** The following account (taken from *Phantasms of the Living*, vol. ii. p. 154) was received through the kindness of the late Mr. G. J. Romanes, F.R.S., who was well acquainted with the narrator.

*March 18th, 1883.*

On the night of the 26th of October 1872, I suddenly felt very unwell, and went to bed about half-past nine, an hour earlier than usual, and fell asleep almost immediately, when I had a very vivid dream, which impressed me greatly; so much so, that I remarked to my wife, on waking, that I feared we should shortly receive bad news. I imagined I was sitting in the drawing-room near a table, reading, when an old lady suddenly appeared seated on the opposite side, close to the table. She neither spoke nor moved much, but gazed very intently on me, and I on her, for at least 20 minutes. I was much struck by her appearance, she having white hair, very dark eyebrows, and penetrating eyes. I did not recognise her at all, but thought she was a stranger. My attention was then directed to the door, which opened, and my aunt entering and seeing me and the old lady staring at each other in this extraordinary way, with much surprise and in a tone of reproach exclaimed, "John! don't you know who this is?" and without giving me time to reply said, "Why, this is your grandmother," whereupon my ghostly visitor suddenly rose from her chair, embraced me, and vanished. At that moment I awoke. Such was the impression it made on my mind, that I got my note-book and made a note of this strange dream, believing that it foreboded bad tidings. However, several days passed without bringing any dreaded intelligence, when one night I received a letter from my father, announcing the rather sudden death of my grandmother, which took place on the very night and hour of my dream, half-past ten.

About four months after her death, I went to the Isle of Wight, where she lived, to get information from my relatives as to what my grandmother was really like. My aunt and cousin described her in every particular, and their descriptions of her coincided most marvellously with the figure and face that appeared to me, the white hair and dark eyebrows being a peculiarity in her. This I particularly observed in my dream. I learnt, too, that she was extremely fussy in the arrangement of her cap, always being anxious that no part, even the strings, should be out of place, and curious to relate, I noticed in my dream that she was nervously touching her cap-strings, now and again, for fear they should be out of place. My cousin, who was with her when she died, told me that my grandmother had been delirious for some time previous to her departure; and for a moment, when in that state, she suddenly put her arms round my cousin's neck, and on opening her eyes and regaining consciousness, she said with a look of surprise, "Oh, Polly, is it you? I thought it was somebody else." This seems to me very curious, as it was just what she did before she vanished from me in the drawing-room. I must add that I had not seen my grandparent for at least 14 years, and the last time I saw her she had dark hair, but this had gradually changed to white, leaving her eyebrows dark, and I am positive that nobody ever mentioned this peculiarity to me.<sup>1</sup>

J. H. W.

Mrs. W. says:—

July 1st, 1885.

I quite remember my husband telling me, on my going to my room on the evening of the 26th October, of a remarkable dream he had just had, and also his making an entry in the pocket-book on the following morning. F. W.

We find from the Register of Deaths that Jane W. died at the age of 72, on Oct. 26, 1870 [see below], at Brixton, Isle of Wight.

Mr. Podmore says:—

I called on Mr. J. H. W. to-day (July 4th, 1884), and heard the account from him *visa voce*. His cousin's corroboration, for a reason which he explained to me, cannot be obtained. But he explained to me that he went to see his cousin within three months of the death, and received full particulars of the death-scene from her then. I asked him if he stood by the phrase "at least 20 minutes," pointing out that it was difficult to attach any precise meaning to these words; if they were a correct description of his impressions, a grotesque incident must have been interpolated in the midst of an otherwise realistic dream. He maintains that the words are correct; it seemed to him that he and the old lady sat staring at each other across the table for a very long time. Mr. W. told me that he dreams very little; and that he has never had another dream which he thought worth noting. He has never dreamt of death.

After a second call Mr. Podmore writes:—

I received an account from Mrs. W. of her husband's dream, as she remembered to have heard it within an hour of its occurrence and subsequently,

<sup>1</sup> In respect of this last feature, the case may be classed with those of [*Phantasms*] chap. xii. § 8. The nervous fidgeting with the cap-strings may possibly be regarded as a distinctive habit, sufficiently deeply organised to be a feature in the person's latent representation of her own physique.—E. GURNEY.

which tallied precisely with the account here given. I saw also the note made on the following morning. It occurs at the head of the first page of a small pocket sketch-book, the rest of the page being occupied with pen or pencil memoranda of accounts, &c. The entry is "Odd dream, night of October 26th, 1870." The last numeral, which is very indistinct, is apparently o. Mr. W., in writing his original account in March 1883, had referred to this note and read the final numeral as 2. Hence the discrepancy. He has no other memorandum of the death.

I pressed him as far as I could, but he still declines to give his name, fearing that he might acquire the reputation of being "ghostly" and fanciful, and thus injure his professional prospects.

**428 E.** From *Proceedings S.P.R.*, vol. xi. p. 444. Mrs. Tabour writes to Dr. Hodgson:—

2718 CHICAGO AVENUE, MINNEAPOLIS, MINN.,  
*May 8th, 1895.*

I have recently learned of a case of remarkable appearance before death, or rather a short time previous to death. A man ill with consumption appeared to a lady (a friend of mine and also a friend of his) in a perfectly natural manner, properly clothed, although he was ill in bed at the time, and was found upon investigation to have been asleep at the time of the appearance. Now, the reason why they were able to establish the above fact so accurately was that the man related to his wife, directly upon awaking, that he had dreamed of this lady in the most vivid manner, and described her appearance and the position of the furniture in her rooms. The two families were about one day's journey apart by rail. The man died about a fortnight later. These people are willing to give dates and names, and if you will have your secretary prepare a list of such questions as you may want answered, and forward to me, I will get all information possible. I think it may be well to see to the matter while I am here.—Very sincerely yours,

JOSIE L. FOWLER TABOUR.

Mrs. Tabour adds:—

Mrs. Shagren is a woman of strong clairvoyant powers. All the parties are of Swedish birth, and of unusual intelligence. At the time of this appearance Mrs. Shagren was about thirty-one. Occurred over ten years ago. No appearance at time of death.

*Statement of Mrs. Shagren regarding Appearance of Mr. Hendrickson.*

This happened one day after I had finished my morning's work, housework. It was about 10 o'clock. I stood before the mirror doing my hair, when I suddenly saw him (Mr. Hendrickson) coming from behind, as if approaching on tip-toe. His hands were outstretched, and I had an impression that he would place them on my shoulders; I could even hear his last step, like the squeak of a boot, as he put his foot down. I turned in surprise, and faced him, consequently seeing him out of the glass and in the glass. As I turned I exclaimed, "Is that you?" At least I felt that I said that, but as I spoke he vanished. He was perfectly natural in appearance, and fully dressed, just as I had always seen him.

In the afternoon of the same day, which I know was April 24th, 1884, as I was passing from the room in which I had seen him in the morning, going through a small hallway, I heard steps from behind. Turned and saw him

again, dressed as in the morning, and again as I turned toward him he vanished.

The impression of seeing him was not so strong as in the morning.

The next day a young lady friend of mine, and also a friend of Mr. Hendrickson's family, came to visit me, and knowing of her friendship with Mr. Hendrickson, I asked her if she knew anything of the family, or where they were living, as I had heard nothing from them for about four years, I having been south during that time, and they in the meantime having left the city.

I asked if she knew if Mr. Hendrickson was still living, as I knew he had consumption. She replied that he was living the last time she had heard from them. And then I said, "I saw him yesterday morning."

My friend was not surprised, and regarded the appearance as a warning of death. To my statement she said, "I would not be surprised, as I received a letter from his wife saying he had a hemorrhage of the lungs.<sup>1</sup> Let us write," she continued, "and find out if he is living or dead." Then we wrote we both felt uneasy, and I told of seeing him. In a few days we received a reply saying that he was not dead, but the doctors had said he could not live, and then [Mrs. H.] related his experience of seeing me in a dream, while asleep on the morning he had appeared to me. Although he had never been in the house, he described my room, and said to his wife, when speaking of his dream, "She looked stouter than she used to," which was true, as I had grown much stouter in the four years since they had seen me.

Mrs. Hendrickson and myself were friends from childhood. I had only known Mr. Hendrickson since his marriage. We were just good friends. Mr. Hendrickson once told his wife that I had appeared to him. That was long before my experience of seeing him.

Mrs. Hendrickson has remarried, and is now Mrs. Erickson, of Beresford, South Dakota.

(Signed) [MRS.] C. M. SHAGREN.

708 SOUTH SIXTH STREET.

BERESFORD, S. D., *May 27th*, 1895.

MRS. C. M. SHAGREN,—DEAR FRIEND,—I received your welcome letter a few days ago, and will now answer it. It was in the morning of April 24th, 1884, when Mr. Hendrickson awoke and said he had been dreaming of you. I said, "I'll mark this down and see if it means something." He slept longer that morning than he used to do, and in five days we had a letter from you, and you said you had seen him in your room that morning and you thought something would happen to him before long. He was dressed in his night clothes at the time. On the 20th of May he died. I wrote to Dora, but I do not remember what I did write or when it was. It was before he died, anyway. I had not heard from you since you went to Tennessee until this time. I believe you said in your letter that you got my address from Dora. . . .

MRS. F. ERICKSON.

From private letter written by Miss Dora Edenoff, of Chicago, June 14th, 1895, to Mrs. Shagren:—

I have been trying to think, but cannot remember what you said about

<sup>1</sup> Hemorrhage of the lungs has been associated with psychical manifestations oftener than from the relative frequency of that mode of death would seem antecedently probable.

Mr. Hendrickson. It does seem that you did tell me that you had seen him in your room, but I cannot remember any more.—Your friend,  
DORA.

In reply to Dr. Hodgson's question how Mrs. Shagren remembered that the date was April 24th, 1884, Mrs. Tabour adds:—

There are many reasons why Mrs. Shagren remembered that date. First, because of the young lady, who came from another city, and was on her way to Europe, and other facts which I might tell you if necessary. I looked into it pretty carefully, as I am rather a doubter myself. . . .

428 F. From the *Journal S.P.R.*, vol. viii. p. 128.

The first account which follows is taken from an article on "Dreams," by Miss Giddings, which appeared in *The Metaphysical Magazine* for September 1895.

Some few years ago I was the guest in the home of an intimate friend, whose unmarried sister, also an associate of my own, was away at the time. My hostess, whom I will call Mrs. J., was taken suddenly and seriously ill. The family doctor was summoned, but as he was away, a strange physician was called, and he was in attendance upon Mrs. J. when at midnight her own doctor arrived. Early on the following morning I received a telegram from the absent sister, saying: "Is anything wrong at home? Answer immediately." I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying:—

"I have had a peculiar and impressive dream of home. I saw A. lying on the bed as if very ill; while in the dressing-room, as if in consultation, were two doctors—Dr. L. (the family physician) and a stranger, a tall, dark man, whom Dr. L. addressed as Dr. Rice. So impressed am I that something is wrong, that I write to you in order to know as soon as possible the meaning of this strange vision."

Her dream was as vivid a portrayal of what was actually occurring at her home during the night, as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whom she heard addressed as Dr. Rice, but whose name was Reed. It will be offered in explanation that she was anxious about home, and naturally dreamed of her sister. But this explanation will not suffice, for she was a girl much away from home. The married sister was never ill, and no member of the family had ever seen or heard of the strange physician. That the sick sister was thinking of the absent one, I *know*. She was a woman of determined will and of unusual magnetic power, as her success as a public speaker attests. May she not, through her desires, have unconsciously thrown upon the mind of the absent one certain photographic revelations of what was actually occurring?

Miss Giddings writes:—

37 WALNUT STREET, SOMERVILLE, MASS.,  
*January 8th, 1896.*

DR. RICHARD HODGSON,—DEAR SIR,— . . . The dream related occurred to my friend Mabel Jenness at a time when her sister, Annie Jenness Miller, the well-known lecturer on "Dress," was ill at her New York residence. The facts are as I have related them.

I was at that time editing Mrs. Miller's magazine, and the letter to which reference is made came to me. I did not keep it, but Mabel Jenness, now

Mrs. Wm. A. Venter, Coates House, Kansas City, will verify my statement, or so . . . would Mrs. Miller, 114 Fifth Avenue, N.Y. . . .

(Miss) LAURA E. GIDDINGS.

Mrs. Venter writes :—

COATES HOUSE, KANSAS CITY, MO.

*February 3rd, 1896.*

MR. RICHARD HODGSON,—DEAR SIR,—Your letter of January 28th has just reached me. I will endeavour to give you as nearly as possible the facts concerning the “vision” of which Miss Giddings has told you. I was in the West on a lecture tour, and the last night of my stay in Detroit, Mich., I had a dream in which I saw my sister, Mrs. Miller, lying ill. There were several people about her, and all was excitement. There were two physicians in consultation; one I recognised as Dr. Louis Sayer, of New York (now deceased), the other I did not recognise, but his name came to me as Rice. In appearance this man was above medium height, very slender, and had dark side-beard.

The exact date of this experience I cannot give, but I should say it was about the middle of December 1889. The dream greatly impressed and annoyed me. I tried to put it from me, but it persistently recurred to my thought—a haunting fear. I could not make it seem a dream, and after several hours I sent the telegram to which Miss Giddings referred. The message was sent from Ypsilanti, Mich., at about noontime, on a Monday (I remember well the day of the week); the answer to it was received at about 9.30 o'clock in the evening of the same day. That which to me was a dream actually occurred in detail while I was dreaming; and the physician who was in reality in attendance with Dr. Sayer was the embodiment of the one in my “vision,” but his name was Ried, instead of Rice as I dreamed.

I have had other and similar experiences, but none so authentic. The others I cannot prove to have happened. . . .

MABEL JENNESS VENTER.

Mrs. Miller writes :—

ST. DENIS HOTEL, N.Y., *February 1st, 1896.*

MR. RICHARD HODGSON,—DEAR SIR,— . . . The dream experience related by Miss Giddings occurred just as related in her article. The date of the illness was December '89. She was my guest at the time, and consequently knew the details.

When my sister's telegram arrived Dr. Louis Sayer (he died immediately afterward) was sitting upon the side of my bed, and I remember that he was profoundly impressed by the inquiry, knowing it the result of a psychological impression received from a dream. . . .

A. JENNESS MILLER.

429 A. The following case is quoted from *Phantasms of the Living*, vol. i. p. 365. The account is written by Mr. N. T. Menneer, Principal of Torre College, Torquay :—

*December 18th, 1883.*

I thought you would be interested in the following account of a strange dream that came under my notice some twenty-six years ago.

My wife, since deceased, had a brother residing at Sarawak, and at the time to which I refer, staying with the Raja, Sir James Brooke.

The following is an extract from the second volume of *The Raja of Sarawak*, by Gertrude L. Jacob, p. 238. “Mr. Wellington” (my wife's brother)

“was killed in a brave attempt to defend Mrs. Middleton and her children.” The Chinese, it appears, taking Mr. Wellington for the Raja’s son, struck off his head.

And now for the dream. I was awoke one night by my wife, who started from her sleep, terrified by the following dream. She saw her *headless* brother standing at the foot of the bed with his head lying on a coffin by his side. I did my best to console my wife, who continued to be much distressed for some considerable time. At length she fell asleep again, to be awoke by a similar dream. In the morning, and for several days after, she constantly referred to her dream, and anticipated sad news of her brother.

And now comes the strangest part of the story. When the news reached England I computed approximately the time, and found *it coincided with the memorable night to which I have referred.* N. T. MENNEER.

In reply to inquiries, Mr. Menneer adds:—

My deceased wife never had, as far as I know, similar distressing dreams of death to which no real event corresponded.

There is no doubt that the Chinese struck off his head. Particulars of his fate were sent to Mr. Wellington’s father by the Raja himself.

In saying I calculated the time and found it to correspond *approximately*, I probably gave you a wrong impression. I did not note down the date of the dream, but when the news reached England I calculated the usual time of such a voyage, and found it corresponded with the time I considered had elapsed since the night of the dream.

Professor Sidgwick, after an interview with Mr. Menneer, on September 17th, 1884, wrote :

He said that Mrs. Menneer had no definite idea where her brother had gone; they had not heard from him since his departure; she had certainly no idea that he would be engaged in military operations at all, still less that he would be engaged with Chinese. In fact she was in no state of alarm about him at all. Mr. Menneer said that they did not put down the date of the dream at the time, and that when the news came he could not remember it exactly; but he took pains to calculate it at the time, and satisfied himself that it was at the time of the death as nearly as he could reckon. He had not been a believer in dreams previously. He heard the particulars of the death from Mr. Wellington, the father.

“This dream” (said Gurney), “if it is to be telepathically explained, must apparently have been due to the last flash of thought in the brother’s consciousness. It may seem strange that a definite picture of his mode of death should present itself to a man in the instant of receiving an unexpected and fatal blow; but, as Hobbes said, ‘thought is quick.’ The coffin, at any rate, may be taken as an item of death-imagery supplied by the dreamer’s mind.”

We have since, however, seen a letter from Sir James Brooke (Rajah of Sarawak) and an extract from the *Straits Times* of March 21st, 1857, in the (London) *Times* for April 29th, 1857, which make it, I think, quite conceivable that the dream was a reflection of

knowledge acquired by Mr. Wellington after death, and that the *head on the coffin* had a distinct meaning. Sir James Brooke says: "Poor Wellington's remains were consumed [by the Chinese]; his head, borne off in triumph; alone attesting his previous murder." The *Straits Times* says: "The head was given up on the following day." The head, therefore, and the head alone, must undoubtedly have been buried by Mr. Wellington's friends; and its appearance in the dream *on a coffin*, with the headless body standing beside it, is a coincidence even more significant than the facts which Gurney had before him when he wrote.

**429 B.** The next case (quoted from *Phantasms of the Living*, vol. i. p. 453) is from Mrs. Lightfoot, a lady who was none the worse witness because she took not the slightest interest in our work. The names and dates were filled in by Gurney, immediately after a personal interview, January 30th, 1884.

51 SHAFTESBURY ROAD, RAVENSCOURT PARK, W.,  
January 11th, 1884.

In giving the following experience, I may premise that as a child, and since, I have comparatively had but little knowledge (as a personal experience) of fear; and in the existence of ghosts I have always disbelieved. Did I ever see or hear sights or sounds for which, on examination, I could not account, I have always come to the conclusion that they arose from natural causes which were beyond my reach of inquiry—hence I always refused to accept anything without proof, and I may add, that I have rarely been convinced.

Some ten years ago, when in India, I contracted a great friendship, which was reciprocated, for a lady, Mrs. Reed, the wife of an officer. She had not been very strong, but when I parted from her with the intention of returning to England, no danger (the word had not even been mentioned) was anticipated, and for some few months after my return, I heard from her, bright and cheerful letters enough. In them she certainly spoke of her health not being good, but nothing more. Then after a time her letters ceased, but I heard very regularly from others in the same place, and they mentioned that her health was gradually getting worse, and that she would probably be ordered to England for a thorough change, but still I heard no sound of fatal ending, and I was looking forward to her return with a great degree of pleasure.

It was my practice not only to go to bed very late, but also for the last half-hour to pick up a book, the most uninteresting and dry that it was possible to find, and so try to soothe the mind. The moment I commenced to really feel sleepy I would lower the gas to almost a pin's point (for I did not care to extinguish it, as I had a child of three sleeping in the same room), and then I could always compose myself comfortably to a sleep into which I could then fall in a very few minutes.

On the night of September 21st, 1874, I had followed this exact routine. I had put aside my book, lowered the gas, and at a little after midnight I was sound asleep. As I knew afterwards, I must have slept about three hours, when I was suddenly aroused (and was, so far as I know, *perfectly wide awake*) by a violent noise at my door, which was locked. I have some recollection of feeling

astonished (of fear I then had none) at seeing or rather hearing within the instant my door thrown violently open, as though by some one in great anger, and I was instantly conscious that some one, something, what shall I call *it*, was in the room. For the hundredth part of a second it seemed to pause just within the room, and then by a movement, which it is impossible for me to describe—but it seemed to move with a rapid push—*it* was at the foot of my bed. Again a pause; for again the hundredth part of a second, and the figure-shape rose. I *heard* it, but as it got higher its movements quieted, and presently *it* was above my bed, lying horizontally, its face downwards, parallel with my face, its feet to my feet, but with a distance of some three or four feet between us. This for a moment, whilst I waited simply in astonishment and curiosity (for I had not the very faintest idea of either who or what it was), but no fear, and then it spoke. In an instant I recognised the voice, the old familiar imperious way of speaking, as my Christian name sounded clear and full through the room. “Frances,” it repeated, “I want you; come with me. Come at once.” My voice responded as instantaneously, “Yes, I’ll come. What need for such a hurry?” and then came a quick imperative reply, “But you *must* come *at once*; come instantly, and without a moment’s pause or hesitation.” I seemed to be drawn upwards by some extraordinary magnetic influence, and then just as suddenly and violently thrown down again.

In one second of time the room was in a deathly stillness, and the words, “She is dead,” were simply burnt into my mind. I sat up in bed dazed, and *now*, for the first time, frightened beyond measure. I sat very still for a few moments, gradually making out the different forms in the room, then I turned the gas, which was just above my head, full on, only to see that the room was totally unchanged. At the foot of my bed, at some distance from it, was the child’s iron cot. I got up and looked at him; he was sleeping quite peacefully, and had evidently been totally undisturbed. I went to the door, to find it *fast locked*. I opened it, and gazed into the passage—total silence and stillness everywhere. I went into the next room, where there were sleeping two other children and their nurse, to find equal quietness there. Then I returned to my room, and I must confess it, with an awful fear oppressing me. She had come once—might she not come again? I wrote down the date and the hour, and then opening shutter and window only looked out for the welcome dawn.

I went down to breakfast that morning, but said nothing of the details of my dream,<sup>1</sup> only mentioning that I had had a very bad and a very vivid one. Afterwards I found I could settle to nothing, and at last was becoming positively so ill that I was obliged to go back to bed. That same afternoon, curiously enough, a sister came to see me, who had been abroad with me, and whilst there had known and liked this same friend. She saw I was much upset about something of which I did not care to speak, and, by way of cheering me up, began telling me news of various mutual friends. At last, during a slight pause, she said, “By the way, have you heard anything lately of Mrs. Reed? when last I heard, she was not very well.” *Instantly* came my reply, “Oh, she is dead,” and it was only my sister’s look of blank horror and astonishment that recalled me to myself. “What do you mean? when did you hear?” came from her in rapid utterance, and then I bethought me *how* indeed did I hear? *who* had told me? But tell her the dream I *could* not, so I merely answered, “You will

<sup>1</sup> Though the narrator twice uses this word, she certainly did not regard her experience as a dream.

see that I am right when you look in the newspapers—*how* I have heard of it I will tell you some other time,” and directly I changed the conversation. The visit did good, however, for I got up and went out with her, and I can only say that the impression my manner and words made upon her was so deep that the moment she arrived home she sat down and wrote to a lady in the West of England—one who knew us *all*, and who heard by every mail from her husband, who was in the same place as our friend. My sister told her exactly what I had said, and begged that she would at once send her particulars, since I had not done so. By return came the reply:—

“I cannot, dear Lady B., in the least understand your letter, nor what your sister can possibly mean. The last foreign mail only came in *this* morning” (after the date, of course, of my dream), “and so far from being ‘dead,’ my husband tells me Mrs. Reed is much better; therefore, where Mrs. L. (myself) can have obtained her news is beyond my comprehension, for it is *quite impossible* that she can have had later news than mine, in fact, not so late, since my foreign letter arrived after your visit to her.” [This is not a *copy*, but a *reminiscence* of the letter.]

And so the matter rested, but within a month from the date of my dream came the news of Mrs. Reed’s death, on September 21st.

I have but little now to add. The bereaved husband returned to England and called upon me. He gave me some details of the last days, and on my asking whether he remembered her last words, he turned to me with quite a look of surprise, and said, “Why, Mrs. Lightfoot, I believe *your* name was the last she mentioned.” Further, it was *many* months afterwards before my sister again broached the subject, but at last one day she said, “I do wish you would tell me *how* you knew of Mrs. Reed’s death.” Of course I then told her, and I may add, that so deep was the impression produced upon her that even in her last illness, which occurred seven or eight years afterwards, she spoke of it. For myself I never really recovered the shock for a long time, and even now the impression is as vivid as though it had only happened yesterday.

FRANCES W. LIGHTFOOT.

Gurney adds to this account:—

Both the *Calcutta Englishman* and the *Pioneer Mail* (Allahabad) give September 20th, 1874, as the date of Mrs. Reed’s death. Mrs. Lightfoot has unfortunately not kept her note of the day and hour. As she has now no *independent* recollection of the date of her experience, but only remembers the fact of the *coincidence*, and as it is practically certain that she heard the *correct* date of the death, the 20th, which has since become converted in her memory to the 21st, it seems tolerably safe to assume that her experience fell on the night of the 20th, that is, on the early morning of the 21st—not on the *night* of the 21st, as stated in the account.

In answer to the question whether this was the only occasion on which she has had a sensory hallucination of this kind, Mrs. Lightfoot answered “Yes.” She adds that her sister, Lady B., “mentioned the matter at once to several friends and relatives.” This sister has since died.

In conversation, Mrs. Lightfoot confirmed again the fact of having had no sort of visual hallucination on any other occasion. She once, and once only, has had another remarkable *auditory* experience, when the sudden hearing of her christian name saved her from a terrible fall in the dark. The origin of the sound was carefully inquired into and could not be ascertained.

As a proof of the absolute conviction produced in her that her friend was dead, she told me that she had prepared a birthday present to send her, and the box was actually soldered up, and had been going by the next mail; but she felt it impossible to send it.

She had been under the impression that the time of death exactly coincided with her vision; but she had reckoned difference of longitude the wrong way. Mrs. Reed's husband informed her, on her inquiry, that the death took place at eleven, that is, 11 P.M. (as she thinks of September 21st, but no doubt of September 20th); and the vision was probably, therefore, eight or nine hours *after* it.

My impression of Mrs. Lightfoot entirely corresponds with her own description of herself—that she is a practical person, and without any sort of predisposition to frights or visions. The present one gave her a most severe shock, the effects of which lasted for some time.

**429 C.** From *Phantasms of the Living*, vol. i. p. 199. As to the evidential force of this case, I may point out that the percipient states the experience to have been unique in his life; and that the violence of the effect produced, leading to the very unusual entry in the diary, puts the vision outside the common run of dreams which may justly be held to afford almost limitless scope for accidental coincidences. The narrative is from Mr. Frederick Wingfield, of Belle Isle en Terre, Côtes du Nord, France.

*December 20th, 1883.*

I give you my most solemn assurance that what I am about to relate is the exact account of what occurred. I may remark that I am so little liable to the imputation of being easily impressed with a sense of the supernatural<sup>1</sup> that I have been accused, and with reason, of being unduly sceptical upon matters which lay beyond my powers of explanation.

On the night of Thursday the 25th of March 1880 I retired to bed after reading till late, as is my habit. I dreamed that I was lying on my sofa reading, when on looking up I saw distinctly the figure of my brother, Richard Wingfield-Baker, sitting on the chair before me. I dreamed that I spoke to him, but that he simply bent his head in reply, rose, and left the room. When I awoke I found myself standing with one foot on the ground by my bedside, and the other on the bed, trying to speak and to pronounce my brother's name. So strong was the impression as to the reality of his presence, and so vivid the whole scene as dreamt, that I left my bedroom to search for my brother in the sitting-room. I examined the chair where I had seen him seated, I returned to bed, tried to fall asleep in the hope of a repetition of the appearance, but my mind was too excited, too painfully disturbed, as I recalled what I had dreamed. I must have, however, fallen asleep towards the morning; but when I awoke the impression of my dream was as vivid as ever, and I may add is to this very hour equally strong and clear. My sense of impending evil was so strong that I at once made a note in my memorandum-book of this "appearance," and added the words, "God forbid!"

Three days afterwards I received the news that my brother, Richard Wingfield-Baker, had died on Thursday evening the 25th of March 1880, at 8.30 P.M.,

<sup>1</sup> This expression cannot be excluded when the words of our informant are quoted. We, ourselves, of course, regard all these occurrences as strictly *natural*.

from the effects of the terrible injuries received in a fall while hunting with the Blackmore Vale hounds.

I will only add that I have been living in this town some twelve months; that I had not had any recent communication with my brother; that I knew him to be in good health, and that he was a perfect horseman. I did not at once communicate this dream to any intimate friend—there was unluckily none here at that very moment—but I did relate the story after the receipt of the news of my brother's death, and showed the entry in my memorandum-book. As evidence, of course, this is worthless; but I give you my word of honour that the circumstances I have related are the positive truth.

FRED. WINGFIELD.

*February 4th, 1884.*

I must explain my silence by the excuse that I could not procure till to-day a letter from my friend the Prince de Lucinge-Faucigny, in which he mentions the fact of my having related to him the particulars of my dream on the 25th of March 1880. He came from Paris to stay a few days with me early in April, and saw the entry in my note-book, which I now enclose for your inspection. You will observe the initials R. B. W. B., and a curious story is attached to these letters. During that sleepless night I naturally dwelt upon the incident, and recalled the circumstances connected with the apparition. Though I distinctly recognised my brother's features, the idea flashed upon me that the figure bore some slight resemblance to my most intimate and valued friend, Colonel Bigge, and in my dread of impending evil to one to whom I am so much attached, I wrote the four initials, R. B. for Richard Baker, and W. B. for William Bigge. When the tidings of my brother's death reached me I again looked at the entry, and saw with astonishment that the four letters stood for my brother's full name, Richard Baker Wingfield-Baker, though I had always spoken of him as Richard Baker in common with the rest of my family. The figure I saw was that of my brother; and in my anxious state of mind I worried myself into the belief that possibly it might be that of my old friend, as a resemblance did exist in the fashion of their beards. I can give you no further explanations, nor can I produce further testimony in support of my assertions.

FRED. WINGFIELD.

“With this letter” (writes Gurney) “Mr. Wingfield sent me the note-book, in which, among a number of business memoranda, notes of books, &c., I find the entry—‘Appearance—Thursday night, 25th of March 1880. R. B. W. B. God forbid!’”

The following letter was enclosed :—

*COAT-AN-NOS, 2 février, 1884.*

MON CHER AML,—Je n'ai aucun effort de mémoire à faire pour me rappeler le fait dont vous me parlez, car j'en ai conservé un souvenir très net et très précis.

Je me souviens parfaitement que le dimanche, 4 avril, 1880, étant arrivé de Paris le matin même pour passer ici quelques jours, j'ai été déjeûner avec vous. Je me souviens aussi parfaitement que je vous ai trouvé fort ému de la douloureuse nouvelle qui vous était parvenue quelques jours<sup>1</sup> auparavant, de la mort de l'un des messieurs vos frères. Je me rappelle aussi comme si le fait s'était passé hier, tant j'en ai été frappé, que quelques jours avant d'apprendre la

triste nouvelle, vous aviez un soir, étant déjà couché, vu, ou cru voir, mais en tous cas très distinctement, votre frère, celui dont vous veniez d'apprendre la mort subite, tout près de votre lit, et que, dans la conviction où vous étiez que c'était bien lui que vous perceviez, vous vous étiez levé et lui aviez adressé la parole, et qu'à ce moment vous aviez cessé de le voir comme s'il s'était évanoui ainsi qu'un spectre. Je me souviens encore que, sous l'impression de l'émotion bien naturelle qui avait été la suite de cet événement, vous l'aviez inscrit dans un petit carnet où vous avez l'habitude d'écrire les faits saillants de votre très paisible existence, et que vous m'avez fait voir ce carnet. Cette apparition, cette vision, ou ce songe, comme vous voudrez l'appeler, est inscrit, si j'ai bon souvenir, à la date du 24 ou du 25 février,<sup>1</sup> et ce n'est que deux ou trois jours après que vous avez reçu la nouvelle officielle de la mort de votre frère.

J'ai été d'autant moins surpris de ce que vous me disiez alors, et j'en ai aussi conservé un souvenir d'autant plus net et précis, comme je vous le disais en commençant, que j'ai dans ma famille des faits similaires auxquels je crois absolument. . . .

FAUCIGNY, PRINCE LUCINGE.

In answer to inquiries, Mr. Wingfield adds:—

I have never had any other startling dream of the same nature, nor any dream from which I woke with the same sense of reality and distress, and of which the effect continued long after I was well awake. Nor have I upon any other occasion had a hallucination of the senses.

The *Times* obituary for March 30th, 1880, records the death of Mr. R. B. Wingfield-Baker, of Orsett Hall, Essex, as having taken place on the 25th. The *Essex Independent* gives the same date, adding that Mr. Baker breathed his last about 9 o'clock.

429 D. From *Proceedings* S.P.R., vol. v. p. 420.<sup>2</sup>

From Miss RICHARDSON, 47 Bedford Gardens, Kensington, W.

The writer is a very worthy wife of a shopkeeper, who told me the occurrence some years ago, then with more detail, as it was fresh in her memory, and her husband can vouch for the facts told him at the time, and the strange "uncanny" effect of the dream on her mind for some time after.

From Mrs. GREEN to Miss RICHARDSON.

NEWRY, 21st First Month, 1885.

DEAR FRIEND,—In compliance with thy request, I give thee the particulars of my dream.

I saw two respectably-dressed females driving alone in a vehicle like a mineral-water cart. Their horse stopped at a water to drink; but as there was

<sup>1</sup> The words "quelques jours auparavant," coupled with the fact that the *number of the day* is right, suggest that *février* is a mere slip of the pen for *mars*.

<sup>2</sup> This case was admitted to *Phantasms of the Living* as a death coincidence by mistake. (Case 138, vol. i. p. 375.) The death took place at the Antipodes, and the coincidence between it and the percipient's experience was represented by the narrator as exact, through the not very uncommon error of reckoning the difference of time made by difference of longitude the wrong way. We did not discover this error till the first edition of the book had been published. In fact, the percipient's experience followed the death by more than twelve hours.

no footing, he lost his balance, and in trying to recover it he plunged right in. With the shock, the women stood up and shouted for help, and their hats rose off their heads, and as all were going down I turned away crying, and saying, "Was there no one at all to help them?" upon which I awoke, and my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen either of them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son it was the anniversary of his birthday and my own also—the 10th of First Month, and this is why I remember the date.

The following Third Month I got a letter and newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss, by drowning, of one of his daughters and her companion. Thou wilt see by the description given of it in the paper how the event corresponded with my dream. My niece was born in Australia, and I never saw her.

Please return the paper at thy convenience. Considering that our night is their day, I must have been in sympathy with the sufferers at the time of the accident, on the 10th of First Month, 1878.

It is referred to in two separate places in the newspaper.

From the *Inglewood Advertiser*.

*Friday evening, January 11th, 1878. -*

A dreadful accident occurred in the neighbourhood of Wedderburn on Wednesday last, resulting in the death of two women, named Lehey and Allen. It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kinypanial, when they attempted to water their horse at a dam on the boundary of Torpichen Station. The dam was 10 or 12 feet deep in one spot, and into this deep hole they must have inadvertently driven, for Mr. W. McKechnie, manager of Torpichen Station, upon going to the dam some hours afterwards, discovered the spring cart and horse under the water, and two women's hats floating on the surface. . . . The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

Extract from Evidence given at the Inquest.

Joseph John Allen, farmer, deposed: "I identify one of the bodies as that of my sister. I saw her about 11 A.M. yesterday. . . . The horse had broken away and I caught it for her. Mrs. Lehey and my sister met me when I caught the horse. . . . They then took the horse and went to Mr. Clarke's. I did not see them afterwards alive." William McKechnie deposed: "About 4 P.M. yesterday I was riding by the dam when I observed the legs of a horse and the chest above the water."

Mr. Green confirms as follows:—

NEWRY, 15th Second Month, 1885.

DEAR FRIEND, EDITH RICHARDSON,—In reference to the dream that my wife had of seeing two women thrown out of a spring cart by their horse stopping to drink out of some deep water, I remember she was greatly distressed about it, and seemed to feel great sympathy for them. It occurred on the night of the 9th of January.

The reason I can remember the date so well is that the 10th was the anniversary of my wife and our son's birthday. As the day advanced she seemed to get worse, and I advised her to go out for a drive; when she returned she told me she was no better, and also said she had told the driver not to go near water, lest some accident should happen, as she had had such a dreadful dream the night before, at the same time telling him the nature of it. As my wife's niece did not live with her father, he was not told of it until the next morning, which would be our evening of the 10th, and which we think accounted for the increased trouble she felt in sympathy with him.

THOS. GREEN.

Mrs. Green has had no other experience of the sort.

Inglewood is in Queensland, on the border of New South Wales.

**429 E.** From *Proceedings* S.P.R., vol. vi. p. 341.

Communicated by Fräulein Schneller, sister-in-law of the percipient, and known to F. W. H. M., January 1890.

DOBER UND PAUSE, SCHLESIEEN, *December 12th*, 1889.

About a year ago there died in a neighbouring village a brewer called Wünscher, with whom I stood in friendly relations. His death ensued after a short illness, and as I seldom had an opportunity of visiting him, I knew nothing of his illness nor of his death. On the day of his death I went to bed at nine o'clock, tired with the labours which my calling as a farmer demands of me. Here I must observe that my diet is of a frugal kind; beer and wine are rare things in my house, and water, as usual, had been my drink that night. Being of a very healthy constitution, I fell asleep as soon as I lay down. In my dream I heard the deceased call out with a loud voice, "Boy, make haste and give me my boots." This awoke me, and I noticed that, for the sake of our child, my wife had left the light burning. I pondered with pleasure over my dream, thinking in my mind how Wünscher, who was a good-natured, humorous man, would laugh when I told him of this dream. Still thinking on it, I hear Wünscher's voice scolding outside, just under my window. I sit up in my bed at once and listen, but cannot understand his words. What can the brewer want? I thought, and I know for certain that I was much vexed with him, that he should make a disturbance in the night, as I felt convinced that his affairs might surely have waited till the morrow. Suddenly he comes into the room from behind the linen press, steps with long strides past the bed of my wife and the child's bed; wildly gesticulating with his arms all the time, as his habit was, he called out, "What do you say to this, Herr Oberamtman? This afternoon at five o'clock I have died." Startled by this information, I exclaim, "Oh, that is not true!" He replied: "Truly, as I tell you; and what do you think? They want to bury me already on Tuesday afternoon at two o'clock," accentuating his assertions all the while by his gesticulations. During this long speech of my visitor I examined myself as to whether I was really awake and not dreaming.

I asked myself: Is this a hallucination? Is my mind in full possession of its faculties? Yes, there is the light, there the jug, this is the mirror, and this the brewer; and I came to the conclusion: I am awake. Then the thought occurred to me, What will my wife think if she awakes and sees the brewer in our bedroom? In this fear of her waking up I turn round to my wife, and to my great relief I see from her face, which is turned towards me, that she is still asleep; but she looks very pale. I say to the brewer, "Herr Wünscher, we

will speak softly, so that my wife may not wake up, it would be very disagreeable to her to find you here." To which Wünscher answered in a lower and calmer tone: "Don't be afraid, I will do no harm to your wife." Things do happen indeed for which we find no explanation—I thought to myself, and said to Wünscher: "If this be true, that you have died, I am sincerely sorry for it; I will look after your children." Wünscher stepped towards me, stretched out his arms and moved his lips as though he would embrace me; therefore I said in a threatening tone, and looking steadfastly at him with frowning brow: "Don't come so near, it is disagreeable to me," and lifted my right arm to ward him off, but before my arm reached him the apparition had vanished. My first look was to my wife to see if she were still asleep. She was. I got up and looked at my watch, it was seven minutes past twelve. My wife woke up and asked me: "To whom did you speak so loud just now?" "Have you understood anything?" I said. "No," she answered, and went to sleep again.

I impart this experience to the Society for Psychical Research, in the belief that it may serve as a new proof for the real existence of telepathy. I must further remark that the brewer *had* died that afternoon at five o'clock, and was buried on the following Tuesday at two.—With great respect,

KARL DIGNOWITY  
(Landed Proprietor).

The usual time for burial in Germany, adds Fräulein Schneller, is three days after death. This time may be prolonged, however, on application. There are no special *hours* fixed.

In conversation Fräulein S. described her brother-in-law as a man of strong practical sense and of extremely active habits.

We have received the "Sterbeurkunde" from the "Standesbeamte" Siegismund, Kreis Sagan, certifying that Karl Wünscher died Saturday, September 15th, 1888, at 4.30 P.M., and was buried Tuesday, September 18th, 1888, at 2 P.M.

Herr Dignowity writes again, January 18th, 1890:—

Frau Wünscher told me that the time of the burial was settled in the death-room immediately after Wünscher's death, because relations at a distance had to be summoned by telegram. Wünscher had suffered from inflammation of the lungs, which ended in spasm of the heart. During his illness his thoughts had been much occupied with me, and he often wondered what I should say if I knew how ill he was.

Finally, Frau Dignowity (born Schneller) writes from Pause, January 18th, 1890:—

I confirm that my husband told me on the morning of September 16th, 1888, that the brewer Wünscher had given him intimation of his death.

429 F. From the *Journal S.P.R.*, vol. viii. p. 123. The account was sent to Dr. Hodgson by Mr. A. E. Dolbear, Professor of Physics in Tufts College, Mass.

TUFTS COLLEGE, MASS., April 11th, 1895.

DR. R. HODGSON,—DEAR SIR,— . . . Perhaps I have told you before that I have had a great many such or hallucinations, but I am reminded of one which

happened last summer. I was a lecturer at Greenacre, Me., where Miss Farmer, daughter of the late electrician, Moses G., had a summer hotel, and many of the prominent occult folks of the country gathered. I stopped for the night at the house of Miss Farmer—the old homestead. During the night I dreamed that Mr. Farmer was in the room and talked with me, though I couldn't see him. I said to him, "How shall I know it is you, and not some one else?" He replied, "I'll show you my hand;" so his left hand was extended to me, and I took hold of it. It was very cold, and made me so shudder that I was at once awakened. I found myself uneasy, and turned over in bed to ease my uncomfortableness. Directly I slept again and dreamed over the same occurrence; when Farmer showed his hand, I asked him how I should know it to be his hand. He replied, "I'll move my fingers so," and he straightened out his first and third fingers, while the second and fourth were bent in a very uncommon way. I can't move my fingers in such positions without the aid of the other hand. After that the "séance" ended, and I forgot all about it, till next morning at breakfast with Miss F. I chanced to recall it, and told her I had dreamed of her father, and I related the above to her; when I came to the finger business she dropped her fork, and with much earnestness said, "That was one of his *tricks*. He could get the fingers of his left hand into uncommon positions, and for the amusement of visitors and intimate acquaintances would do it." I never knew he had any such trick, so I was surprised. I recorded the above facts the same day. Those whom I told, and especially Miss F., who were spiritualists, seemed sure I had had a visit from Mr. Farmer. . . .

A. E. DOLBEAR.

TUFTS COLLEGE, MASS., *April 18th, 1895.*

DR. R. HODGSON,—DEAR SIR,—I had met Mr. Farmer two or three times. Was not intimately acquainted, and have no recollection of ever seeing him do any kind of a trick, or indeed that he could do any. Each time when I did meet him it was on electrical business, and I knew nothing about him socially. It does not seem probable to me that I ever saw him twist his fingers in any way. . . .

A. E. DOLBEAR.

Miss Farmer writes as follows to Professor William James in corroboration of Professor Dolbear's statement:—

ELIOT, MAINE, *June 15th, 1896.*

. . . My father had great regard for his friend (Prof. Dolbear), and respect for his valuable contributions to science. After reading his book, *Matter, Ether, and Motion*, he said, "I would like to talk with Dolbear and tell him some of the experiences that have come to us since mother went, and see what he would say to them." . . . Callers coming in, the subject was dropped.

In 1894 Professor Dolbear kindly consented to become one of the speakers at Greenacre. The inn being full, I took him to Bittersweet, and he occupied the library chamber. In course of conversation the next morning, he said, "I had a strange dream last night—I dreamed of your father." That did not seem strange, as he had looked at his life-sized portrait before retiring. I asked about the dream, and he said he dreamed he heard his voice, and was told it was my father. He asked how he should know it was he. The reply was, "I will show you my left hand and arm," and he did so twice. The professor still questioned, "How shall I know it is your hand and arm rather than some one

else's?" The reply was, "I will show you a trick with my fingers," and then the professor described and tried to imitate it, but could not. I was dumb with astonishment, and then said, "Why, professor, that was a favourite trick of my father's. When tricks were performed, he would say, 'Who can do this?' and then, without using the right, would bend the joints and twist the fingers of the left hand in a way that I never saw imitated." That to me was a positive proof of my father's identity; it was like him—he liked a joke. He longed to be able to share with his friends the conviction of truth which had come to him. He knew that with Professor Dolbear no proof would be convincing unless of the most unique character. The professor said he was wakened and lay for a time thinking of it; then fell asleep and dreamed the same thing again. He was much pleased with my corroboration of the circumstance, and said he would willingly travel sixty miles for an experience like that. In 1895 he came to Greenacre a second time, and at dinner with Rev. E. P. Powell, of Clinton, New York, in speaking of my father, used these words, "I talked with him last summer." Knowing that my father had passed out in 1893, Mr. Powell was mystified, and I said, "Professor, Mr. Powell does not understand how that can be, you should explain yourself." He then related his dream. I listened carefully, and noted that the story was just as he had given it the year before.

I omitted one circumstance of 1894. Coming from the tent after the lecture, I met Dr. J. L. M. Willis, my father's physician, and a very intelligent man. I presented him to Professor Dolbear, and then said, "Do you remember, doctor, of any special trick that my father could do with his hands?" He answered, "No, I do not know of any except this." He then put up his *left* hand, and trying to cross his fingers, said, "I can't do it; I never saw anybody else who could." . . .

SARAH J. FARMER.

## APPENDICES

TO

## CHAPTER V

**509 A.** The following criticism of the Salpêtrière School is taken from an article by Dr. J. Milne Bramwell on "What is Hypnotism?" in the *Proceedings S.P.R.*, vol. xii. pp. 205-209.

*Charcot's Theory, or that of the Salpêtrière School.*

According to this school, hypnosis is an artificially produced morbid condition, characterised by certain chemical changes in the secretions—a neurosis only to be found in the hysterical. Women are more easily hypnotised than men; children and old people are almost entirely insusceptible.

Hypnosis can be produced by purely physical means, such as pressure on certain regions of the body; and a person can be hypnotised, as it were, unknown to himself.

The hypnotic phenomena are divided into three different stages, which usually appear in regular sequence. These are induced and terminated by certain definite physical stimuli.

Hypnotism has so far not proved of much therapeutic value.

There is danger of provoking hysteria in trying to induce hypnosis.

There is a difference between suggestion in normal life and in hypnosis. The former is a physiological phenomenon, the latter a pathological one. Suggestibility does not constitute hypnosis, it is only one of its symptoms. There does not exist a single case in which a somnambule has acted criminally under the influence of suggestion.

This theory has been strongly attacked, chiefly by the hypnotic observers who belong to what is termed the Nancy School. To commence with, they point out the insufficiency of the data upon which the theory has been founded, and cite the confession of its own supporters that only a dozen cases of true hypnosis have occurred in the Salpêtrière in ten years, and that a very large proportion of the experiments were conducted on one subject, who had long been an inmate of that hospital. On the other hand, they call attention to the extended nature of their own observations and to the fact that their conclusions are drawn from the study of many thousand cases.

*Is Hypnosis a Morbid Condition which can only be Induced in the Hysterical?*

This question must, I think, be answered in the negative. Moll, in reference to Charcot's argument that hypnotism and hysteria are identical, because the

chemical character of certain secretions is similar in both, pointed out that Charcot's subjects all suffered from hysteria; and that, as the phenomena which characterise waking life are readily induced in hypnosis, Charcot easily created a complete type of hysteria by suggestion. It would be equally easy to suggest stammering in hypnosis, but one would not be justified, therefore, in characterising hypnosis as a condition of stammering.

Again, as the following statistics show, if the hysterical alone can be hypnotised, over 90 per cent. of mankind apparently suffer from hysteria. Some years ago Bernheim had already attempted to hypnotise 10,000 hospital patients with over 90 per cent. of successes, while Wetterstrand recently reported 6500 cases with 105 failures. Schrenck-Notzing in his *First International Statistics*, published in 1892, gave 8705 cases by 15 observers in different countries, with 6 per cent. of failures. Mr. Hugh Wingfield, when Demonstrator of Physiology at Cambridge, attempted to hypnotise over 170 men, all of whom, with the exception of 18, were undergraduates. In about 80 per cent. hypnosis was induced at the first attempt; but as no second trial was ever made with the unsuccessful cases, these results undoubtedly understate the susceptibility. (See *Proceedings S.P.R.*, vol. vi. p. 198.) Most of the undergraduates would be drawn from our public schools, and, if these do not always turn out good scholars, they cannot at least be accused of producing hysterical invalids. Braid stated that the nervous and hysterical were the most difficult to hypnotise, while Liébeault found soldiers and sailors particularly easy to influence. Grossmann, of Berlin, recently asserted that hard-headed North Germans were very susceptible, and I observed that healthy Yorkshire farm labourers made remarkably good subjects. Professor Forel told me that he had hypnotised nearly all his asylum warders; that he selected these himself, and certainly did not choose them from the ranks of the hysterical. In former times Esdaile's patients were stated to be hysterical. In reply to this, he said, "I cannot possibly see how hysteria has got into my hospitals, where I never saw it before—coolies and felons not being at all nervous subjects. . . . As natural hysteria may be supposed to be more powerful than imitation, I shall look with impatience for the announcement in the *Morning Post* that Mrs. Freake has been cured of her nervous headaches by the skilful application of hysteria, and that Lady Tantrum has had her arm cut off while in a fit of hysterics, without knowing it. These should be easy feats for our fashionable physicians and surgeons, as they have the disease and antidote ready made to their hands, whereas it costs me and my assistants great trouble to make the coolies and prisoners of Bengal hysterical to the degree necessary to render them insensible to the loss of their members."

These and similar facts apparently justify the statements of Forel and Moll that it is not the healthy but the hysterical who are the most difficult to hypnotise. According to the former, "every mentally healthy man is naturally hypnotisable;" while the latter says, "If we take a pathological condition of the organism as necessary for hypnosis, we shall be obliged to conclude that nearly everybody is not quite right in the head. The mentally unsound, particularly idiots, are much more difficult to hypnotise than the healthy. Intelligent people, and those with strong wills, are more easily hypnotisable than the dull, the stupid, or the weak-willed."

#### *Are Women more Susceptible than Men?*

All observers, with the exception of those of the Salpêtrière School, agree in stating that sex has little or no influence upon the susceptibility to hypnosis.

According to Liébeault, the difference between the sexes is rather less than 1 per cent. The majority of Esdaile's subjects were men, and, as we have seen, Mr. Wingfield was able to hypnotise about 80 per cent. of the Cambridge undergraduates at the first attempt.

*Are Children and Old People Insusceptible?*

Wetterstrand found that all children from three or four to fifteen years of age could be influenced without exception. Dr. Bérillon, out of 250 cases in children, hypnotised 80 per cent. at the first attempt. Liébeault also found children peculiarly susceptible, and one of his statistical tables records 100 per cent. of successes up to the age of fourteen. In adult life age apparently makes little difference. In the same table we find that from the ages of fourteen to twenty-one the failures were about 10 per cent., and from sixty-three years and upwards about 13 per cent.

*Can Hypnosis be Induced by Mechanical Means alone?*

This question is answered by the Nancy School in the negative, and my own experience agrees with this. I know of no single instance where hypnosis has followed the employment of mechanical means, when mental influences have been carefully excluded, and the subjects have been absolutely ignorant of what was expected of them. No one was ever hypnotised by looking at a lark-mirror until Dr. Luys had borrowed this lure from the bird-catchers and invested it with hypnotic power. On the other hand, any physical method will succeed with a susceptible subject who knows what is expected of him.

*Are Hypnotic Phenomena divided into three Distinct Stages?*

The stages described by the Salpêtrière School, as arising from definite physical stimuli, have never been noticed by other observers. Amongst the many hundred hypnotised subjects I have seen, none have responded to the manipulations which produced such striking phenomena at the Salpêtrière. On the other hand, I and many others have found that we could easily evoke these stages by verbal suggestion, and train the patients to manifest them at any given signal. The condition, however, was always an artificial one.

*Is Hypnotism of Little Therapeutic Value?*

On the one hand, we have the negative evidence of a few cases observed at the Salpêtrière, where experiment, not cure, seemed the main end. On the other, the positive evidence, drawn from many thousands of cases, where hypnosis has been successfully employed for the relief or cure of disease.

*Is Hypnotism Dangerous?*

The Salpêtrière School answer this in the affirmative, asserting that hysterical symptoms have sometimes appeared after the attempted induction of hypnosis. That such phenomena should occur with them is not surprising, when one considers the nature of the subjects and their surroundings, and the violent and startling methods sometimes resorted to. The slight accidents which they record have not occurred in other and more experienced hands. Professor Forel says:—"Liébeault, Bernheim, Wetterstrand, van Eeden, de Jong, Moll, I myself, and the other followers of the Nancy School, declare categorically that, although we have seen many thousands of hypnotised per-

sons we have never observed a single case of mental or bodily harm caused by hypnosis, but, on the contrary, have seen many cases of illness relieved or cured by it." This statement I can fully endorse, as I have never seen an unpleasant symptom, even of the most trivial nature, follow the skilled induction of hypnosis.

See also an important paper by Dr. Bramwell, relating chiefly to the therapeutic value of hypnotism, and entitled "Hypnotism: A Reply to Recent Criticisms," in *Brain*, Part lxxxv. (Spring, 1899), p. 141.

**512 A.** It has been maintained by Rifat (see *Revue de l'Hypnotisme*, 1888, p. 297) that during the process of narcotisation, whether by chloroform, choral, morphia, or any other narcotic, there is a period in which the patient is as suggestible as if he were in the hypnotic state. This assertion is repeated by Herrero, of Valladolid (*Revue de l'Hypnotisme*, January 1890, p. 195). The suggestible period in chloroformic sleep is, however, very short, unless the chloroformisation is but slight. In one case Herrero found that five or six inhalations of the narcotic sufficed to put the subject into a somnabulic state which lasted as long as he wished. This subject had been refractory until then to ordinary methods of hypnotisation; but the suggestion now given that in future simple fixation of the attention would suffice to produce sleep, was obeyed. A similar result was obtained in three other cases of refractory subjects. Yet another case, in which the resistance to suggested sleep was voluntary and intentional, deserves more detailed notice, as it throws some light on the probable nature of this method of inducing somnambulism. It is the case of a lady who looked upon hypnotism as a work of the devil, and whose objection to this therapeutic means had the strength of a monomania. Herrero proposed chloroform as the only remedy possible—breathing not a word more of hypnotism. Fifteen grams of chloroform were sufficient to induce, in less than five minutes, the suggestible period of the anæsthetic sleep. The next day only three grams were needed; and on the following day, the inhalator, empty of chloroform, and applied to the nostrils, produced the requisite effect. After the fourth day the patient acknowledged her mistake, and allowed Herrero to hypnotise her without the superfluous apparatus. The chloroform itself had here apparently acted less as a drug than as a suggestion.

**512 B.** Compare with this last case those reported by Dr. Auguste Voisin (*Revue de l'Hypnotisme*, October 1891, pp. 114-16). He has obtained hypnotic sleep in cases of acute mania and obsession by means of slight chloroformisation. "Patients (he says) who throw themselves violently about and struggle and scream, fall after a few seconds into a deep sleep, and answer my questions and my orders in a subdued tone. This sudden calm after the storm is a very impressive sight. A few drops of chloroform are sufficient to bring this about. *It cannot be said that chloroformic sleep has been induced.* Moreover, this sleep may last several days, and suggestion may put an end to it. Under the same conditions it

has been possible to obtain hypnotic sleep; it is identical with the other, and lasts as long as I like." Voisin's conclusion is that the narcotic diminishes the agitation of the maniac, or lowers the intensity of the obsession, thus permitting the patient to fix his attention upon the idea of sleep.

See also Schrenck-Notzing: *Die Bedeutung narcotischer Mittel für den Hypnotismus* (1891). He recommends the use of narcotics in extreme cases; and thinks that the hypnosis induced by means of a narcotic is deeper than that which ordinary hypnotic methods applied for the first time generally produce.

**512 C.** The following is a somewhat similar case of self-suggestion where the suggestibility was apparently heightened under the influence of opium, which at the same time developed a monitory hallucination. The narrator is Dr. D. J. Parsons, and the account is taken from the *Proceedings S.P.R.*, vol. xi. p. 427.

Sixteen years ago I was a little sick; took half a grain of opium, and lay down upon the bed. Soon as I began to feel the tranquillising effect of the opium, I saw three men approaching me; the one in front said: "You smoke too much tobacco." I replied: "I know I do." He then said: "Why don't you quit it?" I answered by saying: "I have been thinking about it, but I am afraid I can't." He extended his right arm, and, placing his forefinger very near my face, gave it a few very significant shakes, said, in a very impressive and emphatic manner: "You will never want to use tobacco any more as long as you live." He continued, by saying: "You swear sometimes." I answered: "Yes." He said: "Will you promise to quit?" I intended to say yes, but just as I was about to utter the word yes, instantly a change came over me, and I felt like I had been held under some unknown influence, which was suddenly withdrawn or exhausted. I had been a constant smoker for more than twenty years.

Since the occurrence of the above incident, I have not touched tobacco; have felt ever since like it would poison me, and I now feel like one draw at the pipe would kill me instantly. My desire for tobacco was suddenly and effectually torn out by the roots, but perhaps I shall never know just how it was done.

D. J. PARSONS, M.D.

SWEET SPRINGS, Mo.

**513 A.** Dr. Bramwell describes the differences between the so-called hypnosis in animals and true hypnosis in human beings in his article "What is Hypnotism?" in the *Proceedings S.P.R.*, vol. xii. p. 213; as follows:—

Mr. [Ernest] Hart believes that animals, such as guinea-pigs, rabbits, frogs, birds, crayfish, and even young alligators can be hypnotised by methods similar to those employed with the human subject, and that they present like phenomena. The only argument in favor of this is drawn from the fact that these animals, after certain physical stimuli have been applied to them, present the phenomenon of catalepsy. Is this catalepsy invariably a genuine one? I am inclined to think that in many instances it is a conscious simulation of death, adopted by the animal from the instinctive knowledge of the fact that certain birds and beasts of prey, except under pressure of extreme hunger, will not

attack what is dead. If, for example, you turn a beetle over on its back it will remain motionless and apparently cataleptic, with its legs sticking rigidly in the air. The moment you turn away, however, it scrambles to its feet and resumes its journey. Here death or catalepsy was in all probability only shammed, and doubtless the insect was keenly watching your every movement and anxiously waiting for your departure. Again, catalepsy is only one, and a comparatively unimportant, phenomenon of hypnosis. One of the main characteristics of the hypnotic state is the rapidity with which one phenomenon can be changed into its opposite. Have we any evidence of this in the so-called hypnosis of animals? I think not. Again, is it logical to conclude similarity of cause from identity of effect? In order to induce hypnotic catalepsy in the human subject, a clear idea of the suggested act is necessary. What evidence have we for concluding that a crayfish becomes cataleptic from a clear idea that the operator has suggested this condition? It is possible that in some instances the phenomenon is genuine, and then, according to Preyer, the condition is one of paralysis resulting from fright. Now fear is not necessary for the induction of hypnosis; and, before concluding that the condition is a hypnotic one, it would be wise to exclude this factor from the equation. To do this experimentally would not be difficult; it would only be necessary to get rid of the disproportion between the size and strength of the operator and the animal, a disproportion which, in the experiments referred to, has always existed in favour of the hypnotiser. Instead of a young alligator, let one of greater age and larger growth be chosen and the experiment repeated. I am inclined to think that in such a case the rôles would be reversed, the operator would become cataleptic, and the subject uncommonly and disagreeably mobile.

See also W. Preyer, *Die Catalexie und der thierische Hypnotismus*.

Also a paper by Dr. J. N. Langley "On the Physiological Aspect of Mesmerism," read before the Royal Institution, March 14, 1884; and Verworn's *Die sogenannte Hypnose der Tiere*.

**513 B.** It used to be claimed by the mesmerists that the possibility of affecting animals mesmerically afforded a crucial test of the reality of the mesmeric effluence, since effects on animals could not be put down to the power of their imagination. The various phenomena obtained, however, do not seem really all to belong to the same category. Thus the comatose condition produced in sparrows, in savage dogs, in a young bear, in a furious bull (*Zoist*, vol. viii. pp. 156, 297-99), by the fixed gaze of the mesmerist or by his passes, was no doubt analogous to the "fascination" exercised by snakes on their prey, or by tigers on human beings (*Zoist*, vol. ix. pp. 7-9), and is equivalent to the catalepsy described by Dr. Bramwell.

On the other hand, the so-called "mesmeric cures" of animals reported in the *Zoist* seem to have been generally effected by something like *massage*. Thus in the once celebrated case of Harriet Martineau's cow (*Zoist*, vol. viii. p. 301), which had been given up as incurable by the cow doctor, relief was obtained by passes along the spine and across the chest. Two cures of lock-jaw in horses by similar means are reported—one by Mr. H. S. Thompson—in the *Zoist*, vol. ix. pp. 49-51, the passes being made daily for some hours, and the recovery being gradual.

Two other cases of the cure of inflammation in horses, reported by Mr. Thompson (*op. cit.*, vol. viii. p. 300), were much more striking, in that the passes were made *without contact*, and the effect was produced very rapidly. In the first case passes were made for half-an-hour over the injured organ—the eye—at a distance of a few inches, and “the inflammation was considerably abated.” In the second case the injury was in the leg, and passes made for half-an-hour at the distance of about an inch from it reduced the inflammation considerably.

See also some curious recent accounts of the cure of warts in horses and cows by “charming,” printed in the *Journal S.P.R.*, vol. ix. p. 100.

**513 C.** Some experiments on young children, designed to test the reality of the alleged mesmeric effluence, were carried out by Dr. Liébeault, as described in the chapter on “Zoomagnetism” in his *Thérapeutique Suggestive*, 1891 (pp. 246–68). Having heard in 1882 from a mesmerist—a M. Longpretz—that he had cured a number of maladies in children less than 2½ years old by merely laying his hands on them for a few minutes morning and evening, Liébeault tried the plan on his own young patients with the most satisfactory results. The children were sometimes asleep at the time; in any case they showed none of the usual symptoms of hypnosis, and gave no indication of understanding his remedial intentions. From these results he maintained in his *Étude sur le Zoomagnétisme* (1883) the probable existence of a nervous energy, transmissible from one human being to another, the essential characteristic of which was its curative power.

In reply to this paper, Dr. Bernheim argued that the intelligence, comprehension, and will of infants are much more developed than is ordinarily supposed, and that they probably are accessible to mental influence. Liébeault himself had been inclined to attribute the effects he had found from the use of “mesmerised water” to some form of suggestion, since,—like hypnotism, and unlike therapeutic remedies,—the same remedial agent was used for many different maladies. He therefore carried out a fresh series of control experiments, using ordinary unmesmerised spring water, combined with suggestion, as a means of cure.

He placed a bottle of water in full view in the room where he received his patients. After examining the infants brought to him, he pointed out the bottle to their mothers, announcing that he had there a potent remedy which would certainly cure them. He took care to keep them in the room some time, so as to impress the idea strongly on the children and their parents, and create a general atmosphere of faith in the remedy. Details are given of twenty-six cases of children with various infantile maladies, varying in age from 19 days to 2¾ years, except one of five years old; in these cases there were nineteen cures, six ameliorations, and one failure. In several cases previous treatment of the ordinary medical kind had failed to give relief. In four of the nineteen successful cases he

had added the method of laying on of hands to the use of the water, and in three cases of catarrhal ophthalmia the water had been used to bathe the eyelids as well as taken internally, so that the general suggestive effect might be reinforced by the local suggestion.

These results led Dr. Liébeault to abandon his provisional belief in the mesmeric effluence, and to conclude that in all the cases he had studied suggestion alone was at work. The experiments not only proved the potency of mental influence, even in a non-hypnotised condition, but also — by exhibiting this influence in action at a stage apparently so rudimentary—showed how early the intelligence of infants is developed.

**518 A.** Dr. W. B. Fahnestock, in *Statuolism, or Artificial Somnambulism* (Chicago, 1871), maintained (p. 77), "That this state was a peculiar one (*somnus a voluntate*) . . . and was entered by the subject at pleasure. That it was a state into which any person could throw themselves and awaken themselves, either in part or the whole body at once, slowly or otherwise, independent of any one else, or subject to any one's control." (P. 78), "I have had over three hundred different individuals to enter this state under my care, and have found by innumerable experiments that they are entirely independent of me. . . . They can throw the whole or any part of the body into this state at pleasure. . . . I have had them to throw in a single finger, a hand, an arm, the whole brain, or even a single organ (or portion), and awake them at pleasure. . . . I have had many to fall into this sleep—and some who were seemingly determined not to do so—by simply stating that at a certain time I would magnetise all in the room, although I was thinking of other things, and did nothing but walk up and down."

See also a case recorded by Delbœuf (*Revue de l'Hypnotisme*, May 1889, p. 339), where a sufferer from toothache, angry at the dentist's refusal to hypnotise her for a trifling operation, "sends herself off" triumphantly in his chair, and eludes his twinges in spite of him.

**518 B.** Dr. Milne Bramwell has often taught subjects to hypnotise themselves without his intervention. The following statement is from his paper on "What is Hypnotism?" in the *Proceedings S.P.R.*, vol. xii. pp. 240-41:—

Some six years ago I commenced to instruct patients to hypnotise themselves. This was done by suggesting in hypnosis that they should be able to reinduce the state at a given signal, as for example, by counting "One, two, three." These subjects could afterwards evoke the condition at will. I also found that the use of suggestion during hypnosis was not necessary for the induction of its phenomena. On the contrary, the suggestions could be made equally well beforehand in the waking state. The subject was able to suggest to himself when hypnosis should appear and terminate, and also the phenomena which he wished to obtain during and after it. This training was at first a limited one; the patients, for example, were instructed how to get sleep at night or relief from pain. They did not, however, always confine themselves

to my suggestions, but originated others, and widely varying ones, regarding their health, comfort, or work. Some, trained in this way six years ago, still retain the power of hypnotising themselves.

It is true that the same author declares (*loc. cit.*, p. 202) that he has never met with an instance in which a subject had succeeded in hypnotising himself, without having previously been hypnotised by others, and Fahnestock also lays stress upon the practical advisability of preliminary training: "By observing carefully the instructions which I have given, it is possible for any person to throw themselves into this state at pleasure, independent of any one; but it might not always be prudent to do so for the *first time*." But he insists that the "operator" or "instructor" is merely useful, not essential, in the production of the "state." So of his cataleptic patient Estelle, Dr. Despine writes that during the third period of her cure at Aix-les-Bains, she was able to bring about the *crise* herself by means of *formules magnétiques*. In like manner she could make it cease, and at will she could deepen or lighten her sleep. (*Observations de Médecine Pratique*, pp. 61-2.) Dr. Wingfield's experiments quoted below confirm these results.

**518 C.** Professor Forel, in "Un cas d'Auto-hypnotisation" (*Revue de l'Hypnotisme*, March 1889), records that he has himself been several times in a cataleptoid state, which—in his own view—is clearly due to self-suggestion. He was able to open his eyes and to slightly move one arm or his head; but more extended movements remained for some time impossible in spite of all his efforts. He had the greatest difficulty in rousing himself from this state. There was no anæsthesia in it. Sometimes strange hallucinations occurred, and it was difficult to distinguish between reality and illusion, especially with regard to the sound of footsteps.

**518 D.** From a paper on "The Connection of Hypnotism with the Subjective Phenomena of Spiritualism," by Dr. Hugh Wingfield, in the *Proceedings S.P.R.*, vol. v. pp. 279 *et seq.*

The facts of self-suggestion adduced in this paper were not, I would expressly state, the subject of a series of experiments. The cases occurred quite unexpectedly during a series of experiments on other points; but owing to the possible danger of such phenomena if carried too far, I did not feel justified in attempting to work out the subject. Hence the chain of experiments is necessarily very incomplete. The experiments adduced were all made on subjects in the waking state. Muscular rigidity, though the most general form of phenomenon produced by self-suggestion, was not by any means the only one met with. Inhibition of voluntary movements, local anæsthesia, even delusions were produced by it in some cases. No subject however, in whom I could produce delusions was allowed to experiment on himself, as it was considered unsafe, so that the most interesting field of experiment in this direction had to be left untouched. All the subjects referred to were men between the ages of eighteen and twenty-four, and all healthy. In no case, except when specially mentioned, had the hypnotic sleep ever been induced, but merely waking phenomena, *e.g.*

susceptibility to inhibitory and imperative suggestions, muscular rigidity, and, in some cases, local anæsthesia.

We will first take the case of muscular rigidity and anæsthesia.

N., by means of stroking his arm and looking at it, could render it rigid. He could not do so, however, if unable to see his arm.

Fi. could make his arm rigid by stroking only; this he could do whether he could see his arm or not.

F. could also make his arm rigid by merely looking at it.

E. could make his arm rigid by an effort of mind without seeing it or stroking it.

In all cases they were able at once to remove the rigidity by reverse strokes. These instances serve to show how the degree in which subjects possess this power varies.

F. when he rendered his arm rigid also made it anæsthetic; the anæsthesia was removed at the same time as the rigidity.

In N. (who had afterwards been sent to sleep), I succeeded eventually in producing anæsthesia. He could then do it himself.

The case of E. was very striking: his power of producing muscular rigidity was astonishing. He was able by an effort of mind to throw his whole body into a state of cataleptic rigidity, so that he could rest with his heels on one chair and head on another, and remain supported in that condition. When he made his hand rigid and attempted to relax it again by an effort of will, he was unable to do so as long as he attempted to bend his hand. If, however, he did not attempt to bend it, he was able gradually to relax the muscles. Those who could produce rigidity of the arm and who tried to produce rigidity of the leg were, at any rate in most instances, successful. Unfortunately, the notes which were made at the time of the experiments on this point were mislaid, so I cannot give the percentage of successes.

Other phenomena of the waking state were also produced by self-suggestion. T. and L. could both close their own eyes so that they were unable to open them. T. used to shut his eyes and stroke the lids downwards. He was then unable to open them. Several other subjects showed the same phenomenon. T. could fix his hand to the table by a few passes; this also was done by several others.

Other subjects could fix their hands together. The following experiment was tried: Five subjects were taken, two of whom had been previously hypnotised; none had been sent to sleep. They were asked to put their hands together, and imagine that they could not part them. They closed their eyes, put their hands together, and tried. One could not part his hands, the others could. They were then told to shut their eyes and imagine the operator gazing at them, and saying, "You cannot part your hands." Not one was able to do so. They were able after this to produce the same phenomena in themselves, quite apart from the operator, in their own rooms. They found at first that they were obliged to imagine the operator giving the suggestion, but afterwards were able to do it without imagining him at all.

T., who was one of the five, presents one interesting feature. He gave up experimenting with himself very soon after this. I did not see him again for nearly three months, and then asked him to close his eyes as he used to. He tried, but could not. I then closed his eyes myself so that he could not open them. He then found that he could close them himself.

The case of G, who could fix his hands together, close his own eyes, &c.,

was also interesting, as showing that suggestions given to the subject by himself may act more powerfully than those given him by the operator. I could only fix his hands together with some difficulty, and then not for long. He could do so himself for a considerable time, and the muscular power exerted to keep them together, if an attempt was made by some one else to part them, was far greater if he fixed them together himself than if I did so for him, and certainly far greater than he could exert by his own will.

The case of P. will serve to show that it is not only the hypnotic subject who is susceptible to self-suggestion. P. had never been hypnotised, or even tried by any one. He was able to fix his hand on his knee by simply stroking it, and it took him about half a minute or so to get it off again if he simply tried to do so. If, however, he made upward strokes he was able at once to remove it. I afterwards tried to hypnotise him and failed. Doubtless had I gone on long enough I might have succeeded, but he was obviously not a good subject.

As regards delusions I can only give one instance. Doubtless many subjects could produce them in themselves if they tried, but I have never allowed them to do so. In the case of C., however, we have proof that they can be produced by self-suggestion. He could by a simple effort of mind make himself believe almost any delusion, *e.g.* that he was riding on horseback, that he was a dog, or anything else, or that he saw snakes, &c. If left to himself the delusion vanished slowly. Any one else could remove it at once by a counter-suggestion. He made these experiments without my consent, as I consider them unsafe.

[Further experiments recorded in the same paper demonstrate the influence of self-suggestion in automatic writing and trance-utterance.]

**522 A.** The artificial character of Charcot's "three stages" of hypnosis is well shown by the further development of one of his best known subjects in the hands of Dr. Jules Janet—brother of Professor Pierre Janet and nephew of Professor Paul Janet—as described in a paper contributed by him to the *Revue Scientifique*, May 19th, 1888, under the title "L'Hystérie et l'Hypnotisme, d'après la Théorie de la double Personnalité," which I summarise as follows:—

Blanche Wittmann is one of the best known personalities—or groups of personalities—in Paris. A hystero-epileptic of the most pronounced type, she has never been able for long together to meet the stresses of ordinary life. She has long been an inmate of the Salpêtrière; and has often been exhibited there as the type—I may almost say the prototype—of the celebrated "three stages" of lethargy, catalepsy, and somnambulism, of which she realised every characteristic detail with marvellous precision. Arrived at somnambulism, her state could be no further changed by the various means employed,—closing or opening the eyes, rubbing the top of the head, startling with lights or sounds, &c.—and she was led back to waking life through the stages in inverse order.

In all her states she was without feeling of contact, feeling of position, or feeling of pain. When her eyes were closed (in the waking state) she could not stand upright, nor close her hands completely, nor hold a heavy object. She could not hear with the left ear, nor see colours with the left eye, whose visual field, moreover, was greatly restricted.

Such was her condition when she came under Dr. Dumontpallier's charge at another hospital,—the Hôtel Dieu,—and was hypnotised by M. Jules Janet.

She passed as usual through the three "classical" stages. But M. Janet, instead of opening the subject's eyes in the lethargic stage—the regular method for inducing the cataleptic stage—continued to make passes, and presently found that she passed into an absolutely inert state,—“the deep state” of Gurney's experiments (see below, 522 B), in which no muscular contraction could be obtained by pressure, nor did opening of the eyes induce catalepsy. After some further passes the subject re-awakened into what seemed at first sight simply a more alert somnambulism than ever before.

But on examining this new condition it was found that Blanche Wittmann was now perfectly possessed of the senses of touch,—capable of perceiving contact, position, heat, and pain. She could now close her hands perfectly, and compress the dynamometer with normal power. She heard perfectly with her left ear, previously deaf, and saw normally with both eyes. It was no longer possible to inspire in her any hallucination.

In this second state, “Blanche 2” had a full remembrance of the life of “Blanche 1,” while Blanche 1 knew nothing of Blanche 2. But when the subject was in her first or ordinary somnambulism, her memory extended over the fully-developed state of Blanche 2, so that we may consider the “three classical stages” as incomplete manifestations of Blanche 2, who had never till now been able to come fully to the front.

Furthermore, it was not difficult to show that Blanche 2 really existed throughout the whole life of Blanche 1. If colours were shown to Blanche 1 (with her right eye blinded) and she failed to distinguish them, Blanche 2 nevertheless saw them perfectly, with the same eye and at the same moment, and, when summoned, could describe what she had seen. Or if Blanche 1 were pinched or pricked, to demonstrate her insensibility, Blanche 2 felt everything, and, when summoned, began to complain. It is strange to reflect for how many years the dumbly-raging Blanche 2 has thus assisted at experiments to which Blanche 1 submitted with easy complaisance.

Blanche 2 could also remember what had happened during the chloroformed condition, and could recount ordinary dreams of which Blanche 1 had no knowledge.

On the whole, then, we may say that Blanche 2 represents, not, indeed, the *complete* personality, for that is never represented by any state of any of us, but at least a pretty complete group or co-ordination of the various elements which go to make up a normal human being. Blanche 1, on the other hand, is scantily supplied with these elements; she has only just enough to get on with, namely, motility, speech, vision of one eye, and hearing of one ear. Blanche 2 adds to these vision of the other eye, hearing of the other ear, and general and muscular sensibility.

M. Janet tells me that he has kept Blanche Wittmann for months together in her second state, with much comfort to her; and that now, though he has ceased to attend her, he understands that her condition in the first state is much better than of old.

**522 B.** The following are extracts, slightly abridged, from a paper by Edmund Gurney on “The Stages of Hypnotism” in *Proceedings S.P.R.*, vol. ii. pp. 61 *et seq.*

Before the hypnotised subject reaches the profound sleep in which his mental condition is a mere blank, there lie before him two, and only two,

markedly distinct states or stages, each of which, however, may present within itself a very large amount of variety. We may conveniently designate them as the *alert* state or stage and the *deep* state or stage.

The *alert* state is that in which a "subject" is when after hypnotisation and the usual involuntary closure of his eyes, the strain on his eyelids is released by a few touches and words, and he is restored to what may look quite like his natural waking condition. Sometimes, it is true, the difference is very marked, and he will sit with a vacant air, irresponsible to every voice except that of the operator, and clearly not in possession of his ordinary faculties. He may be made to perform imitative actions, and to obey commands in a mechanical way; but his consciousness may be at a very low ebb, or (as some have held) may have lapsed altogether. But in any case the "subject's" eyes will be open and capable of seeing; and he will (almost invariably) prove sensitive to pain if he be pinched or pricked. Often he will be found to converse with perfect comprehension, memory, and even humour.

But though perfectly capable of sustaining a conversation, he does not *originate* remarks. If not spoken to he will sit quiet, and if simply asked what he is thinking about, he will almost always answer "Nothing." The essential difference between this condition and the waking one lies in two *possibilities* attaching to it, either of which demands appropriate treatment to become a reality. In the first place, if the "subject" be left completely to himself, he will rapidly sink into the *deeper* state, and thence into hypnotic sleep, in either of which he will prove insensitive to any moderate amount of torture. The passage into these deeper conditions, it should be observed, is often so rapid that the fact of their being reached *through the alert stage* may be wholly unnoticed.

The *alert* state is characterised, in the second place, by the possibility of obtaining, while it lasts, certain special phenomena of an active sort. The "subject" can be made to do, and to continue doing, any action which the operator commands, although he may be perfectly conscious of making a fool of himself, and may strongly desire to resist the command. He can also be put under the influence of delusions.

Passing now to the *deep* stage, we find that this in turn is liable to be confounded with a contiguous condition, namely, the genuine hypnotic sleep into which it tends to merge. It resembles that condition in the fact that the eyelids are closed; that, if one of them be forcibly raised, the eyeball is found to be rolled upwards; in the general insensibility to pain and to ordinary modes of stimulation. And there exists here precisely the same chance as we noted in the former case, that the particular stage will escape detection. If the "subject" be left to himself, he will have no opportunity to manifest its characteristics, but, passing rapidly through the period during which these might be evoked, will soon lose consciousness and individuality in profound slumber. With some "subjects," moreover, the invasion of mental torpor is so rapid that it might be hard to fix and retain them in the genuine deep stage, even if the proper means were adopted. But many others, if taken in time, after their eyes are closed and they have become insensible to pain, but before sleep has intervened, will prove quite capable of rational conversation; they are mentally awake, even when their bodies are almost past movement, and when even a simple command is obeyed in the most languid and imperfect manner. The state is, however, harder to sustain at an even level than the

alert one, owing to a stronger and more continuous tendency to lapse into a deeper condition.

[The writer goes on to give many instances of variability of characteristics in the two stages.]

**523 A.** In the paper just quoted Gurney maintained that the phenomena needed to establish the distinction between his "alert" and "deep" stages were to be found in the domain of *memory*, much of the alert state being remembered after waking, but nothing of the deep state. Within the hypnotic condition itself, says Gurney:—

Facts of the "subject's" general knowledge, his address, business, recent employments, and so on, are remembered even in the deep state.

With a favourable "subject," something that has happened during one of the hypnotic states will often recur to the memory on the next occasion when that state is produced, though in the interval of normality—amounting, it may be, to several days and nights—which has intervened between the two occasions, it has been completely forgotten.

The chief interest of this *induced* phenomenon of alternating memory lies in its resemblance to what occurs in *spontaneous* conditions, especially the spontaneous alternations in cases of *double consciousness*, where a single individual lives in turn two (or more) separate existences. The same alternation of memory occurs when a deep hypnotic state intervenes between two alert, or an alert between two deep states. I have then found that (with certain well-marked exceptions to be mentioned hereafter) the ideas impressed in the one sort of state are invariably forgotten in the other, and are as invariably again remembered when the former state recurs. Occasionally I have succeeded in hitting a transitional moment at which *both* things were remembered; but it was a sort of knife-edge, and the slightest manipulation or pause tending to deepen the condition brought about the customary separation and oblivion of the thing told in the alert state.

The subject was continued, and some experiments illustrating it were given in detail in a later paper, under the title "Stages of Hypnotic Memory," in *Proceedings S.P.R.*, vol. iv. pp. 515 *et seq.*, from which I quote, with abridgments, the following passages:—

I made the trials with a considerable number of "subjects," in different parts of England, employing three different hypnotisers, to each of whom the results were as new and surprising as they were at first to myself; there seems reason to think, therefore, that the results are tolerably normal, and not due to any special idiosyncrasies of operator or "subject"; as they certainly were not due to any guidance, or any interference with the free play of the "subject's" mind, in the remarks addressed to him during the progress of the experiment. The mode of effecting the passage from one stage to another has usually consisted in gentle passes over the face, without contact. It is most impressive to find that a few noiseless movements of one person's fingers, at a short distance from another person's face, have completely obliterated that with which the latter's attention two or three seconds ago was entirely engrossed, and have brought back within his mental horizon that which no other means in the world—no other physical operation, not the clearest verbal reminder, not the

fear of death, nor the offer of £1000 reward—could have induced or enabled him to recall.

With the assistance of Mr. G. A. Smith (whom I will in future call S.), I have lately made a fresh series of experiments in hypnotic memory, in which some further points have been observed; and it may make the matter more intelligible to give the details of a few cases. The great point, of course, is to use the right means for ascertaining whether the thing told is or is not remembered, and to avoid reminding the subject of it.

As I have said, the rule is to obtain *two* states or stages. [Some instances of this are given in the paper.] If the attempt is made to carry the trance-condition beyond state B, the effect is either to bring the "subject" into an apparently deep sleep, in which he is incapable of answering, and probably of hearing; or to create such a desire for sleep, and aversion to being questioned, that he becomes more or less intractable. With one "subject" I have found that even the second stage, on one or two occasions, could not be obtained. But there are other cases where the course of the trance allows a distinct *third* stage of memory to manifest itself before unconsciousness sets in. The following instance will make this clear.

In state A, S—t was hypnotised; and the fact of his being in state A was ascertained by his remembering an incident previously told him when in that state—that a balloon had been seen passing over the King's Road—and forgetting two incidents previously told him when in state B,—that an engine-boiler had burst at Brighton station, and that two large dogs had been having a fight in the Western Road. He was now told that a foreign flag had been seen floating over the Pavilion, and was then carried on into state B, when S. said, "People may well complain."

S—t. "Yes."

S. "Why?"

S—t. "Why, the nuisance—those dogs fighting in the Western Road." (The idea proper to state B is revived.)

S. "No, I meant about the flag."

S—t. "What flag? There are plenty of flags about." (The idea proper to state A is forgotten.)

S. "No, I meant that cart running away in Montpelier Road"—a new idea, which will belong henceforth to the B class.

S—t. "What cart?" Then, scornfully, "Cart running away! It's the horse that runs away."

He was then informed more particularly that a horse with a cart had bolted in Montpelier Road; and the deepening passes were continued.

S. "So they found it bottom upwards."

There was no answer; the "subject" had lapsed into sleep. He was called by name, and a few reverse passes were made, when he woke with an "Eh?"

S. "They found it bottom upwards."

S—t. "What? When?"

S. "A boat, I mean." He was then told that a very high tide had washed away a boat on the beach; but that after a time it had drifted ashore. This idea was suggested in what proved to be a separate and third stage, C, when he was on the very verge of lapsing into unconsciousness; and he did lapse immediately afterwards. He was roused, and S. said, "That's the effect of not tying it securely." S—t's answers now showed that the rousing had carried

him over stage C, and that he was once more in stage B. He said, "Tied? They never tie them."

S. "No wonder it was washed away then."

S—T. "Washed away! Did it go over the cliff?"

S. "No; what do you mean?"

S—T. "That horse and cart you were talking about."

Here, then, was the stage B idea, the boat of stage C being forgotten. It remained to ascertain that what I have called stage C was not identical with stage A—that there had been a real progression beyond stage B, and not a mere oscillation between the A and B states. Accordingly, some reverse passes were made, with the view of bringing the subject into the A state; and S. said, "I dare say it will get knocked about on the beach."

S—T. "What knocked about?"

S. "What I was telling you about."

S—T. "Why, have they taken it on the beach now, then?"

S. "It *was* on the beach."

S—T. "Why, you said it was on the Pavilion."

S. "What do you mean?"

S—T. "That large flag."

Here, then, was the stage A idea, and the memory of the boat of stage C proved as unretrievable as it had been in stage B. S—t was now carried down without pause into the state of deep sleep—the most certain way of lighting on stage C being to go beyond it in this way, and then to revive the "subject" just enough to enable him to understand and answer. He was called by name several times, and a few reverse passes were made before he answered, "Eh? what?" S. replied in words which would apply equally to carts or boats; but, as I expected, they were understood as applying to *boats*—the stage C idea.

S. "Is it customary to tie them?"

S—T. "Yes."

S. "I thought you said it wasn't." (He had said before that it was not customary to tie *carts*.)

S—T. "Oh yes; sometimes they tie them to capstans, sometimes to larger vessels."

He was now questioned about the cart, but had no remembrance of it; also about the dog fight (which, the reader will recall, was another stage B idea), with the same result. Some upward passes were now made, and S. said, "Did you say they tie them to a capstan?"

S—T. "No; they throw the reins loose over the horse's back."

S. "A lot of people saw it coming down."

S—T. "What, the horse and cart?"

Here is evidently the reappearance of stage B; and proceeding again on the upward or lightening course, we found the A idea, the flag on the Pavilion, duly remembered. This was on February 28th. On March 2nd the same process was briefly repeated, and it was found that the subject still remembered each of the topics already mentioned when its appropriate stage was reached, and at that stage alone.

**523 B.** Gurney's experiments, quoted above, on stages of memory in the hypnotic trance were several times repeated by Mrs. Sidgwick and

Miss Johnson in the course of their experiments on thought-transference with hypnotised subjects at Brighton, the hypnotiser being again Mr. G. A. Smith. Miss Johnson informs me that it was generally found possible to obtain three stages; but the memories did not always remain distinct. Thus one subject who kept the recollections of the three stages distinct one day, when re-hypnotised on the next day, succeeded with some effort in remembering the topics belonging to *all three* stages of the day before, and these recollections persisted through the three stages induced on this day, although the fresh topics suggested for each of these stages remained distinct. This probably indicates that there is a stratum of consciousness in which all the recollections are retained.

The most interesting experiments, however, occurred with another subject, T., who on one occasion exhibited *eight* different stages with distinct memories.

It must be understood that the test of distinctness of these memories does not consist in each statement made to the subject being forgotten as each deeper stage of hypnosis (produced by downward passes) was reached,—which might be due merely to a general forgetfulness or inattention,—but in the spontaneous recrudescence of each memory in its corresponding stage when the operation was reversed and a lighter and lighter stage continually produced by upward passes.

The following account of the occasion referred to is written by Miss Johnson, from her notes taken at the time, July 9th, 1891. The only other persons present were Mrs. Sidgwick, Mr. Smith, and T.

T. was hypnotised by Mr. Smith, and told that Mrs. Sidgwick was going to talk to him,—Mr. Smith meanwhile, at the intervals between her statements, making passes over him—downwards or upwards, according to whether it was desired to make the hypnotic state more or less deep—but saying nothing.

*Stage A.* Mrs. Sidgwick told T. that the Hotel Métropole had been burnt down that afternoon; all the people had escaped, but great damage had been done.

[After downward passes] *Stage B.* T. told that the coach was upset coming into Brighton—the Comet—one or two people were rather hurt; the horses ran away, and turning round a corner too quickly upset the coach.

[After downward passes] *Stage C.* Told that the Emperor of Germany had to go back to Germany to-morrow, on account of the death of one of his relations.

[After downward passes] *Stage D.* T., in answer to a question whether he remembered anything, said he only remembered that Mr. Smith had said Mrs. Sidgwick was going to talk to him; he could not remember that she had said anything.

He was then told that there had been a railway accident on the Brighton line near Hayward's Heath—a bad accident—the train had run off the line. He remarked that it was probably a false report.

[After downward passes] *Stage E.* T. was told that the lights went out at the theatre last night and everything was left in darkness, but it only lasted for a few moments.

[After downward passes] *Stage F.* He was told that the key of the theatre door had been lost and no one could get in for a long time; the people were all kept waiting outside.

He seemed rather drowsy, expressed no interest in what he was told, and only spoke in answer to questions as briefly as possible. Mrs. Sidgwick asked him once or twice what she had been telling him; at last he said sleepily, "Key lost."

[After upward passes] *Return of Stage E.* In answer to the question what he had been told, he replied that the lights went out at the theatre.

[After downward passes] *Stage F.* In answer to the same question, replied that the key had been lost.

[After downward passes] *Stage G.* He was told that two goat carriages racing along the front had run into one another, and were smashed. He seemed still more drowsy, and could hardly be got by questions to repeat this story.

[After downward passes] *Stage H.* He was told that Mr. Smith had been playing a guitar and all the strings broke at once. He repeated this story after being asked what Mrs. Sidgwick had said, and even volunteered the remark that Mr. Smith could get fresh strings.

[After downward passes] *Stage K.* Mrs. Sidgwick asked several times, "Can you hear me?" T. at last said, "Yes." Mrs. Sidgwick asked, "Do you think Mr. Smith will ever get that put right?" No answer, though the question was repeated many times. At length she said, "Mr. Smith dropped his watch into the sea." No answer or remark could be elicited from T.

[After upward passes] *Stage H.* In answer to the question what Mr. Smith had better do, T. replied, "Strings,—I don't know anything about strings."

[After upward passes] *Stage G.* In answer to a similar vague question, he showed that he remembered about the goat carriages.

[After upward passes] *Stage F.* In answer to the question whether it was not funny, he replied, "What? the people standing outside and getting wet? No, that wasn't amusing."

[After upward passes] *Stage E.* He remarked, "Ask Mr. Smith who put the lights out—several fellows who were there never told me—funny thing." At this point he began to talk spontaneously in a lively way. (Mrs. Sidgwick notes: "I independently noted that it was at this stage he became comparatively lively, and I did not notice any special increase of liveliness afterwards.")

[After upward passes] *Stage D.* He said, "They'll have to pay a lot of money. But it was better than a bridge breaking down, or being in a tunnel."

[After upward passes] *Stage C.* T. remarked, "I suppose the Queen will be put out, but the papers say it's inconvenient to her his coming to England. You don't know who died?"

[After upward passes] *Stage B.* He said, "It's a sharp turn round that corner, if you come down that hill. The horses got frightened at the corner, I suppose. Coaching must be very nice." Further spontaneous remarks of the same kind followed, and when Mrs. Sidgwick asked him what else they were talking about besides that coach, he only repeated the coach story in detail and said he knew of nothing else.

[After upward passes] *Stage A.* He said, "You'd think I might have heard of it—a fire at a large place like that."

After more upward passes T. awoke or very nearly awoke, opening his eyes. Mrs. Sidgwick asked him what they were talking about; he said he had an

idea it was "Something about the Métropole; I was dreaming; I dreamt it was on fire or something."

He was rehypnotised almost at once; Mr. Smith made a good many downward passes, then woke him suddenly and asked if he could remember dreaming about anything. After making an effort to remember, he said he had a confused idea of Mr. Smith sitting in a fire,—“Mr. Smith sitting here—three of you sitting here, and something about a fire.” All the experimenters thought that this referred to the last time he had been awake, not to what he had been told during the previous hypnosis.

Mrs. Sidgwick revised Miss Johnson's notes immediately after the sitting, and added the following note of her own:—

“The above notes give a brief account of T.'s answers, &c., the questions put by Mrs. Sidgwick being generally omitted; but on each occasion going up the scale, the subject was started by her after the passes with questions carefully selected so as not to hint what subject he was expected to speak about. Going down the scale, she first asked a question which he might have answered in connection with the subject of the previous stage, and asked him whether he remembered nothing, then told him the new story.

“In going up, he always remembered the subject appropriate to that stage at once, and without the effort that Whybrew [the hypnotic subject referred to in the first paragraph of this Appendix] seemed to have to bring to bear.”

**526 A.** The following is a case of apparent pre-natal suggestion recorded by Dr. Liébeault in the *Revue de l'Hypnotisme*, August 1891, p. 53.

The child in question is a girl of eleven. On her left cheek and neck she has a “port-wine mark,” twelve centimetres wide and twenty centimetres long, extending from the collar-bone to above the ear. The mother, Mrs. L., in the course of gestation suddenly one day in a street at Nancy came face to face with a woman, one whole side of whose face was claret colour. Scared out of composure, Mrs. L., who was just then suffering from toothache, and wore a cotton-wool bandage on her left cheek, put her hand up to her bandage; whereupon, to her astonishment, she saw that most of the people in the street had claret-coloured spots on their faces very similar to the one which had frightened her. This hallucination occurred in the first month of pregnancy, and persisted until her child was born. No effort of hers, no argument or admonition of her husband's, could avail against this strange illusion. However, it did not occur to her that the unborn child might be marked with the very same stigmata which she constantly saw on the faces of passers-by. But upon her delivery, as the child was not shown to her immediately, she became anxious, wondered whether it might not have a claret-coloured mark on the face, and expressed her fears spontaneously.

Liébeault supposes that Mrs. L. caused this mark to appear upon her unborn infant by unconscious suggestion. He found that Mrs. L. was very suggestible, and fell in less than one minute into a state of light somnambulism.

**526 B.** The following case was recorded by Mr. Francis Galton, in *Nature* (vol. liv., p. 76, May 28th, 1896), under the title, “A Curious Idiosyncrasy.”

A strongly-marked idiosyncrasy has lately come to my notice, which should be recorded. A lady of my acquaintance was walking with a relative, Colonel M., when the wife of a tenant addressed her, and described how the hand of her own child had been pinched in a door. Overhearing her story, Colonel M. became quite unwell, so much so as to lead to particular inquiry, which resulted in showing that allusions to any accidents of that kind affected him at once in a very perceptible way. Finally, at the request of the lady, he wrote an account of his peculiarity, which she forwarded to me. Thereupon I corresponded with Colonel M., who slightly revised what he had written, and sanctioned its publication. It is as follows :—

“From my earliest remembrance, and still up to now, any sight of an injured nail in any person, even if a total stranger, or any injury, however slight, to one of my own nails, causes me to break into a deadly cold perspiration, with feeling of sick faintness. But still further; if I chance to hear any one else narrating in casual conversation any injury of this particular sort to themselves or others, it brings on me exactly the same feeling I have described above. So much is this the case, that many years ago, when I was in the prime of life, at a large dinner-party, when one of the guests near me persistently chanced to go on talking minutely of some such little accidental injury that had befallen him, I turned very faint, tried all I knew to shake it off, but could not, and presently slid right under the table, quite unconscious for the moment. This is the more singular because on no other point am I in the least squeamish. In old days I have seen soldiers flogged before breakfast without its affecting me, though some of the rank and file would be very much upset, and in cases of death, illness, or wounds I have never experienced, as an onlooker, the sensations I have alluded to above.”

I may mention that the mother of Colonel M. had pinched her own fingernail badly shortly before his birth, and, as is not uncommon in coincidences of that kind, she believed her accident to have been the cause of her son's peculiarity. He writes to me :—

“As a boy I was conscious of this repugnance of mine, but was ashamed of it, and never used to mention it to any one. When I became a young man I one day mentioned it *privately* to my mother, who it appeared had already noticed it in me as a child. She then told me the incident about her own finger, and she and I being both utterly unscientific persons, assumed then and there that my squeamish feelings about injuries to finger-tips must be connected with her little accident.”

In reply to further questions, I learn that the injury to the mother, however painful at the time, was not so severe as to leave a permanent mark. Also, that no analogous peculiarity is known to exist among the near relations of Colonel M., of whom he specifies his father, brother, three sisters, nephews and nieces. He has no children. . . .

**526 C.** The next case is taken from an article entitled “Maternal Impressions and their Influence upon the Fœtus in Utero,” by Claudius Henry Maston, M.D., of Mobile, Ala., in *The Medical News*, vol. lxxii., January—June 1898 (New York).

[I here] present a brief history of a case of very great interest, and since it has occurred under my own immediate observation, I can vouch for its truth.

William Y., aged twenty-two years, was shot on the morning of September

24th, 1894. The ball, a 38-calibre, was fired from a Winchester rifle, and entered the rear of the chest on the left side, just below and to the outer side of the angle of the scapula; at this point it penetrated the chest between the seventh and eighth ribs, and passing through the entire chest, emerged from the intercostal space between the fourth and fifth ribs, two and a quarter inches from the left nipple on the inner side. The exact measurement of the man's chest shows that the distance from the midsternal line in a transverse direction to the centre of the left nipple is four and a quarter inches; a line drawn from the wound of entrance to that of exit passes directly through the location of the right ventricle; and it is upon this anatomic fact that I diagnosed the case to be one of direct heart penetration.

I shall not consume time with a detail of the case, which has been the subject of a paper upon "Gunshot Wounds of the Heart," which was read before the American Surgical Association at its New York Meeting in 1895, and published in vol. xiii. of its *Transactions*. At the time when this man was shot his wife was near by, and reached him very soon afterwards. In attempting to render what assistance was in her power, her hands were stained with blood, and she also had her face covered with blood. When I saw the patient late that afternoon, I found her very much agitated, and seemingly as much exercised on account of her condition as she was for her husband's safety. She then informed me that she was pregnant, and felt certain that her child would be born with a "bloody face." I asked her—"Why a bloody face?" and she said—"Because I put my bloody hands to my face and covered it with blood, and I know my child will be born with a bloody face." She was an ignorant country woman, and filled with superstitious notions. I calmed her fears as much as I possibly could, and dismissed the subject from my mind. After a long and tedious convalescence her husband was able to be taken home in the country, and I thought no more of the case beyond the remarkable recovery from a severe wound.

During the succeeding spring, 1895, the man and his wife came to the city and called at my office, bringing with them a new-born infant. She said to me—"Doctor, my baby has not got a bloody face, but it has got the holes where the ball went through Bill's breast." Upon examination of the child I did not find "the holes" which she said were there, but in place of them I discovered bright red marks, clearly shown upon the chest of the child; they were not simply discoloured spots, but elevated *nævi*, and bright carmine-coloured spots easily to be seen at a distance of a hundred feet. There they were on the left side of the chest, and although not in the exact anatomic location of the wound on the father's chest, still so near the spot that they are easily recognised as resulting therefrom. The mother had seen the wounds in her husband's chest, and had told me during his illness that they made her sick every time she looked at them.

Interested now in the condition of the case, I made accurate inquiries as to her pregnancy and the date of her delivery. She informed me that her pregnancy had passed as usual in former ones, with the exception that she had been very nervous, and that the motions of the child had been more violent, and were brought on by any noise or excitement. Her labour took place on May 10th, 1895; was about as previous deliveries. Assuming the term of gestation to be 280 days, and this child being born on May 10th, 1895, it is fair to calculate that her conception took place about August 3rd, 1894, and from that date to September 24th, the date on which the father was shot, gives

us 52 days. The question is,—Was the maternal excitement at the sight of the wound in her husband's chest the cause of the marks upon the child with which she was then pregnant? I present the facts and leave the reader to answer.

**527 A.** According to Dr. Edgar Bérillon, who was the first systematically to apply the hypnotic method to the education of children (see his paper, "De la Suggestion envisagée au point de vue pédagogique" in the *Revue de l'Hypnotisme*, vol. i. 1887, p. 84), the percentage of those who can be hypnotised is more than 80, and he asserts that suggestibility varies directly as the intellectual development of the subject. He classes under four heads the affections which can be successfully treated by hypnotic suggestion. (See the *Revue de l'Hypnotisme*, July 1895.)

(1) Psychical derangements caused by acute diseases: in particular, insomnia, restlessness, nocturnal delirium, incontrollable vomiting, incontinence of urine and of fæces.

(2) Functional affections connected with nervous disease: chorea, tics, convulsions, anæsthesiæ, contractures and hysterical paresis, hysterical hiccough, blepharospasm.

(3) Psychical derangements, such as habit of biting nails, precocious impulsive tendencies, nocturnal terrors, speaking in sleep, kleptomania, nervousness, shyness.

(4) Choreia, hysteria, epilepsy, or mental derangements considered as resulting from the combination of several nervous diseases.

One of Dr. Bérillon's most characteristic instances may be described. (It is given in full in the *Revue de l'Hypnotisme*, July 1893, p. 11.)

Emile P., eleven years old, had acquired, when he was about one year of age, the habit of constantly keeping in his mouth two fingers of his left hand, the first and second fingers up to the middle of the second phalanx. Ever since then, at night, as soon as he was in bed, he began to suck his fingers, and could not get to sleep unless they were in his mouth. Very frequently he would suck them in the daytime too. This finger-sucking could only be put a stop to by some occupation which kept both hands busy. All sorts of methods were adopted to cure him of this bad habit, without any sort of result. A good many gastric and digestive troubles ensued, which the parents rightly attributed to this bad trick.

In the first hypnotic séance Bérillon suggested to the boy to go to sleep without putting his fingers in his mouth on that and the following nights. Although the hypnosis had been very light, the suggestion was carried out. Emile P. had felt inclined to suck his fingers, but had been able to resist the temptation. On the third day after this first séance the temptation recurred with greater intensity, and the boy remarked to his grandmother: "It's peculiar, but I feel every now and then like sucking my fingers; but I feel that I am unable to."

After three sittings, in the course of which the hypnosis obtained became progressively deeper, he was able to go to sleep without thinking of sucking his fingers. Since then he has never fallen into his bad habit again. And yet the

patient was very degenerate: his father was a drunkard; also his grandfather; his mother suffered from hysterical convulsions.

In the case of these automatic impulses, the first care of the physician should be, as Bérillon observes, to raise into the field of consciousness motor presentations which have sunk partially or wholly below the threshold. The process of hypnotic cure consists generally in calling the attention of the patient to movements which have become automatic and unconscious. In the most severe cases it is possible to counteract the automatic impulse by creating another impulse which is aroused by and inhibits the first. (Bérillon, *Revue de l'Hypnotisme*, April 1895, p. 306.) Thus Bérillon took firm hold of the wrists of one of his patients while *in the waking state* and told him to try to bite his nails. This was, of course, impossible. The suggestion was then made that whenever the automatic movement was about to be carried out, the patient would feel a heaviness in his arms, which could not be lifted without considerable effort. He would then become intensely conscious of the incipient movement, and would be able to reinforce the automatic inhibition of it by an effort of conscious will.

For reports of hypnotic cure of onychophagy, see Bérillon, the articles already quoted; Bourdon, *Revue de l'Hypnotisme*, November 1895, p. 134; Bouffé, *Revue de l'Hypnotisme*, September 1898, p. 76.

For reports of hypnotic cure of even graver habits, see Van Renterghem and Van Eeden, *Psycho-Thérapie*, p. 250; Bernheim, *Revue de l'Hypnotisme*, December 1891, a case in which the habit had become quite automatic and irresistible, and where every other method of treatment had failed; also *De la Suggestion*; Schrenck-Notzing, *Die Suggestionstherapie bei krankhaften Erscheinungen des Geschlechtssinnes*; Bérillon, *Revue de l'Hypnotisme*, July 1893, pp. 12, 14, 15; Bourdon, *Revue de l'Hypnotisme*, November 1895, pp. 136, 139, 140; Auguste Voisin, *Revue de l'Hypnotisme*, November 1887, p. 151.

For cures of *enuresis nocturna*, see Liébeault, *Revue de l'Hypnotisme*, September 1886, p. 71; Bérillon, *Revue de l'Hypnotisme*, June 1894, p. 359; Van Renterghem and Van Eeden, *Psycho-Thérapie*; Paul Farez, *Revue de l'Hypnotisme*, August 1899, p. 53. This author recommends the method of suggestion in normal sleep.

Liébeault, in the *Revue de l'Hypnotisme* for January 1889, gives twenty-two cases in which hypnotic suggestion was used in the moral education of children from the age of fourteen months upwards, with the aim of curing the habit of lying, excessive developments of emotions, such as fear and anger, and precocious or depraved appetites, etc.; and of improving the normal faculties of attention and memory. He reports ten cures, eight improvements, and four failures.

For other cases of moral education, see Bérillon, *De la suggestion et de ses applications à la pédagogie* (1887); *L'Hypnotisme et l'Orthopédie morale* (1898); *Revue de l'Hypnotisme*, December 1887, pp. 169-180, and

December 1897, p. 162; Bernheim, *Revue de l'Hypnotisme*, November 1886, p. 129; Ladame, the same, June and July 1887; Voisin, the same, November 1888; De Jong, the same, September 1891; Bourdon, the same, August 1896; Van Renterghem and Van Eeden, *Psycho-Thérapie*, p. 215.

**527 B.** Nervous troubles in adults have often been cured by the same means. Thus, in the *Revue de l'Hypnotisme*, September 1899, p. 73, Dr. Vlavianos records a case of *tic convulsif* cured by hypnotic suggestion.

Jeanne A., twenty-five years old, strong—nothing special to note in her parents' or in her own personal antecedents. Her tic is the first disease which she has had. It began three and a half years before Dr. V. saw the patient. Her parents noticed that she often shook her head as if in the usual gesture of denial. She was quite unconscious of it. Her attention having been drawn to this movement, it became *conscious*, but *involuntary*. She endeavoured without success to inhibit it. If for a time she succeeded, the tic would reappear in quick succession as if to make up for loss of time. Under the influence of emotion the tic was twice suspended for some months. On the first occasion this occurred apparently as a result of the joy and excitement of attending her first ball. On the second, after a great fright produced by a severe scalding. No hysteria, no sign of degeneration, physical or psychical. Hypnotic suggestion and appropriate gymnastic exercises removed the tic at the end of three sittings.

Wetterstrand has used the same method with success (*loc. cit.*, p. 76). See also Janet, *Névroses et Idées Fixes*, vol. ii. part ii. ch. iii., "Les Tics."

**528 A.** The impulse to steal admits of many degrees which lead on one to another. The removal of the impulse by hypnotic suggestion cannot therefore be fully illustrated by quoting one case only. In degenerate children the impulse may result in action with all the automatism of an unconscious mechanism. When such children are questioned as to the motives which led them to commit the theft, they answer: "I don't know; I couldn't help it." Hypnotic suggestion, by strengthening the power of inhibition, and by bringing into full consciousness the impulse and the movements which have partially sunk below the threshold, may eradicate the bad habit. For illustrations see Bérillon, *Revue de l'Hypnotisme*, September 1890, p. 75, and February 1896, p. 237; Régis, the same, May 1896; also the case of Krafft-Ebing's patient, Ilma S., described in his *Experimental Study in Hypnotism*, translated by Dr. C. G. Chattock (New York, 1889).

Cognate with the kleptomaniacal impulse of the degenerate, but widely different from each other, are two further forms of the impulse to steal which have been successfully combated by hypnotic suggestion. The one is the impulse to steal which is found in "moral idiots." (See cases reported by De Jong, *Revue de l'Hypnotisme*, September 1891, p. 82, and Auguste Voisin, *Revue de l'Hypnotisme*, November 1888, p. 130.) The

disturbance of character is even more profound than in the cases first mentioned, for the automatic nature of the impulse has become so far exaggerated that round it crystallises a partially or wholly independent chain of memory. The development of the disease is complete when the patient's original personality has become split up into two, which alternate; the one which steals, the other which knows nothing of the thefts. To this type belongs a case observed by Pierre Janet, and described in *Névroses et Idées Fixes*, vol. ii. p. 197 foll. :—"Le vol a lieu dans une espèce d'état second avec amnésie. Il semble que l'idée du vol, éveillée par la vue d'un objet quelconque, produise une émotion, un choc qui annihile le reste de la conscience, et que cette idée se développe seule dans une conscience rétrécie."

**528 B.** Another distressing but somewhat grotesque case in Professor Janet's *Névroses et Idées Fixes* was that of a kleptomaniac who stole from everybody, but especially from himself. Worse than the somnambulist hero of an old *Ingoldsby Legend*, who buried a fresh pair of his own trousers every night in the garden, this boy could keep nothing by night or day from his own marauding hands. He stole from himself when he was asleep, but he stole from other people when *they*, at any rate, were wide awake, and saw perfectly what he was doing. In fact, the psychological interest of this case lies in the poor fellow's own condition at the moment of his thefts,—which was a kind of semi-hypnotisation by involuntary self-suggestion, closely resembling the half-hypnotised state into which an awakened subject falls when the time comes for him to execute some post-hypnotic suggestion. This unwilling kleptomaniac seemed to be subject to a permanent self-suggestion to carry off any object which he particularly noticed; and his own gaze at a silver spoon would throw him into a dreamy condition in which he inevitably put that spoon in his pocket.

Another melancholy aberration, which is not without its comic element, is described by Janet under the heading of "Dipsomania of *café au lait*, complicated with kleptomania of *petits pains*."

M<sup>me</sup> Pt., a nervous personage, suffered from a dyspepsia which her doctor mistakenly attributed to dilatation of the stomach. He limited her to a wineglass of liquid at each meal, and made her live mainly on dry toast. Her husband supported the doctor, but meantime she saw *him* drinking *café au lait* and eating rolls with gusto and freedom;—"c'était pour elle le supplice de Tantale." One day her patience gave way. When her husband's back was turned, she threw herself upon a roll which he had left on his plate, then rushed to the *crémèrie*, and made herself an excellent *café au lait*. She was none the worse for it; her husband it was who died. After his death the passion for *café au lait* grew on her, so that when her stock of milk was exhausted at night she would tread her room in anguished longing till the *crémèries* opened in the morning. Not venturing to drink more than two cups at the same *crémèrie*, she would

wander about Paris and drink at various shops twenty or thirty cups per day.

All these cups she duly and promptly paid for. But a morbid aggravation came. She wanted rolls with her coffee; but now that there was no one to forbid her the rolls, they lost their savour,—the savour of *petit pain défendu*. A way of supplying this savour occurred to her;—she *stole* the rolls. She would go to a shop and pay for one roll,—and adroitly make several others fall into a Gampish umbrella. Having collected a dozen or so, she would go home to eat them, and start again.

Now, this poor woman—this coffee-megalomaniac, as an erudite friend of Professor Janet's has termed her—becomes not infrequently very uncomfortable inside. She detests her own *obsession*, her *idée fixe*, but she cannot cure herself; nor had Professor Janet, at the time of writing, succeeded in curing her.

**529 A.** Alcoholism, as the vice which least easily escapes notice, is that which medical practitioners have most frequently endeavoured to combat. The list of specifics alleged to cure drunkenness is inexhaustible. It is probable that the temporary success of those which have met with any success at all is due to the suggestive action of a convinced physician upon a patient anxious to be rid of his curse. At any rate, it is the vice which suggestion, intentionally and consciously used as a therapeutic method, has been (with varying success) most universally employed to eradicate. Lists of cures of alcoholism by suggestion have been published by practitioners in every country ever since the first impulse given to psycho-therapeutics by the Nancy School.

See Otto Wetterstrand, *Der Hypnotismus und seine Anwendung in der praktischen Medicin*; Georg Ringier, *Erfolge des therapeutischen Hypnotismus in der Landpraxis*; Van Renterghem and Van Eeden, *Psycho-Thérapie*; Auguste Forel, *Einige therapeutische Versuche mit dem Hypnotismus bei Geisteskranken*; Lloyd Tuckey, *Revue de l'Hypnotisme*, January 1897, p. 207; Ladame, *Revue de l'Hypnotisme*, November 1887, p. 131, and December 1887, p. 165; A. Voisin, *Revue de l'Hypnotisme*, vol. ii. (1888), p. 69, and vol. iii. (1889), p. 353; Vlavianos, *Revue de l'Hypnotisme*, June 1899, p. 361; Neilson, *Revue de l'Hypnotisme*, vol. vi. (1892), p. 17. See also the works of Liébeault, Bernheim, and Milne Bramwell.

The impulse to drink, like the impulse to steal, can be traced through a variety of stages; from the most elementary, when the impulse is allowed to follow its course because the satisfaction of it is pleasurable, through the diminishing degrees of the power of inhibition, and the progressive mechanisation of the process, until the impulse becomes irresistible, and is felt as a curse, which the will is powerless to oppose. The complete evolution of the process is to be found in those cases where the impulse and its associated states of consciousness have become entirely separated from the normal stream of thought, and the dipsomaniac presents alternating personalities.

The case of one of Pierre Janet's patients, Maria (see *Névroses et Idées Fixes*, vol. i. p. 222), illustrates the final stage. She had a hysterical brother and an insane sister. Her father and grandfather were drunkards. She, however, abhorred this vice so thoroughly that she always drank water in her normal state. Moreover, she had no taste for alcohol nor desire to drink it. From time to time, however, she had a feeling of distress which drove her out of the house into the streets. This was the beginning of a dipsomaniacal attack. She drank ether, alcohol, anything she could get. After a few days of such conduct she used to be found by the police lying intoxicated in the street, and would after some time awaken to find herself in a police station or hospital. In her then normal condition she could remember nothing of the attack after the initial feeling of distress that had led to it.

**529 B.** A case recorded by Dr. Milne Bramwell in a paper entitled "Dipsomania and its Treatment by Suggestion" in the *Proceedings of the Society for the Study of Inebriety*, June 1900.

Mrs. C., aged forty-four, November 23rd, 1894. Family history of alcoholism. At the age of twenty the patient began to have frequent hysterical attacks, and for these stimulants were prescribed in rather large quantities. Two years later she began to take stimulants in excess, but did not do so frequently, and rarely became intoxicated. From thirty-two to thirty-six she was an abstainer; then commenced taking stimulants again, and attacks of genuine dipsomania soon appeared. The patient suffered from an almost constant craving for alcohol. She was, however, a woman of culture, refinement, and high principle, devoted to her husband and children, and the idea of giving way to drink was in every way abhorrent to her. She therefore struggled with all her might against the temptation; resisted it successfully for a week or two, then the craving became irresistible, and a drinking bout followed. I hypnotised Mrs. C. thirty times, from November 23rd, 1894, to February 14th, 1895. From the very beginning of the treatment she abstained from stimulants, but the craving, although much diminished, did not entirely disappear for some months. Up to the present date there has been absolutely no relapse.

Other successful cases, and a general discussion of dipsomania and the conditions favourable to its successful treatment, are given in this paper.

**529 C.** Nicotinism has also been successfully treated by suggestion. The following is a typical instance, recorded by Auguste Voisin, *Revue de l'Hypnotisme*, vol. ix. (1895), p. 245.

Mr. X., forty-five years old, hypochondriacal, memory and moral power considerably diminished. For the last fifteen years has smoked between forty and sixty cigarettes a day. Pains at the level of the first dorsal vertebra; constant sensation of fatigue; emaciated. Heart-beats very feeble; patient coughs frequently. Nothing abnormal in the senses of sight, hearing, and smell. Taste alone somewhat impaired. Speech clear. Hardly any appetite. Hypnosis was only attained after two attempts by the method of fixation of the eyes or of the fingers. The degree obtained was one of semi-lethargy. Patient cannot open his eyes; although he asserts afterwards that he was not entirely

asleep. The suggestion given was, first, that he should dislike tobacco, and not smoke more than three cigarettes a day; later, that he should detest tobacco. Suggestions perfectly carried out. Cure complete and final.

See also Dr. Hugenschmidt, *Revue de l'Hypnotisme*, vol. ix. (1895), p. 217; and Wetterstrand, Ringier, Van Renterghem and Van Eeden, *loc. cit.*

**530 A.** There are many instances of the cure of morphinomania. I select the following (recorded by Dr. Marot in the *Revue de l'Hypnotisme*, February 1893) on account of the psychological interest of the patient's own remarks.

The patient was a woman of thirty-seven, mother of five children, and subject to morphinomania since the age of thirty-one.

Always of somewhat hysterical temperament, she had been since the age of twenty-six a hysteric of the most advanced type;—violent attacks, anæsthesia of left side and of pharynx, diminution of visual field, etc.; then insistence on keeping her bed, and constant druggings with ether, chloroform, chloral, finally with injections of morphia every few hours. Exhaustion; lividity; cold sweat and hallucinations if the injection was deferred.

In 1889 Dr. Marot was asked by the patient to hypnotise her for sleeplessness. He succeeded; and next day it occurred to him to suggest to her in the trance to abstain altogether from morphia. The suggestion at once succeeded, and she refused an injection on the following day. There was great discomfort, as is usually the case, from the sudden cessation; but the patient, to her own extreme surprise, resisted all renewal of the practice.

Extracts from her private correspondence give an insight into her state of mind.

“September 21st, 1889.

“One idea dominates all others in my mind: the desire to know why I have no desire for morphia. I should be obliged indeed to any one who would tell me why! I have always liked to understand things, and it is a real source of suffering to me not to be able to get at this. It is a fixed idea, a real monomania. If any one speaks to me of morphia, I answer as if it were a thing which does not attract me; if I suffer from the want of it, I never say to myself, ‘If only I had some!’ No; the idea never comes to me that I could easily get some. Why is this? I believe that if any one wished to give me any I should resist. One night I dreamt that some one had made an injection, and the sensation was so strong that I woke up with a jump and sprang out of bed, feeling my arms and legs to see if there was a mark; I thought that possibly I had had a fit of hysterics, and that a doctor had been called in and had injected me. You can't imagine how this fear distressed me till day came, when I could reassure myself. And all day I have been troubled and restless; the very notion that such a thing could happen makes me tremble.”

Now it is to be remarked here that there is practically no moral effort called for. The suggestion, whose efficacy puzzled the patient herself, operated, as she naïvely said, like an *idée fixe*. It was, in fact, an *idée fixe*; but one implanted in her for a good purpose, not spontaneous and hurtful.

Wetterstrand, out of fourteen cases, records eleven cures of morphinomania. In a paper in the *Revue de l'Hypnotisme*, November 1890, he discusses the benefit of prolonged hypnosis—causing the patient to sleep

for a week or more at a time—which he tried in one case. See also Voisin, *Revue de l'Hypnotisme*, December 1886, p. 163.

**532 A.** Phobias are complex emotional states in which a feeling of abject, torturing, unreflective fear predominates. The object of this unconquerable fear is some particular action, or some particular event; thus, an officer will be able to cross the barrack-yard on horseback without discomfort, but not to cross it on foot without horrid pangs and reeling gait; a medical man, every time he sends away a patient with a prescription, will fall into an intense fright lest he should by mistake have prescribed poison.<sup>1</sup> Each profession, every walk of life, has its special phobias; and although several have received special names, as agoraphobia, claustrophobia, &c., there is an indefinitely large variety of them. Phobias sometimes appear in people who are afflicted with no other morbid symptoms. They constitute then a special disease in themselves. On the other hand, they constitute frequently but one out of many symptoms of a deeper nervous derangement,—neurasthenia. The latter class are called *phobies neurasthéniques* by the French authors. The former have been called by Gélinau<sup>2</sup> *phobies essentielles*; and Freud has given to the state which is specially favourable to their evolution,—a state entirely distinct, according to him, from neurasthenia,—the name of *Angstneurose*. According to Hartenberg<sup>3</sup> these phobias cannot be cured by suggestion, as their origin is to be found in organic derangements. However this may be, it is at least certain that the great majority of the phobias which have been cured by hypnotic suggestion are clearly *phobies neurasthéniques*, and it is most probable that the removal of the phobia will arrest the development of the neurasthenia, and contribute largely to the restoration of neural stability.

For the use of the psycho-therapeutic method in the treatment of neurasthenia see Bernheim, *Hypnotisme; Suggestion; Psycho-thérapie* (he expresses the opinion that inherited neurasthenia is very difficult to cure by suggestion, if not incurable); Bernheim, *Revue de l'Hypnotisme*, 1892, pp. 23, 225; von Schrenck-Notzing, *Die psychische Behandlung der Neurasthenie*; Van Renterghem and Van Eeden, *Psycho-thérapie*, p. 162 *et seq.* (according to these authors even inherited neurasthenia can be cured with time, tact, and patience); Wetterstrand, *Der Hypnotismus und seine Anwendung in der praktischen Medicin*; Ringier, *Erfolge des therapeutischen Hypnotismus in der Landpraxis*.

In all the cases just referred to, the removal of phobias was incidental

<sup>1</sup> Cf. Bérillon, "Les Phobies Professionnelles," *Revue de l'Hypnotisme*, August 1894, p. 33; "Phobies et Service Militaire," *Revue de l'Hypnotisme*, February 1894, p. 241.

<sup>2</sup> See observations on "Phobies Essentielles," in Gélinau's "Peurs Maladies ou Phobies," also *Revue de l'Hypnotisme*, August 1896, p. 51, and September 1898, p. 79.

<sup>3</sup> See communications on "Névroses d'Angoisse" to the International Congresses of Psychology and Neurology at Paris, 1900.

to the cure of the neurasthenia. In the following Appendices I quote some cases of the direct removal of phobias by hypnotic suggestion.

**532 B.** In the *Revue de l'Hypnotisme*, July 1899, p. 11, Dr. Vlavianos reports a case of agoraphobia cured by hypnotic suggestion.

Victor L., fifty-two years old. Bad hereditary conditions. His father was very irritable; his mother also; she besides had a tic and frequent headaches. Grandfather died at Bicêtre asylum. L. is one of nine children, seven of whom died of convulsions. He has had two children, one of whom died of convulsions; the other has kleptomania. From the age of twenty-one L. drank immoderately; after various accidents, paraplegia set in; this passed off at the end of six months. The first time he attempted to go out after his recovery he found he could not remain on his terrace nor look at the horizon without giddiness and terror. He could not cross an open space or a bridge. He was equally afraid of going in a tramcar or a carriage. His terror was much more intense in lonely than in busy streets. He was also afraid of remaining alone. At church the sound of the organ terrified him. In this case we see agoraphobia, musicophobia, &c. Strange to say, he had no fear of empty space in the country, but only in the town. Besides this, there were delusions of persecution and all sorts of eccentricities. Six séances of hypnotic suggestion removed the agoraphobia, so that the patient could walk about the boulevards in comfort, even unaccompanied. The other phobias were successively removed. The cure was complete.

See also Vlavianos, *Revue de l'Hypnotisme*, April 1899, p. 299; Godorichze, *Revue de l'Hypnotisme*, 1893, p. 53; Gélineau, "De l'Hématophobie," *Revue de l'Hypnotisme*, 1893, p. 39.

**532 C.** In the *Revue de l'Hypnotisme*, June 1893, Dr. Mavroukakis reports a case of agoraphobia cured by hypnotic suggestion.

Jules J., sixty-four years old. No hereditary antecedents. Venereal excesses from the age of fourteen. Has always smoked immoderately. Contracted yellow fever in Brazil. No physical stigmata of degeneration; fairly good intellect and memory; frequent giddiness, probably due to the use of tobacco. At the age of ten he had morbid aversions for knives, scissors, &c. Later these fears waxed more intense; he could not venture into the street unaccompanied. At the same time appeared impulsive obsessions. Thus, while on a steamer, he suddenly felt an impulse to jump overboard and drown himself, which he was only just able to inhibit. In his own words: "he is afraid of extended space." He cannot cross a square, nor walk alone in the streets; he is afraid of fear, even in his dreams. He does not dare to go out alone, lest some accident should happen. He fears the unknown. And yet he is in other ways a very courageous man. He will rush through flames to save people from burning alive. He has in Brazil nursed many cases of yellow fever without giving a thought to his own danger. He is of an inquiring turn of mind, tries to discover reasons for everything, but cannot find any for his morbid fears.

Suggestion in the waking and the hypnotic state brought about a marked improvement, which gave hopes of a complete cure. After thirteen hypnotic séances he was able to go out alone, cross the streets and the squares, travel on the top of an omnibus without any impulse to throw himself over the side.

532 D. In a paper "On Imperative Ideas," published in *Brain* (Summer and Autumn, 1895), Dr. Bramwell gives a brief historical account and discussion of different varieties of phobias, &c., and a list of references to the most important papers on the subject. He describes the effect of hypnotic suggestion on many cases, including ten treated by himself. In one of these the patient, an athletic and strong man, whose mother had died from cancer of the breast, contracted a dread of this disease which developed into a firm conviction that his left breast was infected by it. He spent his days confined almost continually in one room, and would not pass into another without muffling himself up and putting on an overcoat. His health naturally suffered; his muscles were gradually wasting from disuse. All his morbid ideas were removed by hypnotic suggestion. He was entirely cured in a month, and suffered no relapse.

Another man suffered acutely from the fixed idea that every one noticed and criticised him, and he would blush whenever looked at. This morbid self-consciousness, which tortured him, and made him cherish ideas of suicide, was finally removed by hypnotic suggestion.

One lady, who had been a sleep-walker in girlhood, had so persistent a dread of having attacks of somnambulism, that she could not go to sleep unless she were securely tied to the bedposts. No argument, however much she might recognise its logical cogency, could avail to remove her baseless fears. She was first hypnotised for insomnia, and two months later a single suggestive treatment completely cured her morbid fears of sleep-walking.

The most remarkable case in this group, both from its clinical interest and its therapeutic importance, is undoubtedly that of Mr. G., aged twenty-eight.

His father was very nervous and passionate, and had suffered from "brain fever" and chorea. The patient is slight and undersized, and suffers from various neurasthenic symptoms. At the age of fourteen he had many religious doubts and fears, and believed he had committed the unpardonable sin. At the age of sixteen, while working in a cocoa manufactory, he began to fear that the red lead which was used in fastening certain hot pipes might get into the tins containing cocoa, and so poison people. This was the commencement of a *folie du doute* and *délire du toucher* which have never since left him. Instead of going on with his work, he was irresistibly impelled to clean and re-clean the tins. The following is taken from the letter of a friend to whom he confided his troubles: "On October 1st, 1891, he told me that he had attempted to commit suicide, as his life was so miserable [he had taken poison]. He had read of a case of poisoning through eating chocolate, and connected himself with it, though it was five years since he had helped to manufacture any. He now believed he might have been careless with the moulds, and thus have produced a poisoned chocolate, which years afterwards had caused the child's death! The grotesque absurdity of the story, as he related it to me, would have made me laugh, had I not felt how terribly real it was to him. His vivid

imagination had pictured every incident of the tragedy; the child buying the chocolate, running home full of happiness, then becoming ill, and gradually sickening in awful agony till released by death. The keenness of mind with which he sought to prove the reasonableness of his belief that he had poisoned the child was extraordinary. He wrote: 'Yesterday I was unscrewing some gas burners in a provision shop and got some white lead on my hands, and I have been thinking that it may have got amongst the food.' I found that brooding over this fancy had brought him to the verge of despair, and for weeks his life was a perpetual agony. He worried himself about his work of fixing advertisement plates to walls, and can never persuade himself that they are securely fastened. He fancies the nails are bad, or the mortar loose, and makes himself ill over it. I have pointed out to him that if a plate fell, it would almost inevitably slide down the wall. This has not prevented him from painting a most elaborate mental picture of the decapitation of an unfortunate youngster who happened to be playing marbles with his head against the wall. To enumerate all his troubles would take a small volume. I have a great pile of his letters before me now, and I suppose they constitute one of the most extraordinary analytical autobiographies it would be possible to find. In reading them I cannot help marvelling at the strange unshapely wonder of such an imagination. He makes every incident in his life the foundation stone of a castle of fancies, and of late years each castle has become a prison—a torture-chamber in which he has dissected his motives and his actions until he has ceased to believe in himself at all."

When I first saw this patient the *folie du doute* and *délire du toucher* were constant and most varied in their manifestations. If he accidentally touched persons in the street, he began to fear that he might have injured them, and exaggerated the touch into a more or less violent push. If the person touched were a woman, he feared that she might have been pregnant, and that he might have injured the child. If he saw a piece of orange peel on the pavement, he kicked it into the road, but soon afterwards began to think this was a more dangerous place, as any one slipping on it might strike his head against the curb-stone, and so he was irresistibly impelled to return and put it in its former position. At one time he used to bind himself to perform certain acts, by vowing he would give God his money if he did not do them. Then sometimes he was uncertain if he had vowed or not. Owing to this he gave sums to religious objects which were quite disproportionate to his income. Apart from his peculiar fancies I found the patient perfectly rational and intelligent, and though his *délire du toucher* hindered him greatly in his work, he generally managed to execute it, though on some occasions he was compelled to abandon the attempt. At this time I tried to hypnotise him on twenty-four occasions, but apparently without success, and he was then compelled to leave town. He returned on April 2nd, 1895, for a week's further treatment, and told me that since his former visit his morbid ideas had not been so frequent and marked, and were accompanied with less mental agony. His condition, however, leaves much to be desired.

Dr. Bramwell informs me that this patient has since recovered.

**533 A.** From Dr. J. Milne Bramwell's "What is Hypnotism?" *Proceedings S.P.R.*, vol. xii. p. 241.

Although Braid and Bernheim differ on many points [with regard to the theory of hypnotism], they are in complete agreement as to the main factor in

the problem. According to both, the essential condition is one of *mono-ideism*. The mind of the subject is concentrated on a single idea. Only one function is active at any one time; and intensely so, because all the attention is given to it. Other functions are inactive, other sensations unperceived, because the subject has no attention left to give to them. . . .

In reference to this, Gurney says, "the energy of attention is not a fixed quantity, bound to be always in operation in one direction or another; nor does the human mind, any more truly than Nature, abhor a vacuum. . . . What do we gain, then, by employing a general term to describe such special effects? When once the chandelier metaphor is abandoned—when once it is recognised that in a multitude of cases the quantity of attention turned on in one direction is in no way connected with the withdrawal from any other—the idea of a common psychic factor seems out of place and misleading." (See *Proceedings S.P.R.*, vol. ii. pp. 276, 277.)

This theoretical objection is in accordance with observed facts. Doubtless certain hypnotic states exist in which all the attention, so far as it is called into action, is concentrated upon one idea. In order to prove, however, that directing the attention upon a fresh point necessarily withdraws it entirely from another, it must be shown that the phenomenon which resulted from the first concentration inevitably ceased when the second one arose. A cutaneous analgesia of the arm might, with some show of reason, be said to result from attention directed to the muscles during suggested catalepsy, on the ground that no attention was left wherewith to attend to painful sensations. But, while the catalepsy still exists, how—on this theory—can one explain, for example, a cutaneous tactile hyperæsthesia of the same limb, by means of which the subject can distinguish the points of the compass at half the normal distance? If the subject is unconscious of painful sensations because his attention is entirely concentrated on his muscular condition, this same lack of attention to the skin ought not only to have prevented abnormal distinctness of tactile impressions, but also to have inhibited the usual ones. The experiment can be still further complicated, for, while still permitting the catalepsy to persist, the cutaneous tactile hyperæsthesia can be associated by suggestion with a cutaneous analgesia over the same area. Now the subject's whole attention cannot be directed to maintaining a condition of muscular rigidity, if he has still enough of it left to suffice, not only for the increased perception of certain tactile sensations, but also for the selection and inhibition of other painful ones. Further, the opposite of these phenomena can be simultaneously evoked on the other side of the body: the patient's muscles be paralysed by suggestion, his tactile sensibility abolished, and his sensibility to pain increased. The attention is now directed to six different points, and could with equal ease be simultaneously directed to many others. A psychic blindness, for example, could be suggested on one side; a psychic deafness on the other; hyperæsthesia of the sense of smell and taste on one side, and diminished or abolished sensibility on the other, &c., &c. But this is not all, for while the attention is presumably turned in all these different directions, the subject may be engaged in the attempted solution of some intellectual problem. A still further complication is possible. Let us suppose that a fortnight before, in a previous hypnosis, a suggestion to record the time at the expiration of 20,213 minutes had been made; this will be carried out, despite the existence of the various muscular and sensorial conditions already referred to, and the fact that at the moment of its fulfilment the patient is engaged in some other mental effort.

This picture of the hypnotic state is neither fanciful nor dependent solely on my own personal observation. The fact that numerous and varied hypnotic phenomena can be simultaneously evoked in the same subject has been repeatedly observed and recorded by others, and, strange to say, even by those who attempt to explain hypnosis by the concentration of the attention upon a single point. It is solely the importance of these facts with regard to this particular theory which has hitherto been so largely overlooked.

Granting that hypnotic phenomena are the result of changes in the attention, one is forced to conclude that these are the exact reverse of those stated by Bernheim's explanatory of the hypnotic state. . . . The hypnotic condition differs from the normal, not because only one phenomenon can be manifested in it at once, but because it may present simultaneously many and more varied phenomena than can be evoked in the normal state at any one time. In one word, hypnosis is a state of *poly-ideism*, not of *mono-ideism*.

**534 A.** In some articles in the *Revue Philosophique*, published in 1886 and 1887, Delbœuf described some experiments with two maid-servants of his own, whom he calls M. and J. Both were strong healthy peasant girls who had frequently been hypnotised and were good somnambules (see also **551 B**). The following experiment was made with J. After explaining what he proposed to do and obtaining her consent in the waking state, Delbœuf hypnotised her, extended her arms on a table, and suggested that the right arm should be insensible to pain. Each arm was then burnt with a red-hot bar of iron, 8 mm. in diameter, the extent and duration of its application being the same in both, but pain being felt in the left arm alone. The burns were bandaged and J. was sent to bed. During the night the pain in the left arm continued, and next morning there was a wound on it, 3 cm. in diameter, with an outer circle of inflamed blisters. On the right there was only a defined eschar, the exact size of the iron and without inflammation or redness. The day following the left arm was still more painful and inflamed; analgesia was then successfully suggested, when the wound soon dried and the inflammation disappeared. Thus in the originally painless wound there was at first much less inflammation and a more rapid healing than in the painful one.

**534 B.** Delbœuf's experiment suggests that in many of the remarkable hypnotic cures recorded in the *Zoist* (as well as in modern cases) the removal of pain was probably an important element in the cure; see e.g. cures of inflammation (*Zoist*, vol. x. p. 347); of neuralgia and chronic rheumatism (vol. ix. pp. 74-79); of abdominal pains (vol. ix. p. 155); of tic douloureux (vol. viii. p. 185); of severe headaches (vol. x. p. 369); of eczema impetiginodes (vol. x. p. 96).

The general subject of hypnotic analgesia is strikingly illustrated by Esdaile's well-known work in the Indian hospitals; see his books, *Mesmerism in India* (London, 1846); *The Introduction of Mesmerism with Sanction of Government into the Public Hospitals of India* (2nd edit. London, 1856); *Natural and Mesmeric Clairvoyance* (London, 1852);

and constant references to him in the *Zoist*. Braid also made extensive use of it.

After their period, the subject sank into oblivion, until the hypnotic revival of the last twenty years, but it is now too well recognised to need discussion. As an instance I may refer to Dr. Bramwell's demonstration in 1890 to the leading doctors and dentists of Leeds of the use of hypnotism as an anæsthetic in extracting the stumps of sixteen teeth at one operation, and in the surgical dressing of a large, deep-seated abscess in the cheek. To some patients who had been often hypnotised, it was sufficient to send a command by letter that they should go to sleep at once and obey the dentist's order during an operation, which was consequently painless. (See *British Medical Journal*, April 5, 1890, p. 801.) Later, Dr. Bramwell showed a case in which Mr. H. Bendelack Hewetson had performed the surgical operation for correcting a squint under the anæsthesia of hypnotism only; and Mr. Hewetson stated that he had found such anæsthesia complete in many other surgical operations on the eye. (See *British Medical Journal*, February 28, 1891, pp. 460-468.)

Many instances of the use of hypnotism in the relief of pains arising from a variety of causes are given in van Renterghem and van Eeden's *Psycho-thérapie*, pp. 262-280.

**534 C.** The following case reported by Delbœuf in the *Revue de l'Hypnotisme*, November 1891, p. 132, shows that suggestion in the normal waking state may be sufficient to suppress pain.

Mr. J., an old man of eighty, had been suffering from facial neuralgia for twenty years. He had had most of his teeth extracted, and besides half an inch of the superorbicular nerve removed. He applied in the last resort to Delbœuf. The Liège professor did not at first wish to hypnotise so old a man, who might have died suddenly in his chair in the absence of any doctor. Some days later, however, Delbœuf, accompanied by a medical friend, visits J. They find him all huddled up in his arm-chair, suffering intensely. J. had a plentiful beard and thick eyebrows. Merely to touch the hairs of his beard and eyebrows caused him intense suffering. J. tells of his martyrdom in detail. Suddenly Delbœuf, turning towards the doctor, says: "You see this man. Well! all his sufferings are about to cease." Then looking steadily into J.'s eyes, Delbœuf lays violently hold of his beard and pulls it, crying: "You don't feel any more pain; nor will you in future!" J. felt no pain. Delbœuf pulls J.'s moustache and eyebrows, presses his fingers upon J.'s paralysed cheek. No sign of suffering. Delbœuf requests the doctor to do the same, with the same result. The neuralgic pains never returned.

See also a paper by Mr. C. M. Barrows, entitled "Suggestion without Hypnotism: an account of experiments in preventing or suppressing pain" in the *Proceedings S.P.R.*, vol. xii. p. 21. Fahnestöck at an earlier date showed that pain may sometimes be entirely suppressed by self-suggestion.

**534 D.** Dr. Hamilton Osgood reports four cases of eczema cured by hypnotic suggestion (*Revue de l'Hypnotisme*, 1895, p. 300), and it seems

probable that in the following extraordinary case of the cure of *sycosis menti*, the cure was effected by essentially similar means. The sufferer was a *privat docent* at the university of Moscow. During the nine months which his disease lasted he consulted the most eminent dermatologists of Germany, Austria, and Russia. They unanimously diagnosed sycosis. No treatment brought him any help. He at last consulted a "wise woman," who declared that his disease could be cured by prayer. He accompanied her to a church, where she prayed for three or four minutes; the same process was repeated in the evening and on the two following days. Amelioration had set in almost instantly; on the third day he was so well that he was able to be shaved.

For a discussion of the case from various points of view see Bérillon, *Revue de l'Hypnotisme*, January 1896, p. 195; Delbœuf, *Revue de l'Hypnotisme*, February 1896, p. 225; Durand (de Gros), *Revue de l'Hypnotisme*, 1896, p. 37. It was also quoted in the *British Medical Journal* for November 16th, 1895.

**534 E.** The use of hypnotic analgesia in *accouchements* was well known to the early mesmerists. A typical instance will be found in the *Zoist*, vol. x. p. 91. Fahnstock also practised it (see *Statuwohism*, p. 315). Among recent cases I may mention that of a girl of about fifteen, recorded by Dr. G. C. Kingsbury in the *British Medical Journal*, 1891, p. 460. Others have been recorded from time to time in the *Revue de l'Hypnotisme*, e.g. by Mesnet (August 1887); by Fanton (November 1890); by Delbœuf (April 1891), the patient being "J.," the subject referred to in **534 A**, and this being her first confinement; by Dumontpallier (December 1891); in this case the patient was awake and fully conscious during the last period of the confinement, but the pain was entirely averted by suggestion; by Voisin (June 1896). In the same *Revue* (June 1892), Bourdon reported a case in which by hypnotic suggestion he had arrested contractions which had begun and postponed the confinement for a week.

Joire and Bourdon have applied with success a method of waking suggestion which, they contend, can be used at a moment's notice, without specially training the subject. See *Revue de l'Hypnotisme*, account by Joire (August 1898, pp. 39-59); by Bourdon (December 1899, pp. 176-181).

**535 A.** The following cases (quoted from the *Journal S.P.R.*, vol. vi. p. 209, March 1894) indicate that the pain suppressed by anæsthetics may under some circumstances be remembered afterwards.

(1) On November 3rd, 1893, a middle-aged woman was operated on for a bony tumour of the upper jaw. She was, of course, under an anæsthetic. When she awoke, after completion of the operation, she said she had no recollection whatever of what had occurred. When I called on her, on November 7th, she said she had had severe neuralgia during the night in the situation of the operation. During the continuance of this pain, and while half awake and half asleep, she thought she could follow each step of the operation of November 3rd.

She described the cutting and slipping of the steel chisel, the blows of the mallet, and scraping back of the gum—in fact, it seemed to her that she underwent the whole operation again.

(2) A lady to whom I told the above said she once took "gas" for a tooth extraction. This was quite successful, for she "felt nothing." But on an occasion subsequent to this she had a return of toothache—some time in the night. She declared that she could then feel all the symptoms of becoming unconscious while inhaling the gas; then came the digging of the forceps to get a grip on the tooth, the wrench, and awful pain—every detail was "felt" now, although her waking consciousness had been quite unaware of any pain during the actual extraction.

(3) I have many times noted that people while anæsthetised, who do not feel pain in the ordinary sense, and who on coming to themselves declare that they did feel no pain during the operation, have struggled, groaned, spoken, or given some other evidence that some stratum of their consciousness was awake during the anæsthesia, and was being impressed by the pain of the operation.

The above appears to show that the subliminal consciousness does take note of what is going on, while the work-a-day self is oblivious to all external stimuli when under the influence of an anæsthetic; and that the memory of this subliminal self may be brought to the surface by some appropriate stimulus, such as the neuralgia, which, we may note, occurred between sleeping and waking—that is, at a time when the subliminal is more active than the supraliminal stratum of our conscious personality. . . .

*Note to Case I.*—The patient did not see the operator's instruments at all, nor was she told after the operation how it was done, but merely that the tumour had been cut away entirely and successfully. No one was present at the operation except the patient, operator, and myself. The operation was described by the patient as accurately as a non-medical person was likely to do. It may be thought that she was enabled to describe the operation by her vivid imagination; but under the circumstances I should regard this "vivid imagination" as only another name for her subliminal memory.

With regard to Case II., as I was not present during the extraction of the teeth, I know none of the details.

In each of these two cases I was, of course, careful *not* to suggest to the patient the details of the operation—such as "Did you feel this or that?" I merely asked them twice over to tell me what they felt. Both the patients were thoroughly under the influence of the anæsthetic—chloroform in the first case, and nitrous oxide gas in the second.

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See also Laurent's *Des Etats Seconds* (p. 37), where the details of an operation under chloroform were recovered in a dream.

**535 B.** On the other hand, compare the following case recorded by Dr. J. Milne Bramwell in his "Personally observed Hypnotic Phenomena" (*Proceedings S.P.R.*, vol. xii. p. 193).

Miss A. I had frequently hypnotised this patient and could influence by suggestion, not only the voluntary muscles, but also the special senses. On awakening she could always recall what had passed, despite suggestions to the contrary. At a later date I found I could make her analgesic by suggestion.

Touching the cornea, passing needles deeply into the flesh, and probing the nose and vocal chords were unaccompanied by pain or disagreeable sensation. On awaking, *despite suggested amnesia*, the patient could recall all the tactile sensations associated with these operations, but was unable, even in response to suggestion, to revive any memory of pain. . . .

This case may be taken as a typical one, for amongst the numerous operations performed during hypnosis with which I have had to do, I have in no instance been able to revive any memory of pain.

**538 A.** Two observations of Dr. Liébeault's show how hypnosis, by improving the faculty of attention, may increase the acuteness of the sense of hearing. (Summarised from *Thérapeutique Suggestive*, pp. 64 *et seq.*)

(1) A. Aubry, aged twenty-three, nearly deaf with both ears from birth, goes to school where *sign-language* is taught, becomes *less* able to hear, no longer needing to fix his attention so much on sounds. Hypnotised by Liébeault, recovers at once his previous degree of hearing; this lasted for four years, when the suggestion of attention became exhausted.

The most noteworthy point is that when Aubry was specially anxious to hear he threw himself into *une espèce d'état passif*,—a kind of self-hypnotisation in which his respiration became slower and his power of hearing was increased.

(2) C. Loué was a deaf-mute, aged fifty, deaf since a year old; very slight hearing of right ear. Hypnotised by Liébeault, he heard better, not only during the light sleep, but after awaking. Heard even with *left* ear, which had never heard before; and was able for the first time to pronounce a few words taught to him. Loué found that he had the power of throwing himself almost instantaneously into a light sleep-waking state. This power once gained, it was observed that in his ordinary condition he was as deaf as ever. The fact was that whenever he really wished to hear he threw himself into this self-hypnotised state; he stood motionless, with eyes fixed and pupils dilated, and loud panting breath. Finding this condition so helpful, he ceased to make the effort to hear in his normal state.

It should be added that his sight was weak; and that when he wanted to execute some delicate piece of work he hypnotised himself in the same way, with the result that he saw objects both more clearly and "larger than life,"—*macropsy*. The same subject, as Liébeault mentions in an earlier work, was able in this self-induced sleep-waking state to suggest to himself the bodily presence and contact of other persons with hallucinatory vividness. He cured himself almost instantly of staggering intoxication by a similar process.

Loué was perhaps born exceptionally capable of self-suggestion. But it looks as though his great stake in the matter had helped him;—his seclusion from ordinary stimuli rendering it easier for him to evoke his subliminal powers.

On the question of the bearing of *attention* on deafness, see Dussaud's "Méthode d'éducation de l'ouïe chez les sourds et du toucher chez les aveugles" (*Bulletin de l'Institut Psychologique International*, May 1901), consisting of an apparatus ingeniously contrived to produce various sounds, graduated in loudness, &c., to which the patients practise listening, and thus gradually learn to hear fainter and fainter sounds.

538 B. I quote the following observations as to the improvement of muscular powers and of the senses during hypnosis from Dr. Bramwell's "Personally observed Hypnotic Phenomena" (*Proceedings S.P.R.*, vol. xii. p. 177).

Closure of the eyes is usually the first phenomenon observed in hypnosis, and as soon as this occurs other alterations in the voluntary muscles can usually be induced by suggestion. In reference to these I have nothing special to report. I, like others, have seen that voluntary muscular power can be increased or diminished to a remarkable extent.

*Involuntary Muscles and Special Senses.*—The action of the involuntary muscles and the special senses can be influenced in hypnosis. Of this I have seen many striking instances, but will confine myself almost entirely to one case, that of a woman aged forty, in which all the experiments were checked by independent observers.

*Pulse.*—In this subject the rapidity of the pulse could be quickly increased or diminished by simply suggesting that it should beat faster or slower. These changes, as recorded by the sphygmograph, showed corresponding alterations in tension.

*Muscular Sense.*—Differences in weight as small as eight grains could be distinguished in the hypnotic state; this the patient was quite unable to do in the normal condition.

*Thermal Sensibility.*—She was able to discriminate between very slight changes in temperature, such as she was unable to appreciate when awake.

*Common Cutaneous Sensibility.*—The common cutaneous sensibility was nearly double, *i.e.* the patient could distinguish the points of a compass, applied to different parts of the body, at about half the normal distance. She possessed no increased power when awake.

*Hearing.*—The range of hearing could be doubled by suggestion.

*Sight.*—The variations in this patient's range of vision were recorded for me by Mr. Bendelack Hewetson, Ophthalmic Surgeon to the Leeds Infirmary; and, as they appear to be of considerable interest, I will give them in detail. He first saw her in 1889, long before she had been hypnotised, and reported that she was hypermetropic; that this condition was over-corrected by ciliary spasms; that she could only read the third line of Snellen's test types, and required a minus glass to enable her to read the bottom line. In hypermetropia, as many of my readers are doubtless aware, the axis of the eye is shorter than normal, and the rays of light, or a certain proportion of them, in passing through the lens, are focussed at a point behind the retina. In this case, as the result of spasm of the muscles of accommodation, the position, and possibly the curvature of the lens was altered, *i.e.* it was projected further forward and rendered more convex. In consequence of this, the hypermetropia, which was only slight, was not only neutralised, but over-corrected. Thus the patient was rendered virtually myopic; the axis of the eye had become longer than normal, and the rays of light were focussed at a point in front of, instead of behind, the retina. At this time treatment by glasses failed to relieve the defect, as the patient, who suffered from other nervous affections, was unable to wear them. She was first hypnotised in March 1892, when I observed that I could apparently alter the range of vision by suggestion. In the following July she was again examined by Mr. Hewetson, who found the

physical condition and range of vision, identical with what it had been in 1889. Suggestions were then made in his presence, with the view of increasing the range of vision, whereupon the spasm disappeared, and the patient easily read the bottom line of Snellen's test types without a glass. After having shown that the spasm, with its accompanying defective vision, could be restored, I suggested its total disappearance. In June 1893 Mr. Hewetson again examined the patient, and reported that the range of vision was normal, and that there was no return of the spasm.

*Cf.* the improvement of vision during spontaneous somnambulism in the case of Dr. Dufay's patient, M<sup>me</sup> R. L., referred to in section 416.

Beaunis (*Le Somnambulisme Provoqué*, pp. 102 *et seq.*) found in one of his subjects that the sense of hearing was more acute in hypnosis and could then be still further heightened by suggestion. Similarly the reaction-times for touch and hearing were shortened in hypnosis and rendered shorter still by suggestion.

**538 C.** In the *Revue de l'Hypnotisme*, January 1893, Dr. Cullerre records a case of suggestion by motor images. This singular case involves recovery of the use of sight and hearing by suggestion.

M<sup>me</sup> X., twenty-eight years old, a hystero-epileptic, suffered from a variety of fits or attacks, convulsive, delirious, and spontaneously somnambular. Hypnotic somnambulism was easily induced, but quickly degenerated into a hysterical attack.

From the somnambular accesses a kind of secondary state developed itself, lasting once, with a few minutes' interruption, for a month at a time. On returning to ordinary consciousness she had lost that month from memory.

Both in her primary and in her secondary condition she was from time to time troubled by a hallucinatory figure, which she called Timoleon, and which urged her to suicide. On recovering from these attacks M<sup>me</sup> X. was in a pitiable state—blind, deaf, speechless, and unable to swallow.

The *religieuse* who attended her tried in many ways to recall the patient's power of sensation, but in vain, until at last she bethought herself of the following plan. She held the patient's hand, and with that hand traced the words: "You will now go to sleep, and will awake in ten seconds, able to hear, see, and speak." After many repetitions of this process, the patient succeeded in grasping the meaning of the written words from the movement of her own hand. She then instantly went to sleep, and awoke in a few seconds *able to speak*, but not to see or to hear. Further efforts of the same kind gradually brought all the senses back.

**538 D.** The mystery of the organic effects of hypnotism lies bound up with the mystery of the Restitution of Function. Functions of the brain—motor, sensory, intellectual—which have been destroyed for a time by operations on animals or by disease in man, tend often to re-establish themselves, in part, at least, through the vicarious action of other nervous centres which learn to perform tasks unknown to them before. (See James, *Principles of Psychology*, vol. i. p. 67.) Here we have the *vis reparatrix Naturæ* carried to the highest point to which it will go in man.

In my view, such substitutions of faculty are subliminally guided, and since hypnotic suggestion is an appeal to and a furtherance of subliminal faculty, it seems to me natural that it should bring about, not only such restitutions of function after mutilation, but also other educations and developments of nervous centres, whose result may often involve recovery from some apparently hopeless organic malady.

539 A. In the *Revue Philosophique* for November 1886 M. Bergson, of Clermont-Ferrand, gives an account of a case of supposed thought-transference or clairvoyance which turned out to be much more probably explicable by hypnotic hyperacuity of vision. The following is a summary and discussion of the case which I contributed to *Mind* for January 1887.

MM. Bergson and Robinet found that a boy, who was supposed to be a clairvoyant, or a telepathic percipient, could read figures and words under the following conditions. One of the observers hypnotised the boy, stood with his back nearly against the light, opened a book at random, held it nearly vertically facing himself, at about four inches from his own eyes, but below him, and looked sometimes at the page and sometimes into the boy's eyes. The book had often to be slightly shifted, but ultimately the boy could generally read the number of the page. Asked where he saw it, he pointed to the back of the book, just opposite the number's true position. Asked where the binding of the book was, he put his hand underneath the book, and indicated the place where the binding would have been had the book faced him.

It occurred to M. Bergson—and he deserves full credit for being the first to insist on this precaution—that, small though the figures were, the boy might really be reading them as reflected on the cornea of the hypnotiser. Experiments with slightly altered position showed that, in fact, the boy could not read the letters unless adjustment and illumination were carefully made as favourable as possible. The letters were 3 mm. in height—nothing is said of their thickness—and their corneal image would be about 0.1 mm. in height, as M. Bergson computes, under the conditions employed. This seems a very small image to see distinctly; but Mr. J. N. Langley and Mr. H. E. Wingfield, who have kindly tried some careful experiments to test this point, inform me that they can read on each other's corneæ the corneal image of printed letters of about 10 mm. in height. We know from Binet and Féré's experiments, &c., how greatly the hypnotic state does sometimes increase acuity of vision; and we may, I think, conclude that the boy probably did read the letters on his hypnotiser's cornea.

What, then, are we to make of the boy's statement that he saw the words as though in a book facing him? M. Bergson feels sure that this was the boy's real belief. There was no suspicion of charlatanism, and, in fact, the boy disliked the experiments, and now, as M. Bergson writes to me, refuses to renew them. M. Bergson supposes, and I think justly, that this was a case of *simulation inconsciente*; the hypnotised subject genuinely referring his sensations to the source to which his *first* hypnotiser (a believer in thought-transference) had suggested to him that they were due.

And, in fact, this unconscious simulation which leads the subject to refer his unusual sensations to the special cause which his hypnotiser, or some caprice of his own mind, suggests, is a not uncommon and a very interesting phenomenon. It was observed, for instance, by Elliotson, who pointed out a good

many hypnotic peculiarities which his successors are now gradually rediscovering. It is a *hypnotic exaggeration* of a familiar phenomenon, namely, of the large infusion of erroneous inference which we most of us import into the account which we render to ourselves of our ordinary sensations.

A particularly curious case is briefly described in the *Journal of the Society for Psychical Research*, June 1884. A man was brought to us who, when hypnotised, could often name cards held in front of him, although his eyes had been plastered up and bandaged in a most elaborate way. The man's friends took this for clairvoyance, and the man assented, being sure that he could not see the cards in the usual way. They "flashed upon him," as he said. Now, after a good deal of puzzling over the case, Mr. R. Hodgson found that he also could sometimes manage to see over similar bandages, through small chinks between the skin and the paper gummed over the eyes. But he, too, found that he saw fitfully, the power of vision seeming to come and go,—and he actually could not tell with which eye he was seeing, except by covering each eye in turn with his hand. The distorted position of the eyeball, and the minute and oddly-placed channels of vision, produced so much confusion that there seemed no reason to suppose that the hypnotised subject's belief that he was seeing "clairvoyantly" was other than genuine.

The case of M. Bergson's boy seems to have been a similar one. And his idea that he was reading from the book seems to have been a sort of compromise between the feeling that he was reading *somewhere* and the hypnotiser's suggestion that the words were being transferred supernormally from mind to mind.

Thus far, then, M. Bergson's narration and explanation seem credible enough, and his argument as against thought-transference in this boy's case seems well made out. But he proceeded to further experiments which, as recounted, seem incredible, and which may lead some readers to distrust the accuracy of the whole series.

To explain the difficulty I must first point out that the word hyperæsthesia is loosely used for three different classes of phenomena. It is used (1) for an exaggeration of the familiar action of specialised organs, as when the eye is sensible to very small amounts of light. It is used (2) for alleged perceptions, which would imply a specialisation of what I may term our *undifferentiated fund of nervous sensibility* in novel directions. Sensibility to the action of magnets, of metals in contact, of medicaments at a distance, may or may not exist, but should scarcely be called by the same name as (say) the eye's extra sensitiveness to light. And again, the word is used (3) for cases where our non-specialised organs are credited with performing functions which, so far as we can see, demand a definite sense-specialisation, or our specialised organs are credited with functions which, on measurable anatomical grounds, appear to overpass the limits of their specialisation. This last class of cases must be received with extreme caution.

Well, M. Bergson says that he showed the boy a microscopic photograph of twelve men, its longest diameter 2 mm., and that the boy saw and imitated the attitude of each man. Also that he showed the boy a microscopic preparation, involving cells not greater than .06 mm. in diameter, and that the boy saw and drew these cells.

Now I might, in the first place, object that thought-transference was not formally excluded, since M. Bergson himself knew the photograph and the look of the cells. I do not press this, for the other experiments seem to me to nega-

tive thought-transference in this case. I merely point out that if we wish to prove that a subject does not receive an image from our minds, we should present to him an object with which we are ourselves unacquainted.

But the real difficulty is as regards the *minimum visibile*. It is usually (though not universally) supposed that in order to produce a definite image more than one retinal rod or cone must be stimulated; and that consequently no object can be separately discernible which does not subtend (say) an angle of 60 seconds, or whose retinal image is less than (say) .004 mm. in diameter. Floating particles, none of them exceeding .0029 mm. in diameter, have, I believe, been seen as a *cloud* in a ray of electric light sent through a tube of filtered air, but have never been seen *separately* by the naked eye.

Now, the *retinal image* of an object itself only .06 mm. in diameter, and placed within the range of distinct vision, will be much less than .004 mm. in diameter. To bring it up to this minimum the retinal image must be  $\frac{1}{6}$  of the size of the object itself; and this implies a nearness to the eye involving mere darkness and blur. The microscopic slide was presumably transparent; but nothing was said as to the transparency of the *photograph*, and yet the points distinctly visible on the photograph must have been even *smaller* than the cells on the slide.

A letter with which M. Bergson has favoured me has done much to remove these difficulties. It seems that the photograph was transparent, and that the boy held it close to his eye. Moreover, after seeing the photograph the boy could not read ordinary print. "C'est trop grand," he said; and it was some time before the eye (which M. Bergson believes to have been always myopic) resumed its normal state. It seems, then, conceivable that hypnotic suggestion had induced (by spasm of the ciliary muscle?) some change in the shape of the crystalline lens, which made the eye a microscope for the time being. Mr. George Wherry has kindly communicated to me two somewhat analogous cases, where ciliary spasm (itself induced by microscopic or telescopic work) led to unocular diplopia, in one case even triplopia. In these cases *irregular* ciliary spasm apparently turned the lens into a kind of *multiplying glass*:—is it possible that M. Bergson induced a *regular* ciliary spasm, which turned the lens into a *magnifier*?

**540 A.** The probable course of evolution of early sense-organs is thus described by Prince Kropotkin in an article on "Recent Science" in the *Nineteenth Century* for August 1896:—

In order to trace the progressive specialisation of senses in the animal series, . . . we only need to admit that the appearance of the more specialised senses of touch, hearing, taste, smell, and vision is preceded by the existence of the less specialised mechanical, chemical, temperature, and light senses; but this is what may have been presumed in advance under the theory of evolution. Another admission, advocated by Nagel,<sup>1</sup> namely, the existence of mixed or rather undefined sense-organs—which appears as a mere development of the same idea—would further simplify the comprehension of the facts. At the lowest end of the scale we have what Nagel describes (perhaps not quite exactly) as "the universal organ of senses," which means that the whole protoplasm of the animal's body (or, perhaps, some components of it) acts as an

<sup>1</sup> W. Nagel, *Bibliotheca Zoologica*, xviii. Also his earlier more general work, *Die niederen Sinne der Insekten*, Tübingen, 1892.

organ for receiving excitations from various stimuli. And at the other end of the scale there are specialised organs, so specialised that each of them is capable of transmitting one sort of sensations only. Between the two Nagel proposes to place intermediate mixed organs (*Wechselsinnesorgane*), which, in their normal state, aid the animal in perceiving two or three different sensations, such as taste and smell, or touch, hearing, and taste. Having no such mixed organs, we evidently have a difficulty in understanding the corresponding sensations, and we may ask ourselves whether the animal possessed of one organ for touch and taste, or for taste and smell, receives from it two different sensations, or has one sensation only, which is neither of the two, but lies between them. We may not be able to answer this question, but we fully understand that the world of sensations should grow in complexity, precision, and variety, as the sense-organs become more and more definite.

**541 A.** The principal inorganic objects alleged to have elicited novel sensations are running water, metals, crystals, and magnets;—including under this last heading the magnetism of the earth, as claimed to be felt differently by sleepers according as they lie in the north-south or in the east-west positions.

The faculty of finding *running water* has the interest of being the first subliminal faculty which has been so habitually utilised for public ends as to form for its possessors a recognised and lucrative occupation. From Professor Barrett's monograph "On the So-called Divining Rod" (see next Appendix), and the "dowsers" who have so often discovered water where geologists and engineers have failed, it seems clear that this power of discovery is genuine, and is not dependent on the dowser's conscious knowledge or observation. It forms a subliminal uprush; but whether it is akin to *genius*, as being a subconscious manipulation of facts accessible through normal sensory channels, or to *heteræsthesia* (as resting on a specific sensibility to the proximity of running water), is a question which will be variously decided in each special case. The dowser, I should add, is not hypnotised before he finds the water. But (as Professor Barrett has shown) he is often thrown, presumably by self-suggestion, into a state much resembling light hypnotic trance. The perceptivity (we may say) of central organs, in an unfamiliar direction, is stimulated by concentrated attention, involving a certain disturbance or abeyance of perceptivity in other directions.

**541 B.** An exhaustive and impartial survey of the existing evidence for the faculty of "dowsing" is given in Professor W. F. Barrett's two articles "On the So-called Divining Rod" in the *Proceedings S.P.R.*, vol. xiii. pp. 2-282, and vol. xv. pp. 130-383. From the latter I quote the general conclusions at which Professor Barrett has arrived (p. 313).

(1) For some centuries past certain individuals locally known as dowsers have declared that they can discover the presence of underground water, mineral lodes, coal, building stone, or other buried objects which may be sought for by the apparently spontaneous motion of the so-called divining rod; when their pretensions have been tested, the result, though by no means

uniformly in their favour, has been so remarkable that chance coincidence appears a wholly inadequate explanation.

(2) Any explanation based upon trickery or unconscious hints from bystanders, or the detection of faint surface indications of the concealed object, or other known cause, is insufficient to cover *all* the facts.

(3) The *movement* of the rod or forked twig is only a special case of motor automatism exhibited by a large number of individuals, and arises from a subconscious and involuntary "suggestion" impressed on the mind of the dowser.

(4) Accompanying the involuntary and usually unconscious muscular contraction which causes the motion of the forked twig or rod, many dowsers experience a peculiar *malaise* and some a violent convulsive spasm. This is a psycho-physiological effect, akin to emotion. Moreover, the state of monoidism of the dowser creates a condition of partial catalepsy when some suggestion causes the idea to culminate.

(5) This subconscious suggestion may arise from a variety of causes; sometimes it is merely an auto-suggestion, at others it is unconsciously derived through the senses from the environment, but in a certain number of those who exhibit motor automatism the suggestion appears to be due to some kind of transcendental perceptive power.

(6) Such persons appear only able to exercise this transcendental faculty when their normal self-consciousness is more or less in abeyance, or when it is completely submerged, as in profound hypnosis.

(7) This subconscious perceptive power, commonly called "clairvoyance," may provisionally be taken as the explanation of those successes of the dowser which are inexplicable on any grounds at present known to science.

The *malaise* mentioned above as a frequent accompaniment of the exercise of their art by dowsers is thus described in an earlier part of the same paper (p. 299).

Nearly all dowsers assert that when the rod moves in their hands, or when they believe that underground water is beneath them, they experience a peculiar sensation, which some describe as felt in the limbs like the tingling of an electric shock, others as a shivering or trembling, and others as an unpleasant sensation in the epigastric region. With all there is more or less of a convulsive spasm, sometimes of a violent character. This *malaise* is very marked in some cases, but not experienced in others. That these physiological disturbances have a purely psychological origin is obvious—(1) from the fact that they are not experienced when the dowser is off duty, that is, when he has no suspicion that he is in the neighbourhood of underground water, and (2) that like effects are not produced by the much greater masses of visible water in rivers, lakes, or the sea. The interesting point is that these psycho-physiological phenomena have a real existence; they exist among dowsers in all countries, and can be traced back, as historical investigation shows, for upwards of two centuries. In the preceding Report I devoted an Appendix to this subject. . . . [*Proceedings* S.P.R., vol. xiii. pp. 272 *et seq.*]

The writer proceeds to give further cases—ancient and modern—of the *malaise* associated with dowsing, and shows its analogy with the physiological disturbances, arising from psychological causes, that sometimes accompany other phases of automatism.

**541 C.** I next take the case of metallæsthesia,—that alleged reaction to special metals which has often been asserted both in hypnotic and in hysterical cases. As a definite instance I will take the statement made by certain physicians attending Louis Vivé (see **233 A**) that while they supported him during a hysterical attack a gold ring on the finger of one of them touched him for some time and left a red mark, as of a burn, of whose origin the patient knew nothing. It is further alleged—and this is a quite separate point, although often confused with the first—that gold is distinguished by some subjects under conditions where no degree of sensitiveness to weight or temperature could have shown them that gold was near.

Now as to the first point, *e.g.* the Louis Vivé incident, I can readily believe that the touch of gold, unknown to the subject's supraliminal consciousness, may produce a redness, subsequent pain, &c. All that is needed for this is a capricious self-suggestion, like any other hysterical idea. This self-suggestion might remain completely unknown to the waking self, which might be puzzled as to the cause of the redness and pain. And observe that such a result might even deserve the name of heteræsthesia. There might be a whole complex range of specific reactions to substances chemically inert paralleling our reactions to drugs which chemically affect our tissues. The second claim, however, involves much more than this. If gold is recognised through a covering, for instance, or heated to the same point as other metals, so that no sensation of weight or temperature can help observation, this might possibly be by virtue of some sensibility more resembling the attraction of low organisms to specific substances whose chemical action on them we cannot determine, or to particular rays in the spectrum. I am not convinced that this has yet been proved; but I should not regard it as *à priori* impossible. I think it probable that our central sensorium may have the capacity of discriminating many sensations which it does not habitually discriminate, and that dermal end-organs may transmit messages which are not habitually interpreted in all their fulness. It is with central rather than with peripheral capacities that such a problem is ultimately concerned.

**541 D.** Considering in the next place the alleged sensibility of certain persons to crystals and magnets,—known to be absolutely inert in relation to ordinary men,—we should note the alleged connection between the perception of magnets and that of running water. And here we may note in passing a point which in these inquiries should be often remembered. I mean the great *irregularity* with which sensibilities are distributed in the organic world;—even sensibility to a stimulus so potent and universal as light itself. The mere fact that sensibility to magnets has not yet been observed is no strong presumption against its being observed before long. The central organs of perception, as yet unexhausted in their manifestation by the external organs, may, for aught we can say, possess this potential sensibility, to be developed in process

Some experiments intended to test the reality of the "magnetic sense," and especially of the so-called "magnetic light"—luminous appearances described by Baron Reichenbach as being seen by his sensitives in the neighbourhood of magnets—were carried out by a Committee of the S.P.R. in 1883. After careful and repeated trials with forty-five "subjects" of both sexes and of ages between sixteen and sixty, only three of these professed to see luminous appearances. They were entirely ignorant of Reichenbach's works, and no information was given to them beforehand of the nature of the experiment. The sensations they described were remarkably concordant. The light, they said, took the form of two rounded or blunted cones, apices downwards, one of each being directly over and upon a pole of the magnet. The chief instrument used was an electro-magnet, and the light appeared and disappeared with the making and breaking of the current, unknown to the subject. Two of the subjects and a member of the Committee also experienced peculiar sensations in the face and head when the head was placed in the strongest part of the magnetic field, by which they were able to distinguish accurately whether the magnet was excited or not.

The value of these experiments as evidence of a magnetic sense of course depends primarily on whether the subjects had any means, direct or indirect, of knowing when the current was made or broken. The precautions taken to avoid this and the other conditions of the experiments are described in detail in the report of them in the *Proceedings S.P.R.*, vol. i. pp. 230-237. See also a further note by the Chairman of the Committee, Professor W. F. Barrett, vol. ii. pp. 56-60.

**541 E.** And next as to the heteræsthesiæ alleged to be evoked by dead organic substances, or by living organisms. We may begin by observing that some of our senses, at any rate, form the subjective expression of certain chemical reactions. But many kinds of chemical reactions go on in us besides those which, for example, form the basis of our sense of taste. And some persons are much more affected than others by certain special reactions, which from a purely chemical point of view may or may not be precisely the same for all. Some persons have a specific sensibility to certain foods, or to certain drugs;—the presence of which their stomach detects, and to which it responds with extraordinary delicacy. Now, if it were an important object to discover the presence of a certain drug, such a sensibility would be regarded as a precious gift, and the discovery might be quite as valuable when made by the stomach as it would have been if made by the nose. These are nascent heteræsthesiæ, which, however, are not fostered either by natural selection or by human care.

Of similar type are the specific sensibilities to the presence of certain plants or animals,—familiar in certain cases of "rose-asthma," "horse-asthma," and discomfort felt if a cat is in the room. These feelings have many causes. At one end there is ordinary mechanical irritation by solid

particles. At the other end of the scale there is, of course, mere self-suggestion. But between the two there seems to be a kind of sensibility which is not purely self-suggestive, and not exactly olfactory, but resembles rather the instincts by which insects or other animals discern each other's neighbourhood.

There seems indeed no reason why the sense still vaguely known as *smell* should not be divisible into as many specific sensibilities as the sense which till lately was vaguely known as touch. On the one hand, sensibility to effluvia—even assuming all smell to depend on effluvia—is not confined to the nose, and may surely take varied forms as various tracts of mucous membrane are affected. And, on the other hand, the animal kingdom shows us in abundant instances a sense of smell already developed to a point which surpasses the sense of hearing and rivals the sense of sight.

Now, the very fact that the bloodhound can distinguish as he can a given person's traces from all the world beside is enough, I think, to point to the probability that the hypnotised subject,—already hyperæsthetic and perhaps heteræsthetic,—may distinguish between one human being and another in a manner, and with an acuteness, to us unknown. A natural direction for heteræsthesiæ to take would seem to be a revival of primitive powers, till now developed more fully in other animal races than in man.

Returning, then, from this new point of view to the problem of the influence of mesmeric passes, we see that there are now two different lines of observation which point to the probability of their possessing some specific potency. From the supernormal or spiritual side I urge that since telepathy from a distance is a *vera causa* of hypnosis (see 568), mesmeric passes near at hand may possess some similar hypnogenous value. And from the normal or material side I urge that among the delicate discriminative powers with which hypnotism is found to endow the sensitive subject, it is not unlikely that we shall find some specific sensibility to human proximity *per se*, and perhaps to the proximity of certain human beings, as distinguished from the rest.

It is perhaps through some such power of discrimination that effects are produced on sensitive subjects by “mesmerised objects,”—assuming, of course, that sufficient care has been taken to avoid their discovering by ordinary means that the objects have been specially manipulated in any way. See some experiments recorded in the *Proceedings* S.P.R., vol. i. pp. 260–262, and a description of Esdaile's experiments with mesmerised water in vol. iii. p. 409; also cases in the *Zoist*, *e.g.* vol. v. p. 129, and vol. x. p. 99.

**541 F.** And now I pass on to a *third* concurrent line of inference, derived from a set of experiments which seem in a sense to stand midway between the two classes just mentioned,—the telepathic, namely, and the heteræsthetic. I speak of medical clairvoyance, or the power of diagnosing the present or past state of a living organism either from actual

contact or even in the absence of the invalid, and from contact with some object which he has himself touched. If impressions of this type are actually conveyed from one organism to another, it can hardly be the case that mesmeric passes are altogether inert. If there is a diffused influence which reveals the state of a distant person by means of an object which he has touched, this specific influence is likely to be felt when he is in close proximity and is fixing his attention on its communication. And the apparent effects of mesmeric passes suggest the possible existence of a so-called "aura," or influence environing each human being, whose limits it is not easy to define.<sup>1</sup>

The early mesmerists, *e.g.* Puységur, Pététin, Despine, and Teste, all had the utmost faith in the faculty of their subjects to see their own disease and prescribe the right remedy. The same attitude of mind can be traced all through the *Zoist*. Fahnestock was perhaps the first to point out the ambiguity of this alleged introvision. "It is well known to me," he says, "that when a resolution is taken, a belief cherished, or a determination formed by persons while in the somnambulant state, that, when they awake, although they may know nothing about it or relative to it, they always do what has been so resolved or determined upon at the time appointed or specified" (*Statuovolisim*, p. 203), and he quotes experiments to prove his point. With the knowledge we now possess of the extraordinary power of self-suggestion in producing all kinds of bodily symptoms, it is obvious that these cases cannot be adduced as evidence of anything more. A typical instance of one of these early observations is to be found in the *Zoist*, vol. x. p. 347. See also Puységur, *Recherches sur l'Homme dans le Somnambulisme* (Paris, 1811), pp. 140 *et seq.* and pp. 214 *et seq.*; Pététin, *Electricité Animale* (Paris, 1808); Despine, *Observations de Médecine Pratique* (1838)—"Estelle nous a indiqué tous les soirs, dans sa crise, ce qu'il y avait à faire pour le lendemain, tant pour le régime alimentaire que pour les moyens médicamenteux" (p. 38).

In addition to the belief that a mesmerised patient was his own best doctor, the mesmerists also held that somnambules were able clairvoyantly to obtain knowledge of the state of diseased organs in other persons. This clairvoyant diagnosis might be performed under a variety of conditions, none of which were really essential. There were somnambules who required contact with the patient; there were others who required mere proximity; others must handle some object which belonged to the sufferer. Finally, others could "travel," and diagnose the disease of an absent person who was merely named or merely described.

Puységur's subject, Agnes Burguet, is alleged by him to have been uniformly successful in prognosis as well as in diagnosis. He emphasises the necessity of the patient's faith in the clairvoyante, and it appears that the prophecies were announced by her to the patient, so that there is no difficulty in attributing their fulfilment, or the success of the remedies she

<sup>1</sup> See, however, my discussion of this subject above, in sections 569 and 570.

prescribed, to suggestion. A number of instances are given in the works of Puységur and Pététin mentioned above; also in Bertrand's *Du Magnétisme en France* (Paris, 1826). See the *Revue de l'Hypnotisme*, September 1888, p. 81, for references to other sources.

A good case of what may have been clairvoyant diagnosis, in which many of the details mentioned were verified by a post-mortem examination, is given in the *Zoist*, vol. x. p. 307.

**541 G.** In an article by Professor Charles Richet, entitled "Relation de diverses Expériences sur la Transmission Mentale, la Lucidité, &c.," in *Proceedings S.P.R.*, vol. v. pp. 18-168, one section is devoted to the subject of clairvoyance of maladies. Professor Richet remarks that there are many mediums who habitually give medical consultations. Their usual custom is to go rapidly over the various organs which may be affected, and when they come to the one which actually is affected, the sitter is delighted, and believes in their success. The medium then arrives quickly at the general diagnosis of the case, and describes the illness according to a sort of scheme which is easily made with the help of medical books and the experience gained by practice. The clairvoyants with whom Professor Richet experimented were three subjects of his own, whom he calls Alice, Héléna, and Eugénie. Alice had never practised medical consultations, and had never been hypnotised by any one but Professor Richet. Héléna had had a little previous experience of the kind, while Eugénie kept a *cabinet de consultations*, and was much accustomed to patients.

Fifty-three experiments were made, which are recorded in full, and a fair degree of success was attained. This can only be judged of from a study of the complete record, which I have not space here to quote; Professor Richet's general discussion (*loc. cit.*, pp. 131-132) is also important as bearing on the proper interpretation of the phenomena.

**541 H.** The following case was sent to me by Professor Richet, and was first printed in the *Journal S.P.R.*, vol. iv. p. 91. The sensitive employed was one of the three mentioned in **541 G.**

PARIS, le 8 Mars, 1889.

J'ai un très beau cas de lucidité, que je vais vous raconter avec détail.

Vous ne savez peut-être pas que mon beau-père, Mr. F. A., a été malade assez gravement à partir du mois d'août, 1887. (C'est lui dont j'ai eu l'occasion de parler dans les *Proceedings S.P.R.*, vol. v. p. 126, Exp. XL.) Il a été de plus en plus malade jusqu'au mois de janvier, 1888. A ce moment (janvier et février, 1888) j'interroge à plusieurs reprises Alice [a person whom Mr. Richet hypnotised] sur la santé de Mr. F. A. J'avoue que je croyais Mr. F. A. absolument perdu, et un jour entre autres en février, 1888, j'ai interrogé Alice; elle m'a dit, "Ne vous inquiétez pas." Pour ma part je croyais que Mr. A. ne vivrait plus que huit jours.

De fait, contrairement à ce que je pensais et ce que pensaient tous les médecins, il a à peu près guéri. [Certain symptoms, however, described by Mr. Richet, remained, which necessitated the constant attention of a surgical nurse.]

Quoiqu'il soit âgé (76 ans), qu'il s'amaigrisse beaucoup, et que ses forces ne s'améliorent pas, à partir du mois de février, 1888 (vers le 9 février environ) il a été sans empirer. . . .

A diverses reprises (peut-être trois ou quatre fois) j'ai demandé à Alice de me parler de lui. Elle m'a dit, "Ne vous inquiétez pas; je vous en parlerai."

Il y a deux jours, le jeudi, 7 mars, à une heure de l'après-midi, dès que j'ai endormi Alice, elle me dit (ce sont ses paroles textuelles que je copie d'après la sténographie que j'ai prise): "J'avais hâte de vous voir; je voulais vous voir hier pour vous parler de M. A. Ou il est plus souffrant ou il va avoir une crise; de la fièvre, de l'altération, de la fatigue. Quel mauvais moment! Le mal s'aggrave; il est très abattu. Il ne faut rien attendre pour cette crise-là." (Cela signifie que la crise ne se terminera pas par la mort.) "Il ne pourra pas bouger ni faire un mouvement. La douleur est surtout dans les reins, à gauche, et très forte. Ce ne sera pas la dernière crise. Il la supportera encore. Elle aura lieu avant peu, dans deux ou trois jours. Elle sera plus forte que toutes celles qu'il a eu depuis un an. Le moment approche. Il souffrira moins à la fin. Il mourra au moment où vous ne vous y attendez pas; ce n'est pas dans une crise qu'il mourra. Il ne pourra pas prendre d'aliments, on lui mouille les lèvres. . . . Il avait peur de mourir; maintenant c'est bien changé, et il est plus indifférent."<sup>1</sup>

Voilà ce que m'a dit Alice à une heure le jeudi. Ce même jeudi soir, en rentrant chez moi, je trouve ma femme fort inquiète, et elle me raconte que dans la nuit du mercredi au jeudi, vers une heure du matin—[here Mr. Richet relates in detail how for the first time for thirteen months the attendant had been unable to assist Mr. A., who had been in great agony for three hours, until at length a surgeon was sent for, with whose aid the sufferings of the patient were instantly relieved.] Il est évident, et même absolument sûr, qu'Alice n'a pu savoir cela; moi-même je l'ignorais absolument à une heure. . . .

Il faut noter comme essentiel que depuis un an et un mois jamais Mr. A. n'a eu une crise aussi forte et avec autant d'an goisse que dans la nuit de mercredi à jeudi. [Signed] CH. RICHEL.

**541 J.** It will be found as we proceed that in each direction in turn suggestive dynamogeny leads up to some definite form of supernormal faculty. Thus, to begin with, these heteræsthesiæ, or new sensibilities to living beings, with which we are for the moment concerned, glide insensibly into "community of sensation" and "medical clairvoyance." The perception, that is to say, of some organic influence from a person in proximity passes on into perception of the sensations which that person is experiencing, and then of the state of his body which gives rise to those sensations. In saying, however, that the narrower and nearer faculties "pass on" into the wider and more remote, I am by no means asserting that there is a real continuity of operation,—as though the same agencies were acting with less or greater power. On the other hand, I believe that each of these apparently gradual series involves a fundamental transition from organic to spiritual faculties;—from powers developed by natural

<sup>1</sup> Ces détails sur les aliments, la sécheresse des lèvres, et l'indifférence progressive à la mort, sont absolument vrais.

selection on earth, and exercised through the material organism, to powers derived from the metetherial world, and exercised in spite of, rather than by aid of, the material organism. There must, indeed, on such a hypothesis exist somewhere a unity more fundamental even than that division; since the terrene faculties must needs be derived and narrowed from the cosmical faculties, and the laws of matter must form an incidental case of the more universal laws of spirit. The time, however, has certainly not yet come at which we can attempt any real fusion of that narrower or material scheme of laws—of which we know something already—with that wider or spiritual scheme, whose existence we merely infer from certain residual phenomena which the laws of matter as known to us will not explain.

And therefore in this serial enumeration of the effects of hypnotic suggestion I will not for the moment press these heteræsthesiæ further, so as to try to lead them on into clairvoyance, but will rather leave the various supernormal powers into which hypnotism introduces us to be dealt with together at a more advanced point in the discussion.

**541 K.** Medicamentous substances have also been claimed by many different hypnotists as exerting from a little distance, or when in sealed tubes, specific influences on patients. The phenomenon is of the same nature as the alleged specific influences of metals,—all being very possibly explicable as the mere freak of self-suggestion. This explanation was offered long ago by Braid, and I quote the following account of the experiments with which he supported it from an article by Dr. Bramwell, entitled "James Braid; his Work and Writings," *Proceedings S.P.R.*, vol. xii. p. 127 *et seq.*

In Braid's time the mesmerists held that magnets, certain metals, crystals, &c., possessed a peculiar power and, with sensitive subjects, were capable of producing attraction and other remarkable phenomena. Some experienced an unpleasant sensation like an aura, others got headache, or attacks of fainting or catalepsy, with spasms so violent that they apparently endangered life. Frequently there was hyperæsthesia of the special senses. Many also fancied they saw fiery bundles of light stream from the poles of the magnet. All this was said to happen even when the subjects did not see the magnets and did not know what was being done. Braid performed many experiments in order to test these statements, with the following results: the phenomena appeared when the patients had preconceived ideas on the subject, or when these were excited by leading questions, but were invariably absent when they were ignorant of what was being done. Pretended magnets also produced the phenomena when the patients knew what was expected to occur. Reichenbach recorded an instance where, by the mere exposure of a sensitive plate in a box with a magnet, an impression had been made, as if it had been exposed to the full influence of the light. Braid repeated the experiment, and also had similar ones performed for him by an expert photographer, and, when all sources of fallacy were guarded against, the results were invariably negative. According to Braid, the mind of the patient alone was sufficient to produce the effects attributed to magnetic or odyllic force, and suggested ideas were capable of exciting a great variety of physical sensations and mental conditions.

[Here follows an account of an experiment of Braid's to show that suggestion was the true explanation of the supposed mesmeric powers of magnets and certain metals. A physician having demonstrated to him the effects produced by a magnet on a mesmerised patient, Braid in turn showed that he could produce effects of just the same kind on her by means of a key and ring,—all that was necessary being to mention in her presence that certain specified effects would follow from her holding or touching it in specified ways.]

In 1843 Braid referred to Elliotson's belief in the powers of certain metals, and to Wakley's experiments. The latter, operating with a non-mesmerising metal, made the patient believe he was using a mesmerising one, whereupon she fell asleep; and he concluded that all the subjects were impostors. Braid denied this, asserting that the active agent was simply the imagination, and that the metals were neither mesmeric nor non-mesmeric. In the same way he explained the action of the wooden tractors which Dr. Hayarth, in 1799, successfully substituted for the metal ones of Mr. Perkins. The latter consisted of two pieces of metal, one apparently of iron and the other of brass, about three inches long, blunt at one end and pointed at the other. They were invented by Dr. Elisha Perkins, of Norwich, Connecticut, who in 1796 took out a patent for them, and were applied by drawing them lightly over the part affected for about twenty minutes. This method of treatment, which was very fashionable at one time, was termed Perkinism, in honour of its inventor. . . .

The power of imagination and excited attention in producing a specific influence in a healthy person, was beautifully illustrated, he said, in the following case: [Having read an account of certain medicines which could manifest their influence through glass, the patient simply holding the closed phial in his hand, he took a phial and filled it with coloured water. He then stated in the presence of a lady, who was not hypnotised, that it would act as an emetic through the glass, and asked her to hold it in her hand, and try the effect. Almost at once she felt the appropriate sensations, and vomiting was apparently imminent when Braid stopped it by giving her a second phial, which he said would neutralise the effect of the first.]

These views of the specific action of different metals, &c., were revived by the Salpêtrière School and a few other hypnotists; but tests by more careful observers have again practically proved the results obtained to be due to suggestion. It is not enough merely to abstain from mentioning to the hypnotised subject what substance is being used in the experiment; it is necessary also to remember his extraordinary acuteness in picking up hints from the voice, gestures, or facial expression of all the persons present with him,—even when he appears to be in a totally unconscious condition. For this reason no experiment of this kind can be considered evidential if the experimenters themselves know what substance is being employed.

The Committee appointed by the Paris Académie de Médecine to test the experiments of Luys—one of the most notorious exponents of the doctrine of specific influences in the present day—found that when the substances were wrapped up so as to be indistinguishable, and the experimenters did not know which they were using—con-

trary to Luys' own practice—no specific results followed. The Report of this Committee was presented by Dujardin-Beaumetz in 1888.

The following passage is from Dr. Bramwell's article just quoted (*op. cit.*, p. 156).

Before Braid appreciated the mental influence in hypnosis, he was inclined to believe in phrenology, and the same cause seems to have led the Salpêtrière School into error as to the action of magnets, metals, and medicines in sealed tubes. That all these owed their virtue to suggestion was clearly demonstrated by Braid; yet, despite this fact, the metallo-therapeutics of Burq were revived by Charcot and his disciples, and Dr. Luys still plays with his india-rubber dolls, and Professor Benedikt with his magnets. An account, by Dr. F. Peterson and others, of Professor Benedikt's theory of the action of magnets, and of the experimental exposure of its fallacious nature, read before the New York Academy of Medicine, closely resembles what was said and done by Braid on the same subject. According to Professor Benedikt, "certain forms of hysteria are better treated by the magnet than by electricity, hydropathy, or drugs. When a magnet is applied to the sensitive vertebræ without removal of the dress, the irritable patient soon becomes quiet and even quasi-paralysed, the muscles gradually relax, the respiration becomes sighing, consciousness slowly disappears; the resistance to conduction in motor nerves could easily become absolute. The two poles have different effects, the magnet must be employed with caution, patients may be injured by it." These statements were tested in America; magnets of enormous power were used, and experiments made on human subjects and lower animals. A young dog was subjected to magnetic influence for five hours; but, instead of being paralysed from "increased resistance to conduction in motor nerves," on being liberated, it was more lively than before. The experimenters conclude "that the human organism is in no wise appreciably affected by the most powerful magnets known to modern science; that neither direct nor reversed magnetism exerts any perceptible influence upon the iron contained in the blood, upon the circulation, upon ciliary or protoplasmic movements, upon sensory or motor nerves, or upon the brain. The ordinary magnets used in medicine," they say, "have a purely suggestive or psychic effect, and would in all probability be quite as useful if made of wood."

**542 A.** We now come to the effects of hypnotic suggestion in producing certain definite changes in the vaso-motor system, in glands and secretions, &c. I give a few examples in this and the two next Appendices. In the *Revue de l'Hypnotisme*, September 1891, p. 85, De Jong reports a complete cure achieved by suggestion, of a most desperate case of hæmorrhagy in a boy of nine. The symptoms first appeared when he was eighteen months old. One of his sisters had died of the same disease. The loss of blood, through the nose or through the mouth, occurred irregularly, at intervals sometimes of two months, sometimes of two weeks.

Grasset (in *Revue de l'Hypnotisme*, November 1887, p. 141) reports some cases in which, by hypnotic suggestion, he arrested loss of blood through the mouth in hysterical patients.

**542 B.** Dr. Burot in the *Revue de l'Hypnotisme*, January 1890, p. 197, reports the case of a patient whose arms were contracted by hysterical attacks, the contracture being accompanied by local asphyxia of the hands, which lasted for several weeks. Both hands were swollen and violet in color, and of a temperature far below the normal. The temperature was raised day by day by hypnotic suggestion, which at length cured the asphyxia. At a later stage it recurred, but was found more amenable to treatment. It also appeared that the temperature could be lowered as well as raised by suggestion. The contracture always recurred when the asphyxia was brought back by suggestion.

Professor Beaunis and Dr. Krafft-Ebing have slowed the pulse by hypnotic suggestion,<sup>1</sup> and these savants, as well as Professor Bernheim, M. Focachon and others, have produced redness and blisters by the same means. Drs. Mabilie, Ramadier, Bourru, Burot, have produced localised hyperæmia, epistaxis, ecchymosis.<sup>2</sup> Dr. Forel and others have restored arrested secretions at a precisely fixed hour.<sup>3</sup> Dr. Krafft-Ebing has produced a rise of temperature at moments fixed by himself—a rise, for instance, from 37° to 38.5° C.<sup>4</sup> Burot has lowered the temperature of a hand as much as 10 C. by suggestion.<sup>5</sup> He supposes that the mechanism employed is the constriction of the brachial artery, beneath the biceps. "How can it be," he asks, "that when one merely says to the subject, 'your hand will become cold,' the vaso-motor nervous system answers by constricting the artery to the degree necessary to achieve the result desired? *C'est ce qui dépasse notre imagination.*"

**542 C.** The following is a summary of a case of the cure of hyperhidrosis reported by Dr. Bramwell in the *British Medical Journal*, September 10th, 1898:—

Miss B., aged fifteen, January 1890. On the back of the left arm, just above the wrist, a patch of skin 2½ inches long by 1½ broad was the seat of constant perspiration. This had existed from early childhood, was always excessive, and invariably rendered more so by exertion or emotion. The forearm was always enveloped in bandages, but these rapidly became saturated, and the perspiration dripped upon the floor. On January 10th the patient was hypnotised for the first time, and somnambulism induced. By the following day the perspiration had markedly diminished; the patient was again hypnotised, when the perspiration ceased. Two years later there had been no relapse.

**543 A.** The best known and in some respects best observed modern

<sup>1</sup> Beaunis, *Le Somnambulisme Provogué*.

<sup>2</sup> See for a brief account, *Revue de l'Hypnotisme*, December 1887, p. 183.

<sup>3</sup> *Revue de l'Hypnotisme*, April 1889, p. 298.

<sup>4</sup> *Revue de l'Hypnotisme*, March 1890, p. 278. Compare the inexplicable rises of temperature in Dr. Teale's case, *Lancet*, 1875, vol. i. pp. 340, 343, 457; vol. ii. p. 107; and 1881, vol. i. pp. 797, 842. This apparent isolability of temperature changes, generally so delicately indicative of conditions of the entire organism, is a phenomenon quite as noteworthy as the dissociability of pain from organic injury.

<sup>5</sup> *Revue de l'Hypnotisme*, January 1890, p. 197.

case of stigmatisation is that of Louise Lateau. In spite of Virchow's famous alternative with regard to this case, *ou supercherie, ou miracle*, the facts are now thoroughly established and generally accepted by physiologists, and, from the point of view of this book, they fall naturally enough among subliminal responses to self-suggestion. They have an interesting bearing, too, on mediæval traditions of stigmatisation in St. Francis of Assisi and others.

Louise Lateau was born in January 1850, in the village of Bois d'Haine, Hainault, Belgium. Both her parents were robust and hardy persons, who had never suffered from any form of hæmorrhage or of nervous disturbance, and it is further noteworthy that Louise herself had good health up to the age of seventeen, was accustomed to hard work, and had shown a large amount of physical endurance, was noted for her common sense and power of self-control, and bore a good character with all her neighbours and acquaintances, showing no traces, either physical or moral, of any hysterical tendencies.

An illness of an indefinite character, involving intense neuralgic pains, began in 1867, and increased up to March 1868. At that time her appetite was completely gone, and for an entire month she took nothing but water and the medicines prescribed for her. On April 16th she was thought to be dying, and received the Sacrament. From that day she so rapidly improved that on the 21st she was able to walk to the parish church, a distance of three-quarters of a mile, and her remarkable cure was the first incident that attracted public attention.

Three days later the stigmata first appeared, and thirteen weeks later, on July 17th, she began to exhibit the phenomena of ecstasy, during which there was a complete suspension of the exercise of the senses. This occurred every Friday from July 17th onwards, the attack lasting from about 8.30 A.M. to 6 P.M. She was then entirely unconscious of her surroundings, but on waking had a clear recollection of all that had passed through her mind during the attack.

The first appearance of blood issuing from the skin occurred on Friday, April 24th, 1868, when she saw it flowing from a spot on the left side of her chest. In accordance with her ordinary reserved habits, she kept silence on the subject. The following Friday she again remarked it on the same spot, and also on the upper surface of each foot, and she now mentioned it in confession to the priest, who reassured her, and bade her not to speak of the circumstance. On the third Friday, May 8th, blood began to ooze during the night from the left side and both feet, and by 9 o'clock it also flowed from the palms and backs of both the hands. Finally, on September 28th, the forehead also became moist with blood, and these bleedings recurred regularly every Friday up to April 15th, 1870, when Dr. Lefebvre published his report, and later, in 1872, when Dr. Warlomont published his.

It was the religious authorities who requested Dr. Lefebvre, an eminent Louvain physician and university professor, and a specialist in nervous diseases, to undertake the examination of the case. She was under his superintendence from August 30th, 1868, for twenty weeks, during which time he took more than a hundred medical friends to examine the phenomena.

On any day during the week, from Saturday till Thursday morning, there was on the back and palm of each hand an oval spot or patch, redder than the rest of the skin, and about half an inch in its longest diameter; these patches

were dry and somewhat glistening on the surface, and the centres of the two exactly corresponded. On the dorsum and sole of each foot there were similar marks, nearly three-quarters of an inch in length. The marks on the forehead were not permanent, and, except on Fridays, the points from which the blood escaped could not be distinguished. The signs announcing the approaching bleeding began to show themselves on Thursday about noon. Bleeding almost always began between midnight and 1 A.M. on Friday. The stigmata did not all bleed at once, but successively, in no fixed order. On the chest the stigma lay in the space between the fifth and sixth ribs, external to and a little below the left breast, and the blood oozed from a circular spot nearly a quarter of an inch in diameter. On the forehead the blood was seen to issue from twelve or fifteen minute points, arranged in circular form. A band, two fingers in breadth, passing round the head equidistant from the eyebrows and the roots of the hair, would include this bleeding zone, which was puffy and painful on pressure.

Dr. Lefebvre estimated the quantity of blood lost on each occasion at about seven-eighths of a quart. The bleeding lasted twenty-four hours. On the Saturday the stigmata were quite dry, with occasional little scales of dried blood on their surface, and quite painless.

The chief authority for this case is Dr. Lefebvre's report, *Louise Lateau de Bois d'Haine : sa Vie, ses Extases, ses Stigmates* (Louvain, 1870). Dr. Warlomont examined her six years later, and found that the places of the stigmata had become continuously painful, and that there was an additional stigma on the right shoulder.

An excellent and circumstantial English account, based on Lefebvre's report, was published in *Macmillan's Magazine*, April 1871 (vol. xxiii. pp. 488 *et seq.*), and the above summary is chiefly founded on this.

Görres' *Christliche Mystik*, translated into French under the title of *La Mystique Divine, naturelle et diabolique* (1862), and *A Letter from the Earl of Shrewsbury, descriptive of the Estatica of Caldarno, &c.* (1842), give some earlier cases, the most important of which is that of Maria Mörl, the Estatica of Caldarno (1812-1868).

**543 B.** Three cases of the production of cruciform marks reported by Dr. Biggs, of Lima, appeared in the *Journal S.P.R.*, vol. iii. p. 100, and I quote one of them.

October 18th, 1885.

. . . Another case . . . was the first of this kind of experiment that I tried; it was in Santa Barbara, California. I was staying there in 1879 with a friend, Mr. G., a long-resident chemist in that town. His wife had a kind of half servant and half companion, a girl of about eighteen, who complained to me one day of a pain through her chest. Without her knowing what I intended to do, I tried magnetism; she fell into a deep magnetic sleep in a few minutes. With this subject I tried many interesting experiments, which I will pass over. One day I magnetised her as usual, and told her in a whisper (I had found her to be more susceptible this way than when I spoke aloud in my usual voice), "You will have a red cross appear on the upper part of your chest, only on every Friday. In the course of some time the words *Sancta* above the cross, and *Crucis* underneath it will appear also; at same time a little blood will come from the cross." In my vest pocket I had a cross of rock crystal. I

opened the top button of her dress and placed this cross on the upper part of the manubrium, a point she could not see unless by aid of a looking-glass, saying to her, "*This* is the spot where the cross will appear." This was on a Tuesday. I asked Mrs. G. to watch the girl and tell me if anything seemed to ail her. Next day Mrs. G. told me she had seen the girl now and again put her left wrist over the top part of her chest, over the dress; this was frequently repeated, as if she felt some tickling or slight irritation about the part, but not otherwise noticed; she seemed to carry her hand up now and then unconsciously. When Friday came I said, after breakfast, "Come, let me magnetise you a little; you have not had a dose for several days." She was always willing to be magnetised, as she always expressed herself as feeling very much rested and comfortable afterwards. In a few minutes she was in a deep sleep. I unbuttoned the top part of her dress, and there, to my complete and utter astonishment, was a pink cross, exactly over the place where I had put the one of crystal. It appeared every Friday, and was invisible on all other days. This was seen by Mr. and Mrs. G., and my old friend and colleague, Dr. B., who had become much interested in my experiments in magnetism, and often suggested the class of experiments he wished to see tried. About six weeks after the cross first appeared I had occasion to take a trip to the Sandwich Islands. Before going I magnetised the girl, told her that the cross would keep on showing itself every Friday for about four months. I intended my trip to the Islands to last about three months. I did this to save the girl from the infliction of this mark so strangely appearing perhaps for a lifetime, in case anything might happen to me and prevent me from seeing her again. I also asked Dr. B. and Mr. G. to write me by every mail to Honolulu, and tell me if the cross kept on appearing every Friday, and to be very careful to note any change, should any take place, such as the surging of blood or any appearance of the words *Sancta Crucis*. I was rather curious to know if distance between us, the girl and myself, over 2000 miles, made any difference in the apparition of the cross. While I was at the Sandwich Islands I received two letters from Mr. G. and one from Dr. B. by three different mails, each telling that the cross kept on making its appearance as usual; blood had been noticed once, and also part of the letter S above the cross, nothing more. I returned in a little less than three months. The cross still made its appearance every Friday, and did so for about a month more, but getting paler and paler until it became invisible, as nearly as possible four months from the time I left for the Sandwich Islands. The above-mentioned young woman was a native Californian, of Spanish parentage, about eighteen years of age, of tolerably good health, parents and grandparents alive. She was of fair natural intelligence, but utterly ignorant and uneducated. . . . M. H. BIGGS, M.D.

To this account Edmund Gurney adds in a note :—

As to the first two of these cases [the one quoted above and another], it is possible to suppose that the hypnotic suggestion took effect indirectly, by causing the girls to rub a patch of the right shape. The suggestion may have been received as a command, and there would be nothing very surprising in a subject's automatically adopting the right means to fulfil a previous hypnotic command. And even the third case might be so accounted for, if the rubbing took place in sleep. At the same time it would be rash, I think, absolutely to reject the hypothesis of the more direct effect. [The

writer goes on to quote other cases of the far-reaching effects of hypnotic suggestion in producing organic changes, with which these may be compared; and points out the difficulties in the way of any precise physiological explanation of the affection of areas of the body that have no definite physiological limit.]

**543 C.** Another remarkable American case of stigmatisation was reported in the *Courier-Journal*, Louisville, Ky., December 7th, 1891, on the authority of Dr. M. F. Coomes and of several other physicians. According to Dr. Coomes' account, a certain Mrs. Stuckenberg seems to have bled from spontaneously formed stigmata on every Friday since the beginning of June. There are wounds on the hands and feet, a wound on the side (from whence issues a watery exudation tinged with blood), a cross on the forehead, a large cross and a heart on the chest, and the letters I.H.S. on the right shoulder. From three to six every Friday there is profound trance, with superficial anæsthesia, but much convulsive movement and manifestation of inward pain. If we may rely on Dr. Coomes' account, which seems a careful one, simulation is quite out of the question. The patient seems to desire neither money nor notoriety. She is a devout Catholic, but does not talk about religion; and complains much of the pain and exhaustion due to the wounds and the convulsive trance.

Dr. Hodgson paid two visits to Louisville in the hope of seeing Mrs. Stuckenberg, but was unable to do so owing to the restrictions imposed on her by the Roman Catholic authorities. He made the acquaintance, however, of Dr. Coomes (himself a Catholic), and one or two other medical men who had seen the case, and he reported, after his talks with them, that there seemed no doubt of its genuineness. Dr. Coomes also sent us several photographs of the stigmata, but no further information as to the later developments of the case has been obtainable.

**543 D.** In the following case the *intellectual* character, as I have termed it, of the organic process which responds to suggestion is illustrated in a striking and complex way. Mdlle. Ilma S., a subject observed by Drs. Jendrássik and von Krafft-Ebing<sup>1</sup> (mainly at Gratz), was ultimately cured by hypnotic suggestion (or so Dr. Krafft-Ebing claims in 1888) of a lifelong tendency to hysteria and melancholy, such as had driven her grandfather, father, brother, and sister to suicide. She was therefore on the whole a great gainer; but her extreme susceptibility to blistering by suggestion amounted to a real risk in the absence of careful guardianship. Once at least she was much injured and offended by the culpable act of a medical student who laid a pair of scissors upon her chest, telling her that they were red-hot, and thus created a serious wound, which took two months to heal. Krafft-Ebing made a humane variation on this risky experiment. Like Dr. Biggs in the case quoted above, he ordered the production of *red patches* of definite shapes, which were to be formed without

<sup>1</sup> "An Experimental Study in Hypnotism," by Dr. R. von Krafft-Ebing, translated by C. G. Chaddock, M.D., New York, 1889.

itching, pain, or inflammation. The history of the process thus set up is a curious one. The organism had to perform, so to say, a novel feat, which took a great deal longer than the rough and ready process of vesication. From February 24th to May 3rd, 1888, a livid red hyperæmic surface corresponding to the letter K was slowly and painlessly developing itself on a selected and protected area between the shoulder-blades. It seems doubtful whether this performance was not altogether a new one, —whether any precisely similar trophic changes have ever occurred spontaneously. The support thus given to Dr. Biggs' narrative is most striking; and one lesson of the experiments of both physicians undoubtedly is that science need not be the loser by a careful adherence to the rules of ordinary humanity.

But it is the incident next to be cited which speaks the most strongly for the educated character—so to say—of the intelligence presiding over these organic suggestions.

Mdlle. Ilma S. was permanently anæsthetic on the right side, and that side was therefore, in my view, likely to be more immediately subject to subliminal control. At any rate, it appeared that when any object was pressed on her left side, and suggested as hot, no mark followed at the place of contact; but a corresponding brand appeared, symmetrically and reversed, upon the *right* side. For example, an initial letter, K, was pressed by Dr. Jendrássik on her left shoulder. In a few hours a K-like blister, "with quite sharp outlines," came on the corresponding spot on the right side. But note that the new K (the letters are figured in Krafft-Ebing's work) was by no means an exact reproduction of the original one. It was of about the same size, but of a different type, in fact a capital K in another person's handwriting. Just as in Dr. Biggs' cases it was the idea of cruciformity which was induced by suggestion, so here it was the idea of K-shape; and insomuch as this suggested mark corresponded to an intellectual idea, that idea underwent some idiosyncratic modification in the subject's subliminal intelligence, and the resultant mark, though identical in significance, was different in contour. And here again we have confirmation of one of the most curious of Dr. Biggs' phenomena—the tardy appearance of part of an S—an attempt at SANCTA—as the result of suggestion, unaided by the physical contact of any S-shaped object, but in its due position above the suggested cross.

543 E. Dr. Pierre Janet describes similar experiments—in particular the production of red marks by means of imaginary mustard poultices—in the case of his subjects Léonie and Rose (*L'Automatisme Psychologique*, p. 166). The place and form of the marks corresponded closely to the mental conception of the patient. For instance:—

Je dis un jour à Rose, qui souffrait de contractures hystériques à l'estomac, que je lui plaçais un sinapisme sur la région malade pour la guérir. Je constatais quelques heures plus tard une marque gonflée d'un rouge sombre ayant la forme d'un rectangle allongé, mais, détail singulier, dont aucun angle n'était

marqué, car ils semblaient coupés nettement. Je fis la remarque que son sinapisme avait une forme étrange. "Vous ne savez donc pas," me dit-elle, "que l'on coupe toujours les angles des papiers Rigollot pour que les coins ne fassent pas mal." L'idée préconçue de la forme du sinapisme avait déterminé la dimension et la forme de la rougeur.

J'essayai alors un autre jour (les sinapismes de ce genre enlevaient très facilement ses contractures et ses points douloureux) de lui suggérer que je découpais un sinapisme en forme d'étoile à six branches; la marque rouge eut exactement la forme que j'avais dite. Je commandai à Léonie un sinapisme sur la poitrine du côté gauche en forme d'un S pour lui en lever de l'asthme nerveux. Ma suggestion guérit parfaitement la maladie et marqua sur la poitrine un grand S tout à fait net.

Dr. Backman relates the following of one of his clairvoyant subjects, Alma Rådberg<sup>1</sup>:—

"In the middle of an experiment I put a drop of water on her arm, suggesting to her that it was a drop of burning sealing-wax, and that it would produce a blister, which would, however, be healed after the third day. During the progress of the experiment I accidentally touched the water, making it spread on her skin, whereupon I hastened to wipe it away. The blister, which appeared the next day, extended as far as the water had run, just as if it had been a corroding acid, and the wound healed on the night of the third day."

Somewhat similar is a case recorded by Dr. J. Rybalkin in the *Revue de l'Hypnotisme*, June 1890 (p. 361), in which a post-hypnotic suggestion to the subject to burn his arm at a stove—really unlighted—produced blisters as of a burn.

Hæmorrhage and bleeding stigmata were several times produced in the famous subject, Louis Vivé (whose life-history is given in **233 A**), by verbal suggestion alone.<sup>2</sup>

Professor Beaunis (*Recherches Expérimentales*, &c., Paris, 1886, p. 29) produced redness and cutaneous congestion in his subject, M<sup>lle</sup>. A. E., by suggestion, and the experiment was repeated on the same subject by the present writer and Edmund Gurney in September 1885 (see *Proceedings S.P.R.*, vol. iv. p. 167).

It appears that there is at present at the Salpêtrière a *stigmatisée*, the development of whose stigmata has been watched by Dr. Janet under copper shields with glass windows inserted in them (*Revue de l'Hypnotisme*, December 1900, p. 190).

**543 F.** The following is an abstract of Dr. Levillain's account of an experiment performed by Professor Charcot before a large class at the Salpêtrière<sup>3</sup>:—

<sup>1</sup> From "Experiments in Clairvoyance," by Dr. Alfred Backman, *Proceedings S.P.R.*, vol. vii. p. 204.

<sup>2</sup> See Drs. Bourru and Burot, *Comptes Rendus de la Société de Biologie*, July 12th, 1885; and Dr. Mabile, *Progrès Médical*, August 29th, 1885.

<sup>3</sup> *Revue de l'Hypnotisme*, June 1890 (p. 353), *Progrès Médical*, October 11th and 18th,

Some few hysterical patients, it appears, suffer from a swelling with local cyanosis and low surface temperature, styled by Professor Charcot "blue œdema." Professor Charcot, indeed, claims to have been the first to describe, in June 1889, this exceedingly rare hysterical abnormality. It then occurred to him to try whether he could produce the condition by hypnotic suggestion. "On April 26th, 1890, a hysterical woman was deeply hypnotised, and it was suggested to her that her right hand and wrist would swell and become cyanosed. After she was woke this suggestion gradually realised itself, and in four days the right hand was in the condition of that of the patients who had had spontaneous attacks. There was a smooth surface, hardly any pitting on pressure, but much dull-blue mottled swelling (which had obliged her to discontinue wearing her rings) and anæsthesia. A bright red patch was produced by touch. . . . M. Charcot re-hypnotised the patient, and assured her that her hand was quite natural again, helping his suggestion with a little massage. After a quarter of an hour the anæsthesia, venous colour, and swelling were gone."

**543 G.** A case was described by Professor Artigalas in the *Revue de l'Hypnotisme*, February 1892 (p. 251), of a hysterical hospital patient with a tendency to apparently causeless hæmorrhage, which appeared first in the ear and afterwards as tears of blood in the eye, which was quite healthy. Hypnotic suggestion failed at first to cure this symptom, but caused it to occur only at stated times. Next it was suggested that instead of the ocular hæmorrhage the patient should bleed at the palm of the left hand; this occurred, the skin, however, remaining intact, and the blood appearing to ooze through it like perspiration. After further hypnotic suggestion these symptoms entirely ceased.

**543 H.** Dr. von Schrenck-Notzing (in the *Zeitschrift für Hypnotismus*, Band iv., Heft. 4, p. 209), criticises the recorded experiments in blistering by suggestion on the ground that in some cases the patients may have had specially sensitive skins, and that in other cases the supervision exercised over them was inadequate. He describes three test experiments carried out by several doctors on the maid-servant of one of them (in October 1895 and January 1896), he himself taking part on the last two occasions. On the first occasion, blistering was produced on the left arm, as suggested, within twenty-four hours. The arm had been carefully bandaged, and the bandage appeared not to have been moved. Next time the arm was enclosed in a shield made of three thin boards, and completely bandaged, and the patient was watched continuously. A rudimentary blister appeared, but not in the place suggested, and where she might have caused it by rubbing, and there was some evidence that she had tried to scratch her arm with a hairpin. Once more the arm was enclosed in plaster of Paris and the patient was watched continuously, and no blisters were formed.

1890, and see *Practitioner*, January 1891 (p. 50). It would be well to be able to state explicitly in experiments of this class that the consent of the subject had been previously obtained.

These results seem to confirm what had previously been pointed out by other writers,—that the subject may deliberately try to produce stigmata on herself in response to the hypnotic suggestion. But it must be noticed that in this case the experimenters deliberately suggested that she should feel the irritation and pain that would accompany an actual burn, as well as that blisters should be formed. She complained much of the pain, and may have tried to rub her arm merely to relieve it.

\* 546 A. The following experiments on the relation of *points de repère* to negative hallucinations were tried by Mrs. H. Sidgwick in the course of her experiments on thought-transference quoted below (573 A). P. was the subject, and was hypnotised, as usual, by Mr. G. A. Smith. The account is written by Miss Johnson, who was present, and is based on her notes made at the time, March 25th, 1890:—

P. being hypnotised, eight plain cards marked with the numbers 2-9 were placed on a chair by his side, and he was told that those marked with odd numbers would be invisible. On being then asked how many cards he saw, he said "six." When the cards were held so as to hide the numbers, and he was made to count them by feeling their corners, his counting varied, but once came to eight. It appeared, therefore, that the failure of the suggestion of invisibility depended, partially at least, on the hiding of the numbers, *i.e.* of the *points de repère* with which the invisibility was associated.

Mr. Smith then took the card with the number 5 marked on it; when this was turned with the mark towards P. he could not see it, but when the other side was turned towards him he could. He was much puzzled at seeing the card disappear and reappear several times in Mr. Smith's hand by a slight twist of his fingers, but concluded that it was done by sleight-of-hand, that Mr. Smith somehow got it up his sleeve, or otherwise concealed it. He was then made to take the card into his own hand and turn it backwards and forwards himself, and was very much astonished at its continuing—as he did so—to disappear and reappear when no one but himself was touching it. He asked to be allowed to keep it as an entertaining puzzle to show off to his friends, and, on leave being given, pocketed it. Soon after he took it out again, and the invisible side being uppermost, saw nothing and dropped it. It dropped with the visible side upwards, so he found it again, and again made it appear and disappear.

A similar experiment was tried with the Knave of Hearts, and this was at first invisible on both sides, but soon he was able to see the back side, though not the front.

He then took the card marked 5 out of his pocket again, and found it still invisible on the marked side, though he had been twice awakened and re-hypnotised since looking at it. This, however, only held as long as the mark was uncovered, and soon the effect wore off altogether, and both sides became equally visible to him.

A good deal of variety was observed in the behaviour of different subjects with regard to negative hallucinations; Miss B., for instance, did not appear to make use of *points de repère* in the way that P. did; a card made invisible to her was equally invisible on both sides, and she exhibited no sort of interest or alarm in the mysterious disappearances which so strongly excited P.'s curiosity and sometimes caused him alarm.

**549 A.** In the so-called "transposition of the senses" it is claimed that stimuli which normally affect only one particular sense-organ affect some other part of the body; e.g. when letters are said to be read by the skin the part of the skin concerned is supposed to be stimulated by the light rays.

Pététin, a famous doctor of Lyons, first gave currency to this notion in his *Electricité Animale*, Paris, 1808. Thus the sense of hearing was alleged to be transposed sometimes to the pit of the stomach (p. 7), and sometimes to the tips of the fingers or the toes (p. 10); the sense of taste to the same regions (p. 25); and the sense of sight to the stomach (p. 45). These phenomena were observed in several different subjects.

The most obvious explanation of them is that the sensations received through one organ were referred to some other part of the body arbitrarily associated with them through some chance suggestion of the subject's own or of the operator's. Thus Fahnestock (*Statuolism*, p. 174), in criticising Durand's account of a patient whose five senses were transposed to the pit of the stomach, attributes it "to the manner in which the doctor proceeded. . . . He succeeded in drawing the patient's attention to her stomach. . . . She could have answered his questions quite as well had he applied his lips to any other part of her body; . . . for I have seen transposition effected at the will of the subject in many cases of artificial somnambulism by simply requesting them to throw their minds to the stomach or any other part of the body." Similarly in the case of a hysterical patient reported by Dr. Niccolo Cervello,<sup>1</sup> it was significant that immediately after the doctor had spoken in her hearing of a case he had recently witnessed of "transposition of the senses" to the hands and feet, the patient proceeded to exhibit the same phenomenon.

In the case of hearing, it is clearly impossible to prove transposition, since no sound made near any part of the body can be out of ear-shot. In the cases of sight and taste, since the early mesmerists were unaware of the extreme acuteness of hypnotised subjects in picking up hints, it must remain doubtful whether sufficient precautions were taken to guard against their discovering the nature of the objects presented to them by the ordinary use of the senses. Even if this was guarded against, they might have acquired their knowledge of the objects by thought-transference from the operators, who knew what they were.

See the works of Pététin, Durand, Foissac, and Despine, especially *Observations de Médecine Pratique*, pp. 45, 62, and *Étude Scientifique sur Somnambulisme*, p. 167. One of Despine's patients apparently read through the sole of her foot, and another by the tips of her fingers.

The phenomenon called by De Rochas "exteriorisation of sensibility," is an extravagant version of the theory of transposition of the senses, the sense being supposed to be transferred to some object outside

<sup>1</sup> *Storia di un Caso d'Isterismo con Sognazione Spontanea*, Palermo, 1853. A summary of this case was given in the *Journal S.P.R.*, for December 1900 (vol. ix. p. 333).

the organism, such as a glass of water or the shadow of the hypnotised person; any stimulus applied to these objects is then felt by the person, who becomes anæsthetic meanwhile. These experiments were repeated and extended by Dr. Joire of Lille. Since the accounts show that suggestion was freely exercised, it is unnecessary to criticise them in detail.

549 B. Perhaps the best evidence for transposition of the senses is to be found in some experiments made by Professor Fontan of Toulon, and described in his paper on *Hystéro-épilepsie Masculine: Suggestion, Inhibition, Transposition des Sens*, in the *Revue Philosophique*, August 1887. A full account of this is given in *Proceedings S.P.R.*, vol. v. pp. 263-268; but I have space here for a short extract only.

The subject, B., is a sailor, aged twenty-two, apparently robust, but suffering from hysteria, with attacks of catalepsy—the result, apparently, of a sojourn in Madagascar. When he came under Dr. Fontan's care his left side was wholly devoid of feeling, and the sense of smell was absent on that side; sight and hearing diminished; taste normal. A hysterogenous zone on the right side remained unaffected by any treatment. Hypnotic suggestion suspended the anæsthesia for a few hours at a time, but the magnet, and the magnet only, removed it permanently, and practically cured the patient.

[Transpositions of hearing, taste and smell are next described.]

*Transposition of sight* is, of course, the most bewildering of these supernormalities. We seem here to be overriding the lack not only of physiological but of physical adaptation, dispensing not only with the specially percipient retina, but with the *lens*, indispensable for the mere purpose of refracting the incident rays, so that they may meet in a focus and give a distinct image. Dr. Fontan, indeed, says that he would not have thought of trying these visual experiments at all had it not been for the fumbling of B.'s fingers on the printed letters, as already described. It was suggested to the subject that he could only see with his fingers, and the psychical blindness was reinforced by placing a screen close to the subject's face, so that he could not see his own hands, nor the objects offered, nor the faces or gestures of the bystanders.

Printed letters were first tried; and the subject, who could scarcely read in his normal state, deciphered a few of these with difficulty. A number of skeins of coloured wool, which he had never seen, were then placed before him, and he was told to choose the red ones. He felt the wools, rejected unhesitatingly the colours not asked for, and arranged the red in a series. He did this also with the green and with the blue wools. The wools were again mixed, and he was told to put the red ones on the right, the green on the left. But he was now exhausted, and recognised nothing.

The same experiments were repeated next day with fresh specimens of wool. And next the room was completely darkened, B.'s hand was placed in a box containing various patterns of wool, which he had never either seen or touched, and he was told to choose the blue ones. "He seized them," says Dr. Fontan, in a letter rather more detailed than the printed account, "with such rapidity, such force, tossing aside all those which he did not want, that we supposed that the experiment had failed. Shut up in a dark room, where we could not see each other, we did not know what was going on, and fearing some access of frenzy, I precipitated myself on the subject and hypnotised him strongly, by pressing the globes of his eyes. He had had time enough during

this scene, which did not last five seconds, to choose the wools, and to hide them in his bosom. At no other time did he show such eagerness for the suggested colour." He had, in fact, selected four blue skeins, which he clutched so closely that he had to be altogether inhibited before they could be taken from him.

The next experiment was perhaps the best of all. The wools were placed on a table *under a strong sheet of glass*. B. (psychically blinded and with the screen interposed) placed his hand on the glass, and was ordered to indicate the red wool. He resisted for a time, but "ended by consenting to search for the red wools, whose position he indicated by a tap on the glass, which left no room for doubt." He repeated this process several times with the green, the blue, and the yellow wools, and always with complete success.

Once more. Five photographs, of which one only was of a child, were placed on the table, and he was told to find the child's photograph. "He felt the faces, turned them with head upwards, felt over the child's figure carefully, and gave the photograph to me correctly."

**551 A.** The following examples of post-hypnotic suggestions involving calculations are quoted from Gurney's paper, "Peculiarities of certain Post-Hypnotic States," in the *Proceedings S.P.R.*, vol. iv. pp. 268-323 (1887). The paper treats generally of the mental state of the subject, as exhibited especially by means of automatic writing, while carrying out suggestions. Speaking of commands to be executed at a certain future time, Gurney says (p. 287) :—

A distinction must first be made between cases where a *date* is named—especially if the date be a marked one, such as January 1st, or the anniversary of the day of the command<sup>1</sup>—and cases where simply a *length of time* is named, not immediately suggestive of a particular date, as in the direction to do such and such a thing "on the sixty-ninth day from this." In the former case the impression of the date might be immediately registered in the brain, in association with that of the order, and the mere arrival of the date might thus suffice to revive the order. But how is a length of time to be so registered? Its further end, till reckoned out by the aid of the calendar, is perfectly indefinite; and there is nothing in the mere arrival of the day calculated to revive the terms of the order—it carries no more *sixty-ninthness* about it than any other day. . . . Though "a day" may be a sufficiently familiar and definite unit to present a concrete character, it does not follow that this is the case with "sixty-nine days." And the organic conditions [suggested by Professor Beaunis<sup>2</sup> as the means used for making the calculation], which are just what the measurement of established physiological periods *ipso facto* has, are just what the measurement of periods suddenly and arbitrarily fixed by human volition has not. The vital processes will no more work out such a measurement as this than a schoolboy's digestion will work out a proposition of Euclid. However carried through, it is at least not a function of animal life. It issues in a perfectly needless act, not in an inevitable bodily state; and it depends, not on

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

<sup>2</sup> *Le Somnambulisme Provoqué*, pp. 139-41.

progressive changes in the stomach or the blood, but on a quite original course of cerebration, proceeding, we cannot doubt, in the higher tracts of the brain, having been initiated by an impression—that of the command—which had a distinct psychical side. Now looking at the brain-side alone, we should conclude, I think, that the passage of time must be registered, not by any general gradual change, but by a series of specific changes, corresponding probably to the days or *units of measurement*. We should conclude, that is, that cerebral events of the sort normally correlated with the ideas “sixty,” “sixty-one,” “sixty-two,” &c., really take place; for how otherwise could the gulf be spanned with precision? how would any other sort of change know when to stop, or associate some point that it had reached with the order given weeks before? Such a cerebral process alone would wholly differentiate the case from that of ordinary physiological time-reckoning. But if the specific brain-changes take place, does it not seem at least a reasonable surmise that their mental correlate may exist, though hidden from our view—that there may further be an actual watching of the course of time? [Then] the “unknown faculty” would simply be a known faculty, working in a normal way, but below the surface of normal consciousness. . . .

[In some cases] the watching is of a wholly interior kind, and is not only forgotten afterwards, but is accompanied by no consciousness of which the normal waking subject can render any account; but which still, I believe, involves mental action of a sort.

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

In the next case, which occurred after the above remarks were written, I got an actual account of the process, which singularly confirms them. P—l was told, on March 26th, that on the one hundred and twenty-third day from then he was to put a blank sheet of paper in an envelope, and send it to a friend of mine whose name and residence he knew, but whom he had never seen. The subject was not referred to again till April 18th, when he was hypnotised and asked if

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

he remembered anything in connection with this gentleman. He at once repeated the order, and said, "This is the twenty-third day; a hundred more."

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

P—LL. "No; it seemed natural."

S. "Have you thought of it often?"

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

S. "Does that happen every day?"

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

Questioned further, he made it clear that the interval between these impressions was never long enough to be doubtful. He "may not think of it for two or three days; then something seems to tell him." He was questioned again on April 20th, and at once said, "That's going on all right—twenty-five days;" and on April 22nd, when in the trance, he spontaneously recalled the subject, and added, "Twenty-seven days." After he was woke on April 18th, I asked him if he knew the gentleman in question, or had been thinking about him. He was clearly surprised at the question, said he fancied he had once seen him in my room (which, however, was not the case), and that the idea of him had never since crossed his mind.

But there is another way in which the moment for the performance of the action can be fixed. The "subject" can be told to perform it when some signal is given—as when some one gives a cough or pokes the fire. . . [And] we can arrange the conditions in such a way as again to involve reckoning of a certain kind, and of a kind which it is hard to conceive as having no mention of any sort associated with it. For instance, the direction may be to perform the act when some one coughs for the third time, or pokes the fire for the fourth time. . . . If the "subject" be re-hypnotised before the final cough—say the fourth—has been given, and questioned as to what has passed, he shows clearly that he remembers being in the attitude of expectancy for the coming signal. Sometimes the hidden mental condition during the time of waiting has been a very curious one. Thus W—s, who had been told that at my fifth cough the candles would go out, then woke, and then hypnotised again before the final cough had been given, disowned all memory of the four coughs which had been actually given, but knew that the next would be the fifth, "because then the candles would go out." At other times the signals have been clearly and correctly counted. . . .

[In other experiments the mental condition of the subject in the interval between the suggestion and its fulfilment was tested by automatic writing instead of by re-hypnotising and asking him questions. Thus:—]

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

*7 minutes and 8 more*

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

On April 20th [P—11] was told that half-an-hour after his next arrival he was to wind up a ball of string, and to let me know how the time was going. He arrived next evening at 8.30, and was set to the planchette at 8.43. He wrote,

*13 minett has passed and 17 more minetts to pass.*

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

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

The order, however, was fulfilled at 9.21, almost immediately after the conclusion of the writing. . . .

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

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

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

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

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

Later, P—11 was told that when I spoke the thirtieth word he was to walk to the door and come back again, and was then woke. I made natural remarks at intervals, taking care to count the words I used. The thirtieth produced no result. I added one, and then told him to come and write. The writing was,

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

He then returned to his former seat, and sat down for a second; then got up, walked to the door, looked at it, and came back again. Re-hypnotised, and questioned as to the words I had used, he remembered most of them, but not all.

In Gurney's paper, "Recent Experiments in Hypnotism," in the *Proceedings S.P.R.*, vol. v. pp. 3-17 (1888), are recorded a number of other ingenious experiments showing the intelligence of subliminal mentation in carrying out post-hypnotic suggestions. These were executed automatically while the supraliminal intelligence of the subject was closely engaged in some other task; e.g. he would, while reading aloud, automatically work sums or write a second line to a couplet rhyming with the first,

which had been given him. On one occasion a subject "correctly multiplied 12s. 3 $\frac{1}{2}$ d. by 8, repeating 'God save the Queen' meanwhile, with every other word left out."

— **551 B.** Professor Delbœuf's experiments, recorded in the paper entitled "De l'Appréciation du Temps par les Somnambules," in the *Proceedings S.P.R.*, vol. viii. pp. 414-421, were directed simply towards testing the power of calculating the lapse of time. His subjects were two sisters, whom he calls M. and J., country girls of twenty and twenty-three, servants in his family, with whom many of his most famous hypnotic experiments had been made (see **534 A** and **E**). He made suggestions to them to perform various trivial actions in a certain number of minutes from the time the suggestion was given. Eleven experiments were made, the suggestions to take effect after intervals varying from 350 to 3300 minutes. Two experiments (with intervals of 900 and 1500 minutes) succeeded completely; in three others the idea of the action suggested occurred to the subject at the right time, but was not carried out; in four cases the action was performed at the wrong time, the errors varying from 25 to 95 minutes; in the two experiments with intervals of 3300 minutes, the impulse to do the action arose, but at the wrong time, and was not carried out. It must be noted that M. and J. were quite uneducated, could hardly tell the time by the clock, and constantly made mistakes in the simplest sums. Delbœuf also found that J. could apparently calculate no better when hypnotised than when awake.

**551 C.** The results obtained by Professor Delbœuf led Dr. J. M. Bramwell to try a much longer series of experiments on the appreciation of time by somnambules, which are by far the best observed and most instructive of any yet recorded. The account of them appeared first in Dr. Bramwell's paper on "Personally Observed Hypnotic Phenomena" in the *Proceedings S.P.R.*, vol. xii. pp. 176-203 (1896), and a further account, with additional details and a discussion of cognate mental phenomena—hypnotic and other—was published in *Brain*, Summer Number, 1900, under the title of "Hypnotic and Post-Hypnotic Appreciation of Time: Secondary and Multiplex Personalities." I give extracts from both these sources. Full details are given in the original papers of the numerous precautions devised to guard against errors or deceptions, and other details, which are omitted here for want of space.

Miss A., the patient in question, aged nineteen, was first hypnotised by me on September 2nd, 1895. . . . The patient is intelligent and fairly well educated, but possesses no extraordinary calculating powers either in the normal state or in hypnosis. According to her mother, she has always been remarkably truthful and well-conducted, rather grave in disposition, and inclined to take the duties of life seriously. She is a dressmaker. . . . She never spontaneously recalled in the waking state anything that occurred in hypnosis. . . .

The experiments were all of the same character. On each occasion I

suggested to her, during hypnosis, that at the expiration of a varying number of minutes she should feel impelled to make a cross on a piece of paper with a pencil, and also, without looking at clock or watch, write down what time she believed it to be, and then immediately compare this with the actual time and, if possible, obtain corroborative testimony from her friends.

*Experiment No. 1.*—November 5th, 1895, 4 P.M. Suggestion to be realised in five hours and twenty minutes, *i.e.* at the expiration of that time the patient was to make a cross and put down the time in the manner just described. Result.—Correct.

*Remarks.*—On this occasion I did not say anything to the patient about the experiment, either before or after hypnosis. I told her mother its nature, but not the time at which the suggestion should be fulfilled. At 9.15 the same evening her mother noticed that the patient was restless, and asked her what was the matter. She replied, "I feel I must do something, but cannot tell what." At 9.20 P.M. she rapidly made a cross with a pencil and wrote twenty minutes past nine on a piece of paper, at the same time saying, "It's all silliness." There was no clock in the room, but her mother went into the next room where there was one, and found that the time was 9.20. When I again saw the patient I explained the nature of the experiments I proposed making to her, and instructed her always to carry a pencil and paper with her during the day, and to put one by her bedside at night. I told her I should make these experimental suggestions from time to time, but not on each occasion when she visited me. In many instances I did not calculate when the suggestions fell due, and in others the calculations I made at the time were proved to be erroneous, and the results of the experiments were in these cases only determined when the series was completed. . . .

*Experiment No. 5.*—Wednesday, December 18th, 3.45 P.M. Suggestion in 24 hours, 2880 minutes. Result.—3.45 P.M., Saturday, December 21st. Correct. . . .

*Experiment No. 9.*—December 31st, 1895, 4 P.M. Suggestion in 11,525 minutes. Result.—11.5 A.M., Wednesday, January 8th. Wrong.

*Remarks.*—The result ought to have been 4.5 P.M., January 8th. I re-hypnotised her on that day, and asked her to recall the suggestion I had made on December 31st. She said it was to be executed in 11,225 minutes. The supposed suggestion of 11,225 minutes had been carried out correctly.

I now attempted to find out during *hypnosis* the patient's mental condition in reference to these suggestions. In reply to my questions she informed me: 1. That when the suggestions were made in hypnosis she did not calculate when they fell due. 2. That she did not calculate them at any time afterwards. 3. That she had no recollection of them when awakened. 4. That no memory of them ever arose in the waking state. 5. That shortly before their fulfilment she always experienced a motor impulse, that her fingers moved as if to grasp a pencil and to perform the act of writing. 6. That this impulse was immediately followed by the idea of making a cross, and of the time. 7. That she never looked at clock or watch until after she had written the figures.

*Experiments.*—Wednesday, January 8th, 1896.

*No. 10.*—4.5 P.M. Suggestion in 4417 minutes.

*No. 11.*—4.5 P.M. Suggestion in 11,470 minutes.

*No. 12.*—4.30 P.M. Suggestion in 10,070 minutes.

*Results.*—*No. 10.*—5.42 P.M., Saturday, January 11th.

*No. 11.*—3.15 P.M., Thursday, January 16th.

*No. 12.*—4.20 P.M., Wednesday, January 15th.—All were correct.

*Remarks.*—As the patient had stated in hypnosis that she made no calculations in reference to the suggestions, in order to vary the experiments I asked her as soon as I had made them, and before awakening her, to calculate mentally when they would fall due, and to tell me the result.

She replied as follows :—

“No. 10 in 3 days, 37 minutes, or twenty-three minutes to five next Saturday afternoon.

“No. 11 in 187 hours, 50 minutes, or 7 days, 9 hours, 50 minutes. Next Wednesday morning at five minutes to twelve.

“No. 12 in 1067 hours, 40 minutes, or 6 days, 23 hours, and 40 minutes. 4.20 P.M. next Wednesday.”

[All these answers were wrong, except No. 12, in which the answer was right, but the calculation wrong. In spite of this, the suggestions were all carried out at the right time.]

When I made the patient calculate when the suggestions would fall due, and found that her calculations were wrong, I naturally concluded that, as she had fixed the date at which the suggestions were to be fulfilled in her own mind, in the hypnotic state, they would be carried out at the erroneous times. My astonishment was great when I found they were executed correctly. I re-hypnotised the patient and said to her, “You have not carried out these suggestions at the time you told me they would fall due. Why is this?” She replied, “What I told you was all wrong.” “How do you know the others are right?” “I can’t tell you, I only feel that they are.” I was not able to elicit by questioning any memory of the processes by which the original mistakes were corrected. The patient assured me that from the time the suggestions were made she had never again thought of them, and that at the time of their fulfilment she had suddenly had the impulse to put down the figures. When doing so she had no recollection of her original calculations.

From this time I usually made a number of suggestions to the patient at each séance. Sometimes these started from the same hour, sometimes from different hours. In the latter case, the starting-points were usually imaginary. . . .

[From three to six suggestions were made in rapid succession on each occasion, to be fulfilled at intervals varying from 720 to 21,434 minutes. These series of suggestions were never read over to the patient more than twice, and sometimes only once, and that quickly. The last two series were the most complicated of all, as follows :—]

*Experiments.*—Thursday, May 7th, 3 P.M.

*No. 50.*—Suggestion in 8650 minutes.

*No. 51.*—Suggestion in 8680 minutes.

*No. 52.*—Suggestion in 8700 minutes.

I still further complicated these by suggesting as follows :—

“No. 50 is to be fulfilled in the waking state. Five minutes before 51 comes due you are to fall asleep. No. 51 is to be fulfilled while you are asleep, and five minutes afterwards you are to awake and remain so until after the fulfilment of No. 52. Eight minutes after 52 falls due you are again to fall asleep.”

*Result.*—These suggestions were carried out correctly, with the exception that she fell asleep at 3.31 instead of 3.35.

*Experiments.*—Wednesday, May 13th, 4.30 P.M.

On this occasion I said to the patient, “You are to carry out all the suggestions made last Thursday, but to-day you are to start from 2.55 instead of

from 3 P.M., and to each of them you are to add 1440 minutes." As I was much pressed for time, these suggestions were made very hurriedly, and without explanation, and I was not at all certain whether the patient understood them.

*Results.*—Correct, with the exception of slight differences between the correctly estimated time and the moment at which the suggestion was fulfilled.

*Summary.*—Fifty-five experiments are cited; of these one, apparently, was either not carried out by Miss A., or unrecorded by me, while in another (No. 9) she mistook the original suggestion, but fulfilled it correctly in accordance with what she thought it had been. Forty-five were completely successful, *i.e.* not only did Miss A. write down the correct terminal time, but this was done, also, at the moment the experiment fell due. Eight were partially successful. In these the terminal time was correctly recorded in every instance, but there were minute differences, never exceeding five minutes, between the patient's correct estimate of when the suggestion fell due and the moment at which she carried it out. The proportion which these errors bear to their respective intervals varies between 1 to 2028 and 1 to 21,420.

On twenty-four occasions Miss A. was asked to calculate [in hypnosis] when the suggestions fell due; she was wrong in the first nine instances, but in the remaining fifteen right in eleven and wrong in four. As the experiments advanced, not only the frequency, but also the extent of Miss A.'s errors in calculation decreased, and the answers were given much more rapidly. Sometimes the correct replies were almost instantaneous, and in these instances no conscious calculation could be traced. It is to be noted that Miss A.'s mistaken calculations had no effect on the correctness of her results. . . .

On [all occasions but one] when Miss A. was questioned in hypnosis as to the unfulfilled suggestions, she . . . recalled the fact that these had been made, but rarely remembered their exact terms. She always asserted that she had never thought of them, did not know how much time had elapsed since they had been given, nor when they were due. This was so even in cases where she had calculated the terminal time. . . . When Miss A. was questioned in hypnosis, after the execution of the suggestions, her memory on certain points was very clear. She could recall in every detail the terms of all experiments that had recently been carried out, *i.e.* she remembered the hours at which they had been made, the number of minutes suggested, her own calculations, if any, and the moment and circumstances under which the suggestions had been fulfilled. Putting aside the calculations she made at the time, in response to suggestion, she was unable to recall having made any others, or to give any information as to the methods by means of which she had correctly fulfilled the experiments. . . .

[Similar experiments, more or less successful, but not so striking as those with Miss A., were made with other somnambules, and details are given of some with Miss B. In her case], when a simple suggestion was given, Miss B. sometimes spontaneously calculated when it would fall due. Miss A., on the other hand, never made any spontaneous calculations at all. Apparently Miss B. did not spontaneously calculate the more complicated arithmetical problems. When she did so, in response to suggestion, her results were invariably correct, but, despite this, the experiments were not always fulfilled at their appropriate time. Miss A., on the contrary, was often wrong in her calculations, while the suggestions themselves were carried out with phenomenal accuracy.

The most fundamental difference between these cases and those of Gurney's given above seems to be that the method of estimation of time

really used by Dr. Bramwell's subjects could not be discovered by questioning during hypnosis, but appeared to belong to some stratum of consciousness more profound than the hypnotic (suggesting an analogy with the "inspirations of genius" or the feats of "calculating boys"); whereas Gurney's subjects, when hypnotised again before a suggestion was fulfilled, were conscious of keeping count of the lapse of time.

**552 A.** The following case of improvement of dramatic faculty in hypnosis is recorded by Dr. Dufay in a paper in the *Revue Philosophique* for September 1888, a translation of which appeared in *Proceedings S.P.R.*, vol. vi. pp. 407-427. The subject was a hysterical young actress, whom he had hypnotised several times previously. The special interest of this case is that hypnosis was produced apparently without the subject's knowledge, or suspicion that it was being attempted. (Other instances of the apparently telepathic production of hypnosis are given in the Appendices to Section 568.)

I said just now that I had managed to hypnotise Mdlle. B. by a word or a look, but I did not think that without real contact it could succeed unless I was close to her at the time. Having always noticed that intelligence is much more highly developed in the somnambulatory state, I had sometimes hypnotised this very indifferent little actress by merely telling her, just as she was about to make her appearance on the scene, that she was going to sleep, which always procured her a great success with the public. It is a circumstance of this nature which introduces her into my present subject.

One evening I arrived late at the theatre. The manager was waiting anxiously for me in his office; he had changed the order of the pieces, and put the "Caprice" at the end of the entertainment, because he had just been informed by telegram that his *grande coquette* had missed the train, which was to have brought her from Tours to Blois. But he was relying on my assistance to substitute Mdlle. B. without damaging the performance.

"Does she so much as know her part?" I asked him.

"She has seen it played several times, but she has not rehearsed it."

"Have you expressed any hope that I might come to her assistance?"

"I took care not to do that: any doubt as to her talents would have been sufficient to have produced one of her attacks."

"Very well, do not let her know I am here. I will take advantage of this opportunity to make a very interesting experiment."

I did not show myself on the stage, but took my place in a close box at the far end of the house, which happened to be unoccupied, and the grating closed. Then, drawing myself together, I willed intently that Mdlle. B. might fall asleep.

It was then half-past ten. I learned at the end of the performance that at this same time the young artiste, stopping in the middle of her toilette, suddenly sank down on the sofa in her room, begging the dresser to let her rest a little. After a few minutes of drowsiness she got up, finished dressing herself, and went down to the stage. When the curtain rose I was not very confident of the success of my experiment, not then knowing what had taken place in the actress's dressing-room; but I was not long in satisfying myself, merely by seeing the action and attitude of my subject. She had retained in her memory this part

which she had not learnt, but had only seen played, and acquitted herself marvellously. There was, however, another suggestion that I must unconsciously have given her, when mentally ordering her to play the comedy, and that was to put herself *en rapport* with the other characters in the piece, since without that somnambulists only see and hear the person who has put them to sleep. However that may be, I was obliged to awaken Mdlle. B. in order that she might take part in the supper which was given by the delighted manager.

She then remembered having thrown herself on the sofa, just as she had put on one of her gloves, and, finding herself seated there again, she imagined that we had come to tell her that the curtain was rising for the "Caprice." It was only on seeing her companions surrounding her, and congratulating her on her progress, that she understood what had taken place, and thanked me with a glance.

If it be objected that she had expected my arrival, then suspected my presence, or at least my influence, which had been so favourable to her talent on other occasions, and that self-suggestion had even in this case produced somnambulism—I have no reply to make.

In the same paper Dr. Dufay gives several other instances of the improvement of memory in hypnosis. Thus, a lady, after reading once a poem of a hundred and two lines, was hypnotised, and reproduced it correctly in automatic writing. The same lady, who was an excellent musician, when hypnotised, played from memory with perfect execution an overture of eight or ten pages to a new opera, which she had played through only once the day before.

**552 B.** From Dr. J. Milne Bramwell's "Personally Observed Hypnotic Phenomena" (*Proceedings S.P.R.*, vol. xii. p. 194).

In response to suggestion the subject may recall the events of waking life to a greater extent than he could do in the normal condition, as well as what has taken place during previous hypnoses; and, on awaking, may have lost all recollection of what has occurred. The lost memory can be restored to a greater or lesser extent by suggestion. The improvement in memory extends to remote as well as recent incidents, and I have noticed numerous examples of both. One patient, whose natural memory was unusually bad, was able to recall on awaking some verses with which she was previously unacquainted, and which were only read over to her twice during hypnosis. Another, who could play a few dance tunes upon the piano, but who could only do so with the music before her when awake, was able, when hypnotised and blindfolded, to play the same tunes much more brilliantly. I have found that subjects who could not remember events which happened at an earlier age than six or seven were able, when hypnotised, to recall those which had occurred at the age of two and a half years. In many of these instances I have obtained confirmatory evidence, at all events as regards the occurrence of the facts themselves, from the testimony of older relatives.

**552 C.** It is possible not only to improve memory by hypnosis, but also to recover memories that have lapsed from the normal consciousness, *e.g.*—as Dr. Bramwell has shown—those relating to the events of early childhood. Further, the memory of events occurring during secondary

states of consciousness, which the primary consciousness has never been aware of at all, may sometimes be recovered by hypnosis. The best known instance of this is the case of Ansel Bourne (225 A).

Dr. Dufay records another case as follows :—

With respect to the forgetfulness of what had taken place during an attack of somnambulism, I have published in the *Revue Scientifique* of December 1st, 1883, the case of a young servant girl, who, thinking that her mistress's jewels were not safe in the drawer where she had put them, hid them in another piece of furniture, where they seemed to her to be safer. Accused of having stolen them, and despite her denials (which were quite sincere), she was put in prison. One day, in paying a professional visit at the prison, I recognised her, having seen her serving at the house of one of my colleagues. Knowing her to be somnambulant, I put her to sleep, and she then related to me what she had done, and was much distressed at having no recollection of it when awake. I made her repeat her declaration before the examining magistrate, who, after verification, had her set at liberty.

Many cases of the effects of hypnotism on memory are given in the *Revue de l'Hypnotisme*, e.g. a case recorded by Dr. Pitres (vol. ix., 1895, p. 164) of a patient who for several days in succession remembered when hypnotised her dreams of the previous night, which she could not recollect while awake.

**553 A.** The following is a striking instance of the utilisation of hypnotic suggestion to avoid waste of energy in a responsible and exhausting occupation. Dr. A. Forel, in a paper on "Quelques Suggestions" in the *Revue de l'Hypnotisme*, vol. vi. p. 357 (1892), writes :—

At the Burghölzli Asylum, in order to watch the patients with suicidal tendencies during the night, we employ warders who have received appropriate hypnotic suggestions. The nurse's bed is placed at the side of the patient's, and the suggestion is given that she shall sleep well and hear nothing except any unusual sound the patient may make. If the latter attempts to get out of bed, or to do herself any harm, the nurse awakes at once, otherwise she sleeps soundly, despite the unimportant noises and movements made by the patient.

This system succeeds admirably, provided we select suggestible warders for it. The inappreciable advantage is that the nurse does not get tired (I have sometimes continued this sleeping watch with the same nurse for more than six months without her suffering the slightest fatigue), and that the danger of ordinary watching—that of falling asleep, despite every precaution—does not exist.

I have not had a single accident to report, with regard to patients watched in this manner, for four years. It is curious to observe the surprise sustained by the said patients—melancholics—to see themselves so well watched in this way.

**553 B.** An interesting case of intelligent mental action, which was apparently beyond the subject's normal powers, and the origin of which was only traced to the hypnotic condition by accident, is recorded by Dr. Bramwell in one of the papers above referred to (*Brain*, Summer Number,

1900, p. 207). The subject was the Miss A. of his time experiments (551 C). She sometimes remained undisturbed for an hour or two in his room in the hypnotic condition while he was treating other patients. On being questioned in hypnosis as to her mental life under these conditions, she replied as follows:—

“When you do not speak to me, and nothing occurs that interests me directly, I generally think of nothing, and pass into a condition of profound restfulness. Once, however, I had an important dress to make and was puzzled how to do it. After you had hypnotised me and left me resting quietly, I planned the dress. When I awoke I did not know I had done so, and was still troubled about it. On my way home I suddenly thought how the dress ought to be made, and afterwards successfully carried out my ideas. I believed I had found the way out of the difficulty there and then, in the waking state; I now know I did so some hours previously when hypnotised.” When the subject was aroused she had no recollection of what she had said, and still believed she had planned the dress when awake.

Dr. Liébeault, in a paper in the *Revue de l'Hypnotisme*, January 1889 (already referred to in 527 A), gives several cases of the use of hypnotism in education,—the schoolboys on whom suggestion was practised for the purpose acquiring a greater power of concentrating their attention on their lessons. See also the references to papers by Dr. Bérillon and others in the same Appendix, and in 528 A.

555 A. The question of “hypnotic crimes” was thoroughly discussed by Dr. Liébeault in his book, *Du Sommeil et des États Analogues* (1866). Later, Dr. Liégeois, whose speciality is medical jurisprudence, made many experiments with Dr. Liébeault's patients to test the practicability of criminal suggestion. He suggested to them fictitious crimes, such as murder, theft, perjury, &c., and made them give him receipts for money which he had never really lent them. One subject was induced to fire a revolver, which she was told was loaded, at a magistrate; another at her own mother; the latter subject was also made to accuse herself before a magistrate of having committed a murder. A young man dissolved in water a powder which he was told was arsenic, and gave it to his aunt to drink; afterwards he completely forgot this act. These experiments were published in 1884 in a memoir entitled *La Suggestion Hypnotique dans ses Rapports avec le Droit Civil et le Droit Criminel*, which was expanded in 1889 into a book, *De la Suggestion et du Somnambulisme dans leurs Rapports avec la Jurisprudence et la Médecine Légale*.

Dr. von Schrenck-Notzing, in *Die gerichtlich medicinische Bedeutung der Suggestion* (published in the *Archiv für Kriminal-Anthropologie und Kriminalistik*, Leipzig, 1900), distinguishes three classes of crimes which might be aided by suggestion: (1) crimes against a hypnotised person, of which a few instances have been known to occur; (2) crimes committed by means of hypnotised persons; and (3) crimes incited by suggestion in the waking state. About the possibility of the second class, there is much difference

of opinion; some authors, as Fuchs and Benedikt, denying it completely, while others, as Liébeault and Liégeois, think it sufficiently important to be taken account of in the administration of justice; Bernheim and Forel, again, take an intermediate view. Liébeault, as quoted by Schrenck-Notzing, instances a boy who had often been made to commit small thefts by way of experiment, and who afterwards developed kleptomania.

Under the head of crimes caused by suggestion in the waking state, Schrenck-Notzing quotes the Sauter case (1899), in which a woman was accused of attempts to commit several murders by unlawful means (black magic). The evidence showed that she had been incited to these attempts by a fortune-teller playing on her superstitious and hysterical temperament. Falsification of evidence by suggestion comes under the same head, *e.g.* in the trial of Berchtold for murder at Munich in 1896, newspaper reports of the case excited the public mind, and produced a crop of false witnesses, who made on oath a number of contradictory statements, all apparently in good faith.

Bernheim, in "Les Hallucinations rétroactives suggérées dans le sommeil naturel ou artificiel" (*Revue de l'Hypnotisme*, December 1889, p. 168), describes how he made a roomful of eleven patients believe that they had witnessed an assault on one of the hospital attendants, the supposed culprit himself sharing in the delusion.

It must be observed, however, that most of the subjects used in the "laboratory" experiments of Liébeault, Liégeois, and Bernheim seem to have been in a feeble state of body or mind, with little power of moral resistance—sometimes, perhaps, with positive criminal tendencies; and the false witnesses in the Berchtold trial were obviously ill-balanced and hysterical. Such cases, therefore, afford no evidence of the possibility of undermining settled moral principles by hypnotic suggestion. Further, it has been pointed out that Liégeois' subjects probably knew, in spite of his precautions, that the crimes suggested to them were fictitious, and would have refused to commit real crimes.

Other investigators, such as Delbœuf, have found that their subjects resist improper or immoral suggestions, and the ability of the subject to resist anything opposed to his waking conscience is also maintained by Dr. J. M. Creed, of Sydney (see "My Experience of Hypnotic Suggestion as a Therapeutic Agent," in *The Australian Medical Gazette* of January 20th, 1899). These views are strongly supported by the experience of Dr. Bramwell, quoted below.

On the subject of hypnotic crimes, see also Gilles de la Tourette, *L'Hypnotisme et les États Analogues au point de vue médico-légal*, and V. Bentivegni, *Die Hypnose und ihre civilrechtliche Bedeutung* (Leipzig, 1890). A useful general discussion of the subject, with numerous references to authorities, is given in the chapter on "The Legal Aspects of Hypnotism" in Moll's *Hypnotism*.

**555 B.** Dr. Bramwell points out (see "What is Hypnotism?" in

*Proceedings* S.P.R., vol. xii. pp. 204-58) that his own views as to the complete independence of the hypnotised subject's will had been long ago maintained by Braid, who considered that the subject had acquired new and varied powers, but had not at the same time lost his volition or moral sense. Braid asserted that he had proved that no one could be affected by hypnotism at any stage of the process unless by voluntary compliance. His subjects were docile and obliging; but despite this, they refused all criminal suggestions, and even developed a higher sense of propriety than characterised their normal condition.<sup>1</sup> Against the view of Bernheim, Dr. Bramwell maintains that the so-called hypnotic crimes have no analogy with the simple automatic actions which subjects may easily be trained to perform. He goes on (p. 233) :—

When I commenced hypnotic work some seven years ago, I, like Delboëuf, believed that the hypnotic subject was entirely at the mercy of the operator. I was soon aroused from this dream, however, not by the result of experiments made to test the condition, but from the constantly recurring facts which spontaneously arose in opposition to my preconceived theories. In the paper printed [in *Proceedings* S.P.R., vol. xii. pp. 176-203] under the heading "So-called Hypnotic Automatism," I cited a number of cases in which suggestions had been refused by hypnotic subjects. I also mentioned two subjects who had rejected certain suggestions and accepted others. Miss F., for example, recited a poem, but would not help herself to a glass of water from my sideboard, while Mr. G. would play one part, but not others, and committed an imaginary crime.

These subjects accepted suggestions which were apparently in opposition to their normal character. For instance, Miss F., who was extremely nervous and shy about singing or reading aloud, not only before strangers, but also before certain members of her own family, recited a poem in the waking state which I had read to her during hypnosis. Her mother told me that, under ordinary circumstances, she would rather have died than have done so. While Mr. G., who refused the rôles of dissenting minister and hawker, accepted that of showman. He also, without the least hesitation, promptly put a piece of sugar in a friend's tea-cup, after having been assured it was arsenic. When asked why he had poisoned his friend, he replied, laughing, "Oh, that's all right, he has lived long enough!" I made no attempt to ascertain G.'s mental condition in reference to the supposed crime, but I think one can, without much difficulty, imagine it. G. was a respectable tradesman and a somewhat devout Dissenter, and it is not unnatural to suppose he refused the part of fish-hawker as this was not in keeping with his social position, and that of minister as it offended his religious susceptibilities, and accepted that of showman because it contained nothing objectionable to him. Would it be reasonable to suppose that he should at the same time be capable of weighing fine distinctions between the suggested alterations in personality and unable to understand the experimental nature of the crime? He, by the way, affords the only instance in which an imaginary crime has been carried out by one of my own patients. All others, without exception, have absolutely refused such suggestions.

Why should Miss F. have recited the poem and refused to take a glass of

<sup>1</sup> See also as to Braid's views on this point, "James Braid; his Work and Writings," by Dr. Bramwell, in *Proceedings* S.P.R., vol. xii. pp. 127-66.

water from my sideboard? The answer to the first question is obvious. She was extremely anxious to get rid of the nervous embarrassment from which she suffered, and thus the suggestion contained nothing opposed to her volition. She herself explained the second; after leaving my house her mother re-hypnotised her, and asked why she had refused my suggestion, whereupon she replied, "I do not know Dr. Bramwell well enough to help myself unasked to a glass of water." . . .

[Other illustrative cases are given, and Dr. Bramwell continues:—]

These, and many similar facts, have forced me to abandon all belief in so-called automatism or helpless obedience; still, I must refer to some of the arguments in support of it before attempting to analyse further the mental condition in hypnosis.

(1) When subjects successfully resist suggestion, it is usual to explain this by assuming that they have not been so deeply hypnotised as those in whom no resistance has manifested itself. I cannot admit the correctness of this in my cases. During the last seven years I have had frequent opportunities of examining hypnotic subjects, at home and abroad, and have nowhere observed more profound somnambules than amongst my own patients, rarely, in fact, seeing cases to equal them. All to whom I have referred not only exhibited the phenomena of profoundest somnambulism, but nearly all had been subjects of painless operations in the hypnotic state.

(2) The personality of the operator, and his method of training his subjects, is supposed to play an important part in the acceptance or rejection of suggestions. Granting that this be true, it does not explain the resistance which I encountered. I commenced by believing that the subjects were entirely at my mercy, and did my best to develop their supposed obedience.

(3) The existence of one class of phenomena is considered as necessarily implying the existence of another and totally differing class. Durand le Gros asks: "Is it possible that suggestion should have the power of producing extraordinary physical changes and yet be without this particular effect upon the moral state?" The facts I have already cited answer this question in the affirmative. . . .

(4) Evidence in favour of obedience afforded by cases in which the subjects are alleged to have accepted criminal and analogous suggestions. These are important. The fact that the phenomenon of helpless obedience was invariably absent in my patients does not justify me in concluding that it did not sometimes occur in those of others. These cases of so-called automatism fall into two classes: (*a*) where an imaginary crime has been suggested; (*b*) where a real act has been performed, which it is assumed the patient would not have submitted to in the normal state.

(*a*) First, as regards imaginary crime. . . . A somnambule puts a piece of sugar into her mother's tea-cup, while her medical man makes various absurd and untruthful assertions as to its composition. Bernheim and Liébeault assert that the subject accepted these absurd statements as true, because, being hypnotised, she was unable to distinguish between truth and falsehood, while Delbœuf claims that she had sufficient sense left to know exactly what she was doing. To neither does it seem to have occurred to ask the subject during hypnosis what she thought about the matter herself. If they had done so, she would promptly have solved the difficulty, and told them that while they were gravely discussing probabilities, she was quietly laughing in her sleeve at the grotesque absurdity of the whole performance. [In his paper referred to above,

pp. 197-202, Dr. Bramwell gives instances showing that his patients when hypnotised fully understood the nature of the suggestions made to them.] . . .

(b) Where a real act has been performed, which it is assumed the patient would not have submitted to in the normal state. . . . Before this can be used as an argument in favour of the helpless obedience of the hypnotised subject, one is justified in demanding that it should be clearly proved that under similar circumstances the patient would have objected to [it] in the waking condition. . . .

Strangely enough, the most marked case of resistance to suggestion that I have observed was shown by Liébeault's celebrated somnambule, Camille. To this I have already referred (*op. cit.*, p. 197), but I wish to emphasise the fact that the classic hypnotic automaton, the one who was supposed to carry out a suggestion with the fatality of a falling stone, refused one, not on moral grounds, but apparently from pure caprice.

The difference between the hypnotised and the normal subject, as it appears to me from a long series of observed facts, is not so much in conduct as in increased mental and physical powers. Any changes in the moral sense, I have noticed, have invariably been for the better, the hypnotised subject evincing superior refinement. As regards obedience to suggestion, there is apparently little to choose between the two. A hypnotised subject, who has acquired the power of manifesting various physical and mental phenomena, will do so in response to suggestion, for much the same reasons as one in the normal condition. In the normal state we are usually pleased to show off our various gifts and attainments, more especially if we think they are superior to those of others, and in this respect the hypnotised subject does not differ from the normal. Both will refuse what is disagreeable; in both this refusal may be modified or overcome by appeals to the reason, or to the usual motives which influence conduct. When the act demanded is contrary to the moral sense, it is usually refused by the normal subject, and invariably by the hypnotised one.

**556 A.** Some of the most striking cases of moral reforms produced by hypnotic suggestion are those recorded by Dr. Auguste Voisin. For instance :—

In the summer of 1884 there was at the Salpêtrière a young woman of a deplorable type.<sup>1</sup> Jeanne Sch— was a criminal lunatic, filthy in habits, violent in demeanour, and with a lifelong history of impurity and theft. M. Voisin, who was one of the physicians on the staff, undertook to hypnotise her on May 31st, at a time when she could only be kept quiet by the strait jacket and *bonnet d'irrigation*, or perpetual cold douche to the head. She would not—indeed, she could not—look steadily at the operator, but raved and spat at him. M. Voisin kept his face close to hers, and followed her eyes wherever she moved them. In about ten minutes a stertorous sleep ensued, and in five minutes more she passed into a sleep-waking state, and began to talk incoherently. The process was repeated on many days, and gradually she became sane when in the trance, though she still raved when awake. Gradually, too, she became able to obey in waking hours commands impressed on her in the trance—first trivial orders (to sweep the room and so forth), then orders involving a marked change of behaviour. Nay more; in the hypnotic state she

<sup>1</sup> *Annales Médico-Psychologiques*, 1884, vol. ii. p. 289 *seqq.*

voluntarily expressed repentance for her past life, made a confession which involved more evil than the police were cognisant of (though it agreed with facts otherwise known), and finally of her own impulse made good resolves for the future. Two years later, M. Voisin wrote to me (July 31st, 1886) that she was then a nurse in a Paris hospital, and that her conduct was irreproachable. It appeared, then, that this poor woman, whose history since the age of thirteen had been one of reckless folly and vice, had become capable of the steady, self-controlled work of a nurse at a hospital, the reformed character having first manifested itself in the hypnotic state, partly in obedience to suggestion, and partly as the natural result of the tranquilisation of morbid passions.

M. Dufour, the medical head of another asylum,<sup>1</sup> has adopted hypnotic suggestion as a regular element in his treatment. "Dès à présent," he says, "notre opinion est faite : sans crainte de nous tromper, nous affirmons que l'hypnotisme peut rendre service dans le traitement des maladies mentales." As was to be expected, he finds that only a small proportion of lunatics are hypnotisable ; but the effect produced on these, whether by entrancement or suggestion, is uniformly good. His best subject is a depraved young man, who after many convictions for crimes (including attempted murder) has become a violent lunatic. "T.," says Dr. Dufour, "a été un assez mauvais sujet. Nous n'avons plus à parler au présent, tellement ses sentiments moraux ont été améliorés par l'hypnotisme." This change and amelioration of character (over and above the simple recovery of sanity) has been a marked feature in some of Dr. Voisin's cases as well.

See also a case given by Dr. Voisin in the *Revue de l'Hypnotisme*, vol. iii., 1889, p. 130, and Appendices to sections 527-530.

**557 A.** A case in which jealousy had produced actual insanity is given in the *Revue de l'Hypnotisme* for May 1889, p. 345, by Dr. A. Dorez. In the same *Revue*, for November 1893, p. 141, Dr. Bourdon records a case of morbid jealousy cured by hypnotic suggestion, of which the following is a summary :—

Mme. X., twenty-four years old, anæmic, irritable, had under the influence of an ungovernable jealousy become violent, subject to fits of unreasonable temper. She could no longer eat nor sleep ; had reached an extreme degree of emaciation ; she coughed, and her breathing was irregular and hard. Her life appeared to be in danger, and Dr. Bourdon was consulted. Mme. X. was hypnotised with tolerable ease, after fifteen minutes' fixation of the eyes and suggestion of the idea of sleep. Dr. Bourdon suggests to her in a state of light hypnosis that she is not jealous, and knows she has no reason to be ; that she will yield no more to bad temper, and will be amiable towards her husband ; finally, that she feels the need of sleep, and food, and calm. On waking she has no recollection of the hypnotic suggestions. This first séance is followed by amelioration, and the suggestions are repeated on seven consecutive days. After the seventh day she feels quite well, and wishes to go back home and to see her husband. Her affection for him has returned. Finally, harmony and happiness were restored in the home, and her jealousy was completely

<sup>1</sup> Dr. E. Dufour, médecin en chef de l'asile Saint-Robert (Isère). See *Annales Médico-Psychologiques*, September 1886, p. 238, and *Contribution à l'étude de l'hypnotisme*, par le Dr. Dufour, Grenoble, 1887.

cured. Dr. Bourdon states that at the time of writing, eight months after the treatment, there had been no relapse.

**563 A.** Rachel Baker,<sup>1</sup> one of the most noted "sleeping preachers," was born at Pelham, in Massachusetts, in 1794. Her parents were Presbyterians of limited means, and the chief element in her education, which was otherwise limited to seven months' regular schooling, was religious instruction. She is said to have been a child "of a serious make, of few words, timorous, and much given to melancholy, . . . [her] mental faculties, in the opinion of all those best acquainted with her, are far from being beyond what is common to females." In June 1811, at the age of seventeen, she fell into a state of religious melancholy, which gradually became more acute till November of the same year, when the somnambolic condition first appeared; being apparently asleep in a chair in the evening, she talked incoherently of her fears of hell, &c. The fit or trance, with the same kind of talk, constantly recurred till January 27th, 1812, when a mental crisis occurred in the waking state—a climax of terror and despair, succeeded by a kind of "conversion," which produced a happy and calming effect on her mind. From this time onwards the trances continued, but her talk became much more regular and rational, and many persons used to come and listen to it.<sup>2</sup> It consisted of prayers and religious addresses, and those who knew her well declared that her intellectual faculties were increased to an extraordinary degree while in the trance. It was observed "that all that Rachel expresses in her state of somniloquism is the result of preconceived ideas and opinions, but delivered with a readiness and a fluency which is very far above her waking state," and the specimens quoted bear out this view. The so-called "fits," which occurred almost every evening, lasted about forty-five minutes, beginning and ending with slight epileptiform symptoms, and passing off into natural sleep for the rest of the night. In her waking state she knew nothing of what had happened in the "fit," except from the information of others. No other morbid symptoms of any kind were detected in her by the doctors who report on the case; the "fits" ceased during temporary ill-health, and returned as soon as she recovered.

Two other cases of "sleeping preachers" are recorded in the same book—that of Job Cooper, a Pennsylvanian weaver, in 1774, and Joseph Payne, a boy of about sixteen, at Reading in England, in 1759, whose case is described in *The Gentleman's Magazine* for May 1760. See also the case of "X+Y=Z" in Chapter IX.

**564 A.** Besides the references given in **541 F** to hypnotised and

<sup>1</sup> See "Remarkable Sermons of Rachel Baker, and Pious Ejaculations, delivered during Sleep," by Dr. Mitchill, M.D., Professor of Physic, the late Dr. Priestley, LL.D., and Dr. Douglass (London, 1815).

<sup>2</sup> "Several hundreds every evening flock to hear this most wonderful Preacher, who is instrumental in converting more persons to Christianity, when asleep, than all the other Ministers together, whilst awake." (*Op. cit.* title page.)

somnambulant subjects foreseeing and successfully prescribing for the symptoms of their diseases, see also the remarkable case of Anna Winsor (237 A), and that of Elizabeth Squirrel, referred to below (565 A).

A case in which symptoms of a markedly hysterical type followed accurately the predictions of the patient, ending in her complete recovery, was given by Dr. N. Cervello, in his *Storia di un Caso d'Isterismo con Sognazione Spontanea* (Palermo, 1853), and is summarised in the *Journal S.P.R.*, vol. ix. p. 333.

Another curious case of prevision of the details of an illness—exercised not in spontaneous somnambulism, but in hypnosis—was given in Dr. Alphonse Teste's *Manuel Pratique du Magnétisme Animal* (1841), and recently reprinted in the *Revue des Études Psychiques*, January, February, and March, 1901, p. 74, from which I summarise it.

The subject, Mme. M., was a patient of Dr. Teste's, who had often proved clairvoyant. On a certain Friday, being alone with her and her husband, Dr. Teste hypnotised her and tried to find out how far she could foretell the future. She proceeded to tell them what would happen, *but only in relation to herself*. She said that on the following Tuesday, between 3 and 3.30, something—she could not tell what or where—would frighten her; she would have a fall, which would cause a miscarriage; at 3.30 she would faint for eight minutes, and would be very ill for the rest of the day and night. On Wednesday there would be considerable hæmorrhage; on Thursday she would be much better, and would get up, but at 5.30 P.M. the hæmorrhage would come on again and be followed by delirium; she would then have a good night, but would lose her reason on Friday evening. This state would last for three days, after which she would recover. In answer to questions, she declared that no precautions could possibly avert the accident. On awaking she ignored, as usual, everything that had happened in her trance. Dr. Teste impressed on her anxious husband the necessity of keeping her in complete ignorance of the prediction, and himself took careful notes of all the details of it, which he showed the next day to a medical friend of his, Dr. Latour.

On the Tuesday he came to Mme. M.'s house, and found her lurching with her husband, apparently in the best of health and spirits. He said that he wished to spend the day with them. Soon afterwards he hypnotised her for a few minutes, when she repeated her prediction exactly, saying as before that she could not tell what would frighten her, nor where it would be. On waking she again knew nothing of the prediction.

Dr. Teste and her husband determined to take all possible precautions against the accident, and, as the hour approached, not to let her out of their sight for a moment. Nevertheless, a few minutes after 3.30 she went out of the room, accompanied by her husband, suddenly saw a rat—an animal to which she had an intense antipathy; the shock of seeing it caused her to fall, and the results of the accident followed exactly as she had predicted.

This case—though a remarkable instance of self-suggestion—obviously affords no clear evidence of anything further, since Mme. M.'s

prevision related simply to her own actions. She could not tell beforehand what would be the cause of her fright; the rat—if it was a real, and not a hallucinatory one—seems to have acted as a mere *point de repère* for the suggestion to attach itself to. If there had been no rat, Mme. M.'s subliminal self would probably have conjured up some other cause of fright, real or imaginary, and the effects would have followed in due course.

It will be noted that many, if not all, these cases of self-suggestion relate to hysterical symptoms, which are probably caused, as well as cured, by the subliminal self.

**565 A.** The following case of clairvoyance during spontaneous somnambulism was published by Dr. Dufay in a paper in the *Revue Philosophique* for February 1889, a translation of which appeared in *Proceedings S.P.R.*, vol. vi. pp. 415-27. The writer of the account was M. Badaire, formerly director of the *École Normale* at Guéret, the subject, Théophile Janicaud, having been one of his pupil-teachers. Janicaud had been subject to frequent attacks of somnambulism from about the age of eight to ten; afterwards they ceased almost entirely till he was nineteen. M. Badaire writes:—

GUÉRET, *February 5th, 1860.*

. . . During the first year that he was at school we noticed nothing unusual in him; but during the excessive heat in the months of June and July 1859 the condition of young Janicaud completely changed, and attacks of somnambulism occurred every night, with a frequency which soon gave cause for anxiety as to his health. In a few weeks he was so much altered as to be hardly recognisable even to the members of his family. His eyes were sunken, tired, and haggard, and an extreme thinness took the place of robust health.

Every evening he got up, walked about the dormitory, descended to the study to work in the dark, or wandered about the gardens for hours at a time, after which he went back to bed. . . .

One evening about 11 o'clock Janicaud, having escaped from the dormitory [in spite of all the precautions taken to avoid the risks of his nocturnal expeditions] knocked at the door of my bedroom.

"I have just arrived from Vendôme," he said, "and have come to give you the news of your family. M. and Mme. Arnault are well, and your little son has four teeth."

"As you have seen them at Vendôme, could you go back again and tell me where they are at present?"

"Wait . . . I am there . . . They are sleeping in a room on the first floor; their bed is at the farther end of the room, to the left. The nurse's bed is to the right, and Henry's cradle close to it."

The description of the room and the position of the beds were perfectly exact, and the following day I received a letter from my father-in-law telling me that my child had cut his fourth tooth.

A few days later Janicaud came to me at about the same time, telling me that he had again come from Vendôme, and that an accident had happened to the child during the day. My wife, being much startled, anxiously inquired what the accident was.

"Oh! do not be frightened, Madame, reassure yourself, there will be no serious consequences, whatever the doctor, who is now with the child, may think. If I had known that I should have caused you so much alarm, I should not have spoken of it. It will be nothing."

The next morning I wrote to my father-in-law to tell him what Janicaud had said, and begged for news of the child by return of post. The answer was that he was perfectly well, and that no accident had taken place.

But in the month of September, when I went home for the holidays, I learnt the whole truth, which my father-in-law, on the advice of the doctor, had hidden from me. He told me that at the time when Janicaud came to tell me that an accident had happened, the doctor did not expect the child to live through the night. During the day the nurse, having got hold of the key of the cellar, had become completely intoxicated, and the child having been fed by her when in this condition, was seized with violent sickness, which endangered his life for several days.

One night Janicaud suddenly jumped up in bed, and turning to one of his companions, said—

"See, Roulet, how careless you are. I certainly told you to shut the door of the bookbinding workshop, but you did not do it, and a cat, in eating the paste, has just knocked over the dish, which is broken into five pieces."

Some one went down at once to the workshop, and it was found that what the somnambulist had said was perfectly correct.

The following night he related how he saw on the Glény road the body of a man, who had been drowned while bathing in the Creuse, and that he was being brought to Guéret in a carriage. Next day I made inquiries, and heard that an inhabitant of the town had really been drowned the previous day at Glény, and that his body had been brought to Guéret during the night. But nobody in the house, not even in the town, had known of the accident the day before.<sup>1</sup>

M. Simonet, the assistant master, and Janicaud's brother-in-law, once consulted him, when in the somnambulist state, about his child, who had been suffering for some months from a cyst behind the ear, which the doctors feared might result in decay of the bone. Janicaud pronounced their fears groundless, and recommended the use of a certain herb, which grew in the garden, and which he undertook to gather for them.<sup>2</sup>

But the somnambulist, walking barefoot, accidentally stepped upon a thorn, and the shock woke him before the plant was secured.<sup>3</sup>

The child recovered soon after, as Janicaud had said it would. . . .

His health now giving cause for alarm, he was sent home for change and exercise, and while away suffered very few attacks, and these only during the first few days. One which took place two days after joining his family deserves some notice. He rose up during the night with the fixed determination of going fishing. M. Simonet decided to accompany him, and before starting succeeded in inducing him to alter the nature of his excursion, and go and visit a relative

<sup>1</sup> Facts of the same description are reported by Dr. Macario (*Du sommeil, des rêves, et du somnambulisme*, 1857), who borrowed them from F. Lebeuf. Here also it is a case of spontaneous somnambulism. (Dr. D.)

<sup>2</sup> Possibly comfrey, of whose astringent properties Janicaud may have heard. (Dr. D.)

<sup>3</sup> When he got up in the sleeping state he always dressed himself completely, with the exception of his feet.

residing some distance off. This was done, Janicaud being undisturbed from his sleeping condition either by the noise of barking dogs or by the fatigues of the walk. At last he decided upon going home, and on the way, having come to a narrow and dangerous path by the river, his brother-in-law begged him to be careful as to where he put his foot. Janicaud, however, assured him that he could see the better of the two, and as a proof asked his companion whether he saw the match which was under his left foot. M. Simonet at once felt under his foot, and sure enough found a match there. Not only was it very dark, but Janicaud with his night-cap drawn over his face was some thirty paces ahead.

Noteworthy, too, were the means which he used to take to free himself from his chain at night. Once with a penknife he cut off a small portion of a window-sash close at hand, and from it modelled a key, with which he easily undid his padlock.

[M. Badaire concludes :—]

It may not be useless to make an observation of possible interest from a scientific point of view, which is, that during an attack of somnambulism Janicaud is perfectly conscious of the state in which he finds himself. Indeed, he is generally very well pleased at his condition, and if attempts are made to awaken him, begs that it may not be done, as he is so much happier than in his waking state. Nevertheless, after each attack he suffers greatly from fatigue, and his appearance is noticeably altered. Ought this fatigue to be attributed to the extraordinary activities of his faculties during somnambulism, or may it be the result of the shock which he sustains in passing from one state to another?

Once awake, Janicaud has not the least recollection of what has taken place in his somnambulist state. But in each attack he remembers perfectly all that has been said and done in the preceding ones.

In his natural state Janicaud has an uncertain memory, and retains what he learns with difficulty; but on several occasions when he has been studying his history lessons in bed the assistant master has taken the book from his hand, and the somnambulist has then repeated the five or six pages which he had just read without omitting a syllable. Awakened immediately after, he had no recollection of what he had just read and repeated.

BADAIRE.

[Before forwarding his report, M. Badaire had called together the teachers and pupils of the École Normale and had read it aloud to them, asking them if they had any observations to make. All declared it to be scrupulously accurate.]

Dr. Pététin, in his *Electricité Animale* (Paris, 1808), describes a cataleptic patient of his, with remarkable powers of thought-transference. His account (pp. 55-57, and 62-65) of some experiments in which this lady was able to specify objects held in his hand, or inside his coat, or in the pockets of the bystanders, &c., is quoted in *Phantasms of the Living*, vol. ii. p. 345.

Serjeant Cox, in his "Mechanism of Man," vol. ii. pp. 175-77 (quoted in *Phantasms of the Living*, vol. ii. p. 347), gives an account of similar experiments performed by him with his sister when she was in a semi-conscious, trance-like state, which used to succeed the cataleptic fits from which she suffered.

In the case of Elizabeth Squirrell there was some indications of clair-

voyance (see *The Autobiography of Elizabeth Squirrel of Shottisham and Selections from her Writings: together with an examination and defence of her statements relative to her sufferings, blindness, deafness, entire abstinence from food and drink during twenty-five weeks, and other extraordinary phenomena: also facts and opinions illustrative and suggestive.* By one of her Watchers. London, 1853).

In the case of Jane Rider (see *An Account of Jane C. Rider, the Springfield Somnambulist.* By L. W. Belden, M.D., Springfield, Mass., 1834), the phenomena, which seem to have been carefully observed and recorded, do not go clearly beyond hyperæsthesia. Her frequent attacks of spontaneous somnambulism were accompanied by an extraordinary increase in her power of vision, so that she could carry on domestic work, cooking, needlework, &c., rapidly and easily in a quite dark room, and could read fluently, as well as write, with thick bandages over her eyes and on both sides of her nose. But she could only read words within what would have been her field of vision had her eyes been opened and unbandaged; and she could not read through an opaque obstacle, such as brown paper. Dr. Belden concludes from these facts that she actually saw through the bandages, and puts down her special power of vision to an increased sensibility of the retina, combined with "a high degree of excitement in the brain itself, enabling the mind to perceive even a confused image of the object." He gives in an Appendix the case of Caspar Hauser, of Nuremburg (date about 1828), as recorded by Professor Daumer, in whom not only sight, but all the senses, were heightened to an almost incredible degree. (Cf. 539 A.)

**568 A.** The subject of these experiments in telepathic hypnotisation was Professor Pierre Janet's well-known subject, Madame B. ("Léonie" —see 230 A, &c.) and the first experiments were carried out with her at Havre, by Professor Janet and Dr. Gibert, a leading physician there, and described in the *Bulletins de la Société de Psychologie Physiologique*, Tome I., p. 24, and in the *Revue Philosophique*, August 1886.<sup>1</sup> I summarise those relating to hypnotisation at a distance.

October 3, 1885.—M. Gibert tries to put her to sleep from distance of half a mile; M. Janet finds her awake; puts her to sleep; she says, "I know very well that M. Gibert tried to put me to sleep, but when I felt him I looked for some water, and put my hands in cold water. I don't want people to put me to sleep in that way; it puts me out, and makes me look silly." She had, in fact, held her hands in water at the time when M. Gibert willed her to sleep.

October 9.—M. Gibert succeeds in a similar attempt; she says in trance, "Why does M. Gibert put me to sleep from his house? I had not time to put my hands in my basin." That the sleep was of M. Gibert's induction was shown by M. Janet's inability to wake her. M. Gibert had to be sent for.

It is observable, however, that MM. Janet and Gibert can *now* (April 1886) operate interchangeably on the subject; her familiarity with both seems to enable either to wake her from a trance which the other has induced.

<sup>1</sup> See also *Phantasms of the Living*, vol. ii. pp. 679-83.

October 14.—Dr. Gibert again succeeded in inducing the trance, from a distance of two-thirds of a mile, at an hour suggested by a third person, and not known to M. Janet, who watched the patient.

In February and in April, 1886, Madame B. was again brought to Havre, and some successful experiments (tabulated below) were made before my arrival on April 20th.

I give next extracts from my own notes of experiments, April 20th to 24th, 1886, taken at the time in conjunction with Dr. A. T. Myers, and forming the bulk of a paper presented to the Société de Psychologie Physiologique on May 24th (also published in *Proceedings* S.P.R., vol. iv. pp. 131-37).

Dr. A. T. Myers was present at the experiments throughout. Other observers were Dr. Gibert, Professor Paul Janet, Professor Pierre Janet, Dr. Jules Janet, Dr. Ochorowicz, and M. Marillier.

In order that the phenomenon of *sommeil à distance* may be satisfactory, we have to guard against three possible sources of error, namely, fraud, accidental coincidence, and suggestion by word or gesture.

The hypothesis of *fraud* on the part of operators or subject may here be set aside. The operators were Dr. Gibert and Professor Pierre Janet, and the detailed observations of Professor Pierre Janet, elsewhere published, sufficiently prove the genuineness of Madame B.'s somnambulant sleep.

The hypothesis of *accidental coincidence* would be tenable, though not probable, did the events of April 20th to 24th constitute the whole of the observed series. But the number of coincidences noticed by Dr. Gibert, Professor Janet, and others has been so large that the action of mere chance seems to be quite excluded. It is to be observed that, as Professor Janet tells us, the subject has, during an observation of several weeks (maintained by Mlle. Gibert when Professor Janet is not present), only twice fallen *spontaneously* into this somnambulant sleep, when no one willed her to do so; once before our arrival, on looking at a picture of Dr. Gibert, and once on April 21st, as narrated below. On the other hand, the observed cases of sleep deliberately induced from a distance amount, I believe, to at least a dozen.<sup>1</sup> I exclude, of course, the very numerous occasions when sleep has been induced by an operator present with the patient, by holding her thumbs, looking at her, &c. This, however, brings us to the third source of doubt, whether the sleep may not on *all* occasions have been induced by some *suggestion*, given perhaps unconsciously, by word or gesture. It was thus that I was at first inclined to explain Cases I. and II. among those that follow, but the other cases here given seem to negative the supposition. . . .

I. I pass on to describe the first case of *sommeil à distance*, April 21st. At 5.50 P.M. (an hour which was selected by drawing lots among various suggested hours) Dr. Gibert retired to his study and endeavoured to send Madame B. to sleep in the Pavillon, at a distance of about two-thirds of a mile. She was to fall asleep in the *salon*; whereas she habitually sits in the *kitchen* of the Pavillon (a house occupied by Dr. Gibert's sister).

It was supposed that the command would take about ten minutes to operate, and at about six Professor Janet, Dr. Ochorowicz, M. Marillier, my brother, and

<sup>1</sup> This number, as will be hereafter seen, has since been increased.

myself entered the Pavillon, but found that Madame B. was not in the *salon*, but in the kitchen. We immediately went out again, supposing that the experiment had failed. A few minutes later Professor Janet re-entered with M. Ochorowicz, and found her asleep in the *salon*. In the somnambulant state she told us that she had been in the *salon*, and nearly asleep when our arrival startled her, and had then rushed down to the kitchen to avoid us; had returned to the *salon* and fallen asleep as soon as we left the house. These movements were attested by the *bonne*, but it of course seemed probable that it was merely our arrival which had suggested to her that she was expected to fall asleep.

On this day she was ill and exhausted from too prolonged experiments on the previous days. In the afternoon she fell asleep of her own accord, and in the late evening (11.35 P.M.), when she had long been in bed, M. Gibert willed that her natural sleep should be transferred into somnambulant, and that she should dress and go into the garden of the Pavillon. Nothing followed on this attempt, unless an unusually prolonged sleep and complaints of unwonted headache next day were to be in any way connected herewith. On the whole, had I left after these experiments only, I should have referred the phenomena to suggestion of the ordinary hypnotic kind.

II. On the morning of the 22nd, however, we again selected by lot an hour (11 A.M.) at which M. Gibert should will, from his dispensary, which is close to his house, that Madame B. should go to sleep in the Pavillon. It was agreed that a rather longer time should be allowed for the process to take effect, as it had been observed (see M. Janet's previous communication) that she sometimes struggled against the influence, and averted the effect for a time by putting her hands in cold water, &c. At 11.25 we entered the Pavillon quietly, and almost at once she descended from her room to the *salon*, profoundly asleep. Here, however, suggestion might again have been at work. We did not, of course, mention M. Gibert's attempt of the previous night. But she told us in her sleep that she had been very ill in the night, and repeatedly exclaimed, "Pourquoi M. Gibert m'a-t-il fait souffrir? Mais j'ai lavé les mains continuellement." This is what she does when she wishes to avoid being influenced.

III. In the evening (22nd) we all dined at M. Gibert's, and in the evening M. Gibert made another attempt to put her to sleep at a distance from his house in the Rue Séry—she being at the Pavillon, Rue de la Ferme—and to bring her to his house by an effort of will.<sup>1</sup> At 8.55 he retired to his study, and MM. Ochorowicz, Marillier, Janet, and A. T. Myers went to the Pavillon, and waited outside in the street, out of sight of the house. At 9.22 Dr. Myers observed Madame B. coming half-way out of the garden-gate, and again retreating. Those who saw her more closely observed that she was plainly in the somnambulant state, and was wandering about and muttering. At 9.25 she came out (with eyes persistently closed, so far as could be seen), walked quickly past MM. Janet and Marillier, without noticing them, and made for M. Gibert's house, though not by the usual or shortest route. (It appeared afterwards that the *bonne* had seen her go into the *salon* at 8.45, and issue thence asleep at 9.15; had not looked in between those times.<sup>2</sup>) She avoided lamp-posts,

<sup>1</sup> It will be seen from the synopsis of experiments given below that the afternoon, and not the evening, was the time of day usually chosen.

<sup>2</sup> It was not unusual for her to sit in the *salon* in the evening, after the day's occupations were over.

vehicles, &c., but crossed and recrossed the street repeatedly. No one went in front of her or spoke to her. After eight or ten minutes she grew much more uncertain in gait, and paused as though she would fall. Dr. Myers noted the moment in the Rue Faure; it was 9.35. At about 9.40 she grew bolder, and at 9.55 reached the street in front of M. Gibert's house. There she met him, but did not notice him, and walked into his house, where she rushed hurriedly from room to room on the ground-floor. M. Gibert had to take her hand before she recognised him. She then grew calm.

M. Gibert said that from 8.55 to 9.20 he thought intently about her, from 9.20 to 9.35 he thought more feebly; at 9.35 he gave the experiment up, and began to play billiards; but in a few minutes began to will her again. It appeared that his visit to the billiard-room had coincided with her hesitation and stumbling in the street. But this coincidence may of course have been accidental. . . .

IV. [Account of a deferred mental suggestion, omitted here.]

V. On [April 23rd] M. Janet lunched in our company, and retired to his own house at 4.30 (a time chosen by lot) to try to put her to sleep from thence. At 5.5 we all entered the *salon* of the Pavillon, and found her asleep with shut eyes, but sewing vigorously, being in that stage in which movements once suggested are automatically continued. Passing into the talkative state, she said to M. Janet, "C'est vous qui m'avez fait dormir à quatre heures et demi." The impression as to the hour may have been a suggestion received from M. Janet's mind. We tried to make her believe that it was M. Gibert who had sent her to sleep, but she maintained that she had felt that it was M. Janet.<sup>1</sup>

VI. On April 24th the whole party chanced to meet at M. Janet's house at 3 P.M., and he then, at my suggestion, entered his study to will that Madame B. should sleep. We waited in his garden, and at 3.20 proceeded together to the Pavillon, which I entered first at 3.30, and found Madame B. profoundly sleeping over her sewing, having ceased to sew. Becoming talkative, she said to M. Janet, "C'est vous qui m'avez commandée." She said that she fell asleep at 3.5 P.M.<sup>2</sup>

Professor Janet's paper in the *Revue Philosophique* for August 1886 enables me to give a conspectus of the experiments on *sommeil à distance* made with Madame B. up to the end of May (see next page). The distance was in each case between  $\frac{1}{4}$  mile and 1 mile.

We have thus nineteen coincidences and six failures<sup>3</sup>—the failures all more or less explicable by special circumstances. During Madame B.'s visits to Havre, about two months in all, she once fell into ordinary sleep during the day, and twice, as already mentioned, became spontaneously entranced, one of these times being on April 21st, a day of illness and failure. She never left the house in the evening except on the three occasions on which she was willed to do so (experiments 14, 17, 21). Trials of this kind had to be made after dark, for fear her aspect should attract notice. The hours of the other experiments were generally chosen at the moment, to suit the operators' convenience; sometimes, as I have said above, they were chosen by lot.

<sup>1</sup> M. Gibert was not with us; but M. Janet often came to see her after M. Gibert had hypnotised her.

<sup>2</sup> On these two occasions (V. and VI.) no one actually saw her asleep before we entered the Pavillon, since we desired Mlle. Gibert not to watch her, for fear that she might guess that an experiment was going on.

<sup>3</sup> Cases 1 and 4 were practically successes, but I have counted them as one success and one failure.

No. of Experiments.	Date.	Operator.	Hour when Given	Remarks.	Success or Failure.
1	1885 Oct. 3	Gibert	11.30 A.M.	She washes hands and wards off trance . . . . .	$\frac{1}{2}$
2	" 9	do.	11.40 A.M.	Found entranced 11.45 . . .	I
3	" 14	do.	4.15 P.M.	Found entranced 4.30: had been asleep about 15 minutes	I
4	1886 Feb. 22	Janet		She washes hands and wards off trance . . . . .	$\frac{1}{2}$
5	" 25	do.	5 P.M.	Asleep at once . . . . .	I
6	" 26	do.		Mere discomfort observed . .	O
7	March 1	do.		do. do.	O
8	" 2	do.	3 P.M.	Found asleep at 4: has slept about an hour . . . . .	I
9	" 4	do.		Will interrupted: trance coincident, but incomplete . .	I
10	" 5	do.	5-5.10 P.M.	Found asleep a few minutes afterwards . . . . .	I
11	" 6	Gibert	8 P.M.	Found asleep 8.3 . . . . .	I
12	" 10	do.		Success—no details . . . . .	I
13	" 14	Janet	3 P.M.	Success—no details . . . . .	I
14	" 16	Gibert	9 P.M.	Brings her to his house: she leaves her house a few minutes after 9 . . . . .	I
15	April 18	Janet		Found asleep in 10 minutes . .	I
16	" 19	Gibert	4 P.M.	Found asleep 4.15 . . . . .	I
17	" 20	do.	8 P.M.	Made to come to his house . .	I
18	" 21	do.	5.50 P.M.	My case I.: trance too tardy.	O
19	" 21	do.	11.35 P.M.	Attempt at trance during sleep: see my case I. . . . .	O
20	" 22	do.	11 A.M.	Asleep 11.25: trance too tardy: my case II.: count as failure.	O
21	" 22	do.	9 P.M.	Comes to his house: leaves her house 9.15: my case III. . . .	I
22	" 23	Janet	4.30 P.M.	Found asleep 5.5, says she has slept since 4.30: my case V.	I
23	" 24	do.	3 P.M.	Found asleep 3.30, says she has slept since 3.5: my case VI.	I
24	May 5	do.		Success—no details . . . . .	I
25	" 6	do.		Success—no details . . . . .	I
					19

Further experiments with the same subject were made by Professor Janet in the autumn of 1886. The results, communicated to Professor Richet, were published by him in the *Proceedings S.P.R.*, vol. v. pp. 43-45 (also in the *Revue de l'Hypnotisme* for February 1888, which also contains an account of some less successful experiments by Professor Richet himself). Thirty-five experiments were made, of which sixteen were successful, Madame B. being found asleep at intervals varying from five

minutes to an hour after the attempt was made; in two cases the result was doubtful, and the other seventeen attempts failed altogether.

**568 B.** With regard to the cases next to be quoted, it must be observed that when the operator is within sight or hearing of the subject, either the production of hypnosis by mental suggestion alone, or its prevention by "silent willing" while ostensibly trying to produce it, is inconclusive as evidence of telepathy. The subject, having been previously hypnotised by the operator, must be assumed to be familiar—subliminally at least—with his particular habits of unconscious physical expression in connection with hypnotisation, so that the slight unconscious indications of his intentions that would perhaps escape the notice of the ordinary bystanders might very likely be perceived by the subject.

The same objection cannot, of course, apply to the instances of hypnotisation at a distance by the same experimenters, which, if not produced telepathically or occurring accidentally, can only be attributed to self-suggestion.

The following account is from Dr. J. Héricourt, who was one of Professor Richet's ablest assistants in the editing of the *Revue Scientifique*. The observations were made and recorded in 1878, and contributed to the *Société de Psychologie Physiologique*, November 30th, 1885 (*Bulletins*, Tome I. p. 35). Dr. Héricourt's account, as well as Dr. Gley's, to be next quoted, were published in *Phantasms of the Living*, vol. ii. pp. 683, 685. In both cases I give a slightly abbreviated English translation, taken from Edmund Gurney's paper on "Hypnotism and Telepathy" in *Proceedings S.P.R.*, vol. v. pp. 222, 223.

The "subject"—Madame D.—was a young widow, in whom no trace of hysteria could be discovered. M. Héricourt found her exceedingly easy to hypnotise, and after about a fortnight could entrance her by his will alone, exercised without any word or gesture, and sometimes while Madame D. was in the midst of an animated conversation with other persons. On the other hand, he found that all the ordinary physical processes remained completely ineffectual if his will was not that the trance should ensue. He soon began to extend the distance between himself and his "subject," and instead of producing the effect from one corner of a room to another, he could produce it from one house or one street to another. The first trial from a distant street was specially interesting. While concentrating his thoughts on the desired effect, at 3 P.M., Dr. Héricourt was summoned to see some patients, and for a time forgot all about Madame D. He then remembered that he was engaged to meet her on the promenade at 4.30, but not finding her, he bethought him that possibly his experiment had succeeded, and towards five o'clock he vigorously willed that she should wake. In the evening Madame D., spontaneously, and without his having made the slightest allusion to her absence from the promenade, informed him that about three o'clock she had been suddenly seized by an irresistible inclination to go to sleep, though she never slept in the daytime. It was all she could do to walk into another room, where she fell on a sofa, and was afterwards found by a servant cold and motionless, *comme morte*. The servant shook Madame D. vigorously, but could not make

her do more than open her eyes. All that Madame D. remembered experiencing at this time was a violent headache, which disappeared towards five o'clock, the hour when M. Héricourt willed the undoing of his work.

This experiment was the first of a series, during which a number of persons had the opportunity of arranging the conditions and testing the results. The hypothesis of expectant attention was doubly excluded; for if M. Héricourt gave Madame D. notice of his intention to entrance her, but actually willed that she should remain awake, she retained her normal condition, and imagined that he had failed.

**568 C.** The next case, contributed by Dr. E. Gley, of 37 Rue Claude Bernard, Paris, is a record of some observations of his friend, Dr. Dusart, published in the *Tribune Médicale*, in May 1875.

The "subject" was a hysterical girl of fourteen, whom Dr. Dusart found very susceptible to hypnotism. He early remarked that his passes were ineffective if his attention was not strongly directed to the desired result; and this suggested to him to try the effect of purely mental suggestion. One day, before the usual hour for waking the patient had arrived, he gave her the mental command to awake. The effect was instantaneous: the patient woke, and again, in accordance with his will, began her hysterical screaming. He took a seat with his back to her, and conversed with other persons, without appearing to pay any attention to her; but on his silently giving her the mental suggestion to fall again into the trance, his will was again obeyed. More than one hundred experiments of the sort were made under various conditions, and with uniform success. On one occasion Dr. Dusart left without giving his usual order to the patient to sleep till a particular hour next morning. Remembering the omission, he gave the order mentally, when at a distance of 700 metres from the house. On arriving next morning at 7.30 he found the patient asleep, and asked her the reason. She replied that she was obeying his order. He said: "You are wrong; I left without giving you any order." "True," she said, "but five minutes afterwards I clearly heard you tell me to sleep till eight o'clock." Dr. Dusart then told the patient to sleep till she received the command to wake, and directed her parents to mark the exact hour of her waking. At 2 P.M. he gave the order mentally, at a distance of seven kilometres, and found that it had been punctually obeyed. This experiment was successfully repeated several times, at different hours.

After a time Dr. Dusart discontinued his visits, and the girl's father used to hypnotise her instead. Nearly a fortnight after this change it occurred to Dr. Dusart, when at a distance of ten kilometres, to try whether he still retained his power, and he willed that the patient should not allow herself to be entranced; then after half-an-hour, thinking that the effect might be bad for her, he removed the prohibition. Early next morning he was surprised to receive a letter from the father, stating that on the previous day he had only succeeded in hypnotising his daughter after a prolonged and painful struggle; and that, when entranced, she had declared that her resistance had been due to Dr. Dusart's command, and that she had only succumbed when he permitted her.

**568 D.** The next case is quoted from Dr. Dufay's paper already referred to (*Proceedings S.P.R.*, vol. vi. p. 411). The author's caution in

interpreting the phenomena adds to the value of his observations. The account is dated Blois, May 1888. It will be remembered that in the case quoted in 552 A, Dr. Dufay hypnotised an actress from a distant part of the theatre, but in that case it did not seem absolutely certain that she could not have suspected his presence in the theatre and his intention.

. . . Madame C. was thirty-five years of age, of a nervous temperament, and slightly rheumatic. For some time she had been subject to periodical attacks of headache and sickness, which the usual remedies had failed to relieve. Under these circumstances, I did not hesitate to try the effect of magnetism on my first visit to her. At the end of five minutes the pain passed off and the sickness ceased, and on every subsequent occasion the same thing took place. If my arrival was delayed the troubles continued; but hardly had I pulled the bell, and before the door was opened, Madame C. fell into a calm sleep. It was quite a different thing if any one else rang the bell, for then the invalid complained bitterly of the noise that was splitting her head.

Later on she even felt my approach from the further end of the street: "Ah! what happiness!" she would say, "here is the doctor coming, I feel myself cured!" and Monsieur C. would open the window to make certain of it, and would see me in the distance. And his wife never made a mistake. Sometimes he would try to encourage her by telling her that he saw me coming, but she knew that this was not true, and the sickness continued.

In a case of this sort, how could I hesitate to make an attempt at influencing her from a distance? Moreover, I was driven to it by circumstances. At the height of an attack Monsieur C., who had already been twice to fetch me, discovered where I was to be found. Being with a patient whom I could not leave for several hours, I assured Monsieur C., without being at all certain of it myself, that his wife would be asleep and cured when he got home again. I had the satisfaction of verifying this three hours later, when I ordered a profound sleep to last till the following day, which repaired the fatigues of the morning. "Thus the possibility of magnetising at a distance is not to be doubted," say my notes. But nowadays the objection of self-suggestion presents itself: I was expected; Monsieur C. had promised to bring me with him.

Am I going to find a more convincing example? Yes, certainly. It was, however, an act of simple curiosity without any therapeutic aim. Madame C. was in perfect health, but her name happening to be mentioned in my hearing, the idea struck me that I would mentally order her to sleep, without her wishing it this time, and also without her suspecting it. Then, an hour later I went to her house and asked the servant who opened the door whether an instrument, which I had mislaid out of my case, had been found in Madame C.'s room.

"Is not that the doctor's voice that I hear?" asked Monsieur C. from the top of the staircase; "beg him to come up. Just imagine," he says to me, "I was going to send for you. Nearly an hour ago my wife lost consciousness, and her mother and I have not been able to bring her to her senses. Her mother, who wished to take her into the country, is distracted. . . ."

I did not dare to confess myself guilty of this catastrophe, but was betrayed by Madame C., who gave me her hand, saying, "You did well to put me to sleep, Doctor, because I was going to allow myself to be taken away, and then I should not have been able to finish my embroidery."

“You have another piece of embroidery in hand?”

“Yes; a mantle-border . . . for your birthday. You must not look as though you knew about it, when I am awake, because I want to give you a surprise.”

“Make yourself easy as to that, you will see me just as surprised as grateful the day when you make me this valuable present. But why do you mention it to me now?”

“Because you ought to know why I am pleased at not being able to go away.”

I then explained to the husband and the mother that I had allowed myself to make an experiment, and it was settled amongst us that Madame C. should not be told of it. I then woke her as usual by means of passes from within outwards in front of her eyes, and she was told that she had fallen asleep after lunch, while reading the newspaper, which did not astonish her at all. . . .

I repeated the experiment many times with [Madame C.], and always with success, which was a great help to me when unable to go to her at once when sent for. I even completed the experiment by also *waking* her from a distance, solely by an act of volition, which formerly I should not have believed possible. The agreement in time was so perfect that no doubt could be entertained.

To conclude, I was about to take a holiday of six weeks, and should thus be absent when one of the attacks was due. So it was settled between M. C. and myself that, as soon as the headache began, he should let me know by telegraph; that I should then do from afar off what succeeded so well near at hand; that after five or six hours I should endeavour to awaken the patient, and that M. C. should let me know by means of a second telegram whether the result had been satisfactory. He had no doubt about it; I was less certain. Madame C. did not know that I was going away.

The sound of moanings one morning announced to M. C. that the moment had come; without entering his wife's room he ran to the telegraph office, and I received his message at ten o'clock. He returned home again at that same hour, and found his wife asleep and not suffering any more. At four o'clock I willed that she should wake, and at eight o'clock in the evening I received a second telegram: “Satisfactory result, woke at four o'clock. Thanks.”

And I was then in the neighbourhood of Sully-sur-Loire, 28 leagues—112 kilometres—from Blois. . . .

I had no doubt as to the reality of action at a (perhaps unlimited) distance, when I observed this case, about twenty-five years ago. But now, so much am I struck by the improbability of the story, that I am more ready to admit that Madame C., at the moment when the pain and sickness commenced, thought that her husband had heard her moans and had hurried to secure my assistance, since she was unaware of my absence; that her conviction that I should give her relief as usual had sufficed to produce sleep by self-suggestion, and that the waking had taken place under the same influence, after a lapse of time sensibly equivalent to that during which I usually caused her to sleep. . . .

**568 E.** In the *Zoist* for April 1849 Mr. Adams, a surgeon of Lymington, writing four months after the event, describes how a guest of his own twice succeeded in mesmerising the man-servant of a common friend at a distance of nearly fifty miles, the time when the attempt was

to be made having in each case been privately arranged with the man's master. On the first occasion the unwitting "subject" fell at the time named, 7.30 P.M., into a state of profound coma not at all resembling natural sleep, from which he was with difficulty aroused. He said that "before he fell asleep he had lost the use of his legs; he had endeavoured to kick the cat away, and could not do so." On the second occasion a similar fit was induced at 9.30 A.M., when the man was in the act of walking across a meadow to feed the pigs.

For other cases of hypnotisation at a distance, see Professor Richet in the *Revue Philosophique*, February 1886, p. 199 (quoted in *Phantasms of the Living*, vol. ii. p. 332), and Dr. Dariex in the *Annales des Sciences Psychiques*, vol. iii., 1893, pp. 257-67. Dr. Wetterstrand of Stockholm also states in a letter published in Dr. Schmidkunz's *Psychologie der Suggestion* (Stuttgart, Enke, 1892), and translated in *Proceedings*, vol. ix. p. 216, that he has a patient whom he can send to sleep and wake up again from his house, and that he has also made her get up in a state of sleep from her own room and come to his.

Another case, involving an experiment not to be recommended, was recorded by Dr. Tolosa-Latour in the *Annales des Sciences Psychiques*, vol. iii., 1893, pp. 268-73. The subject of the experiment was a Mlle. R., whom Dr. Latour had treated hypnotically for hysterical paralysis since September 1886. Prior to his treatment, in 1885, she had had daily hysterical attacks, but both these and the paralysis had almost entirely disappeared at the time of his experiment, October 1890. She was then living at Madrid, and he was travelling in France. During a journey from Poitiers to Migné he attempted for an hour or two to send her to sleep and *pour fixer bien la suggestion* to produce a violent hysterical attack after the sleep. Some time after his return to Madrid he learnt of the complete success of his experiment. A letter from Mlle. R., written in March 1891, describing her experience, states that she had been perfectly well just before the attack, and had had no attacks of the kind since.

**569 A.** The production of local anæsthesia and rigidity is a common phenomenon, familiar to all hypnotic operators as the result of a definite verbal suggestion, and one that can also be produced in some subjects by self-suggestion (see **518 D**). The special feature of the experiments recorded in this Appendix and **569 B** is that they were carried out under conditions which, as the experimenters believed, *precluded any knowledge on the part of the subject as to which of his fingers was to be operated on*. Experiments of this type were first tried by Gurney from 1883 onwards, partly with a view to testing the reality of the "mesmeric effluence." I quote extracts from his latest account of them in his paper on "Recent Experiments in Hypnotism" in the *Proceedings S.P.R.*, vol. v. (1888), pp. 14-17. For the details, I must refer the reader to the paper itself.

Experiments of this most important class have been already described in these *Proceedings*.<sup>1</sup> In outline the *modus operandi* has been as follows: The "subject" is made to put his arm through a thick screen, extending high above his head, and to spread his ten fingers on a table in front of him. The fingers are thus completely concealed from his view, and the operator's hand is held, without contact, at a distance varying from about a third to three-quarters of an inch, over one or another of them, according to my selection, with the result that in a very large majority of cases the finger so treated, and that finger alone, becomes rigid and insensible to extremely severe treatment in the way of stabs, burns, and electric shocks. From my knowledge of the "subjects," and of the circumstances, I regard simulation as practically out of the question. But this is not really important, for the hypothesis of simulation has no application to the frequent cases where the rigidity was tested *before* the anæsthesia. The "subject" is told to double his fist, and no desire to deceive could have taught him which particular one of his ten digits was to remain recalcitrant.

In the recent series there have been 160 experiments of the described type with five "subjects." In all these cases I held my hand, in the same position as S.'s ["S." is Mr. G. A. Smith, the hypnotist who constantly assisted in Gurney's experiments], over one of the remaining nine fingers. In 124 cases S. alone produced the effect intended. In 16 cases S. and I both succeeded; and in 13 cases I succeeded, and S. failed. In the remaining 7 cases no effect at all was produced. . . .

The finger operated upon was generally restored to its normal condition by reverse passes, made with contact—about twenty being the average number required. Most of the attempts to annul the effect *without* contact were inconclusive. Sometimes the effort was successful, and in a few instances very distinctly so, but in other cases the process took so much time that contact was eventually resorted to. I frequently tried, by stroking the finger, to undo the effect which S. had produced; but I succeeded on only one occasion. . . .

The "subject" is occasionally, but not usually, conscious of some change in the finger as the experiment progresses. Asked to say whether he felt anything unusual, he would sometimes say that he felt "cold," "pins and needles," "numbness," or "creepiness," in a certain finger—which finger was in nearly every case the one under experiment. In connection with this point the following experiment with Wells is of great interest. Without telling him specially to observe any change in his fingers, one was made insensitive and rigid in the usual way. It was then "undone" by reverse strokings over the back of his hand, and he appeared to be in complete ignorance as to which particular finger had been the subject of experiment, and could not say which one had been affected. But entranced immediately afterwards, and told to write which finger had been stiffened, and then woke and set to the planchette, he wrote the right one. The experiment was repeated several times, with the same result. The planchette gave the information which the "subject" could not consciously supply.

Besides the above, forty-one experiments were made in which S., while holding his hand as usual, willed that no effect should be produced. Of these, thirty-six were successful (in the sense that no effect was produced), and five failed.

<sup>1</sup> See vol. i. pp. 257-60; vol. ii. pp. 201-205; vol. iii. pp. 453-59. For a discussion of the subject see the concluding portion of my paper in this number on "Hypnotism and Telegraphy."—E. G.

[Several experiments were made in which the selected fingers were covered with small screens, but these were generally unsuccessful. In other successful cases, selected spots on the bare arms of the subjects were operated upon, instead of fingers.]

**569 B.** Further experiments of the kind just described were carried out by Mrs. H. Sidgwick in 1890 and 1892 with the help of the same hypnotist, Mr. G. A. Smith, in the course of her experiments on thought-transference (see **573 A**). I quote a few extracts from the account given (pp. 577-93) in the paper by Mrs. Sidgwick and Miss Alice Johnson on "Experiments in Thought-Transference" in *Proceedings S.P.R.*, vol. viii. pp. 536-96, beginning with their summary of Gurney's theoretical discussion of his results.

Mr. Gurney discusses the possible explanation of his results in the . . . *Proceedings S.P.R.*, vol. v. pp. 254-59. He assumes that the conditions adopted secure—as they are designed to secure—that no indications as to which finger is to be operated on should unintentionally reach the subject through the eye, or the ear, or by touch. There remain then three hypotheses: (*a*) that this knowledge may reach his brain by means of a delicate perception, conscious or unconscious, of temperature or air-currents, caused by the proximity of Mr. Smith's fingers; (*b*) that it may be conveyed from Mr. Smith's mind to that of the subject by thought-transference; and (*c*) that some direct physical influence in which the ordinary channels of sense are not concerned is exercised through Mr. Smith's hand on that of the subject.<sup>1</sup>

Mr. Gurney considered that the ineffectiveness of Mr. Smith's hand unless his will was engaged at the same time seemed alone fatal to hypothesis (*a*), which was also rendered almost untenable by the difficulty of supposing that the delicate perception assumed could have been delicate enough to make it possible to distinguish Mr. Smith's hand from Mr. Gurney's held similarly over another finger at the same time. Hypothesis (*b*), Mr. Gurney says, "seems excluded by the fact that the physical proximity of Mr. Smith's hand (no less than his concentration of will on the desired result) proves to be a necessary condition," and he concludes that the balance of probability is greatly in favour of hypothesis (*c*)—a direct physical influence, exercised through Mr. Smith's hand, in which the ordinary channels of sense are not concerned.

This brief introduction seemed necessary in order to explain the state of the question and the bearing of our own experiments on it. These, as will be seen, still further confirm Mr. Gurney's view as to the untenableness of his hypothesis (*a*), because we have succeeded in obtaining the result with a thick sheet of glass

<sup>1</sup> Mr. Gurney explains this hypothesis at greater length on pp. 257-59, vol. v. He thinks that if this specific influence exists, as a property of living tissue, there can be no doubt that it depends on the brain of the operator; since his attention and will to produce the effect are indispensable, and the same proximity of his hand which produces the effect also removes it—the only change of condition being in his intention. It is clear, however, that the nervous condition of the operator is not simply reproduced in the subject—the hand operated on assuming quite a different condition from that of the hand that operates. Therefore, "though finding its nearest analogue in induced electric currents, and though best, perhaps, described as *nervous induction*, [the influence] is essentially vital and *sui generis*."

between Mr. Smith's fingers and the subject's. They also exclude hypothesis (*c*) and remove Mr. Gurney's main objection to hypothesis (*b*) (thought-transference), because we have succeeded when Mr. Smith did not hold his hand over the subject's at all, but merely stood with folded arms looking at the finger to be affected. We therefore believe that the true explanation of the results is thought-transference or *mental* suggestion, received in some unconscious or "subliminal" manner by the subject's mind, and acting on his organism in the same way that an ordinary *verbal* suggestion may act. The process would thus be analogous to that supposed by Mr. Gurney to occur in hypnotisation at a distance.

Before proceeding to a detailed description of our own experiments, we may remark that even taking Mr. Gurney's alone, the balance of probability seems to us to be rather on the side of thought-transference than of a direct physical influence. His contrary opinion appears to us to rely too much on negative evidence, the force of which it is easy to over-estimate. In his unsuccessful experiments where willing without approaching the hand was used, the only *observed* difference in conditions was the intentional withholding of Mr. Smith's hand; but this difference may easily not have been the whole change actually produced in the conditions, and therefore may not have been the cause of the *non*-occurrence of the phenomena under observation. Our experiments show, in fact, that it was not the cause.

But we also think some of Mr. Gurney's positive results hard to interpret on any hypothesis of a physical influence acting immediately on the subject's nerves, and not through his brain by means of suggestion. We refer especially to the fact that occasionally the wrong finger was affected instead of, or as well as, the right one. For instance, in Mr. Gurney's experiments with little paper screens already mentioned, two fingers, the selected one and another, were protected by them, and in the first experiment both these fingers became stiff and insensitive. Now it is easy to see how this might happen if the result were due to "suggestion"—that is, to an impulse communicated to the percipient's brain which set the machinery to work to produce the nervous effect—for the suggestion can easily be conceived to go wrong. If it was self-suggestion, due to the perception of the little screens through the senses, it might naturally affect both fingers alike; and if it was mental suggestion through the action of the operator's mind on that of the subject, it is easy to suppose that Mr. Smith's attention was equally directed to both the marked fingers, though his hand only pointed to one. But it is hard to see how any specific influence from Mr. Smith's hand could affect the finger he was and the finger he was not pointing at, without affecting also the intervening ones.

#### *Details of the Experiments.*

For our own experiments we adopted the same arrangements as Mr. Gurney. The subject, who was always in a normal condition at the time of the experiments, sat with his hands passed through holes in a screen which extended sufficiently above and on each side of him to prevent his seeing the operator or his own hands. The hands were spread out on a table, and the finger to be operated on was silently indicated to Mr. Smith behind the screen by one of ourselves either by signs or in writing. Mr. Smith generally said nothing while an experiment was going on, and he remained behind the screen until the testing was finished. The subject was frequently engaged by one of us in conversa-

tion on topics outside the matter in hand during the process of making the finger insensitive, but sometimes we encouraged him to attend to his own sensations, with results which will be described below. When we believed the insensitiveness to have been produced, we ascertained, without moving the screen, which finger it was in by touching the fingers with the point of a pencil or some other convenient instrument, taking care to attack them in varying orders, sometimes beginning with the selected finger and sometimes taking it later in the series, so that no indication as to which finger we expected to find affected might be given by the order of testing. Occasionally the testing was done by one of us who was ignorant of which finger had been selected. Rigidity was ascertained by telling the subject to close his hands, when the affected finger remained extended. We often tried this before testing for insensitiveness, because it was free from the objection that in testing we might possibly ourselves indicate the finger. In some experiments we attempted to ascertain roughly the degree of insensitiveness by means of a small induction coil. To this we shall recur later when we discuss the nature of the effect produced.

Our experiments may be divided into six heads, according to the position and procedure of Mr. Smith.

[I omit the details, and give only the summary of the experiments made with the subject P. as follows :—]

	Number of			
	Successes.	Partial Successes.	Failures.	Trials.
(a) With Mr. Smith pointing <sup>1</sup> at the selected finger . . . . .	19		6	25
(b) A glass screen placed over P.'s hands, Mr. Smith pointing at the finger . . . . .	18		3	21
(c) Mr. Smith not pointing at the finger, in the same room with P., from 2½ to about 12 feet off . . . . .	19	2	16	37
(d) Mr. Smith in another room across a passage, both intervening doors open, looking through an opera-glass at the finger . . . . .	3		3	6
(e) Mr. Smith in a different room from P., an intervening door closed . . . . .		2	12	14
(f) Mr. Smith pointing, but willing that no effect should be produced . . . . .	4			4
Totals . . . . .	63	4	40	107

[The writers describe fully the means they used to test the anæsthesia, the degree of anæsthesia attained, and the means used for restoring sensibility. The next point described is one which, as they say, affords further strong evidence of the genuineness of the experiments, since the subjects were quite

<sup>1</sup> The writers explain this expression to mean that Mr. Smith's hand was held above the selected finger, his fingers pointing downwards towards it, at a distance varying up to about four inches from it.

unaware that the observations were being made, "such points never being discussed in their presence, even when they were hypnotised."]

*Sequence of Effects.*

An interesting point observed was that the loss of sensibility seemed to spread from the lower part of the finger upwards, and when the effect was slight the tip of the finger only was affected. We have recorded fourteen cases in which either the lower part only—or the lower part first—became insensitive, or more insensitive than the upper. The only case observed in which this rule did not appear to hold good was one (No. 55) in which—after an attempt longer than usual, viz., from five to ten minutes—the only part of the selected finger (the right thumb) that became insensitive was the inner side of the proximal joint. Another possible exception to the rule was an experiment with Miss B., in which the part selected to be made anæsthetic was a spot in the middle of the back of the left hand. Here the anæsthesia extended both above and below the spot, over the metacarpal and proximal joints of the middle finger.

Recovery seemed to proceed in the opposite direction, the sensibility spreading downwards towards the tip of the finger. It was only possible to observe this in a few cases, as recovery of the whole finger, when upward passes were used for the purpose, was generally very rapid. One case is recorded when the sensibility was completely restored by two such passes. In seven cases, however, we detected the gradual recovery referred to, which always followed the rule given.

The recovery of motor power and of sensibility was not always simultaneous. We have noted five cases in which the sensibility was recovered first and none in which the motor power first reappeared. Also, in making the experiments, the motor power was sometimes lost while the sensibility was wholly or partially retained (this was noted in five cases); but we never detected any case in which the loss of sensibility extended further than the loss of the motor power. In other words, it seemed that the motor effect could be produced both more easily and more completely than the sensory.

These latter observations, though only made casually in the course of our experiments, are in accordance with the general experience of other investigators. In the paper already referred to [518 D] on the influence of self-suggestion, it is said that "muscular rigidity [was the] most general form of phenomenon produced by self-suggestion," whereas local anæsthesia appeared more rarely. It is well known also that muscular rigidity is one of the easiest effects to produce by verbal suggestion.

*Sensations Described by the Subjects in the Course of the Experiments.*

When their attention was directed to their hands, the subjects were sometimes aware of peculiar sensations in one or more of their fingers during the operation. Mr. Gurney found this with two of his subjects, after he had experimented with them for some time and got them to attend to their sensations during the process, and the finger in which they occurred was nearly always the one under experiment. The prevailing sensation was cold, sometimes also "pins and needles," "numbness," and the like (*Proceedings*, vol. v. p. 15).

Both P. and Miss B., when asked to attend to their hands, often mentioned a sensation of cold in the selected finger, and if we tested at once we generally found its sensibility reduced below the normal. The difference of temperature,

if it existed at all, was not such as to be perceptible to ordinary touch. The sensation of cold soon went off, and the finger then became completely anæsthetic. It would, of course, be very easy—especially under the circumstances of the experiments—to imagine such a feeling as this, but its association with the right finger was certainly significant. The sensation, however, sometimes occurred in the wrong finger, but then anæsthesia never followed with P., though it occasionally did so with Miss B. . . .

Care was, of course, always taken, when the subject first spoke of the sensation, to avoid giving him hints as to whether the finger he mentioned was the one we had selected for experiment. After a time we left off encouraging him to pay attention to his sensations, for fear of rendering the fingers too susceptible to any chance suggestions. [Some experiments illustrating this are next described.]

**569 C.** Several sets of experiments are recorded in the S.P.R. *Proceedings*<sup>1</sup> in which the subject's power of response to a question was shown to be under the control of the unspoken will of the hypnotist, that will being directed during a long series of trials in accordance with an arbitrary list of *yesses* and *noes* drawn up by the committee who were conducting the experiments. One series of trials conducted by Professor Barrett (see *Proceedings* S.P.R., vol. iii. p. 417, and, for a more detailed account, *Phantasms of the Living*, vol. i. pp. 59–61) gave forty-three successes without a single failure. In the last six of these trials the hypnotist, who was a complete stranger to the subject, was at a distance of 17 feet from him, outside a door, through a narrow chink in which he received from Professor Barrett one or other of two cards, containing respectively the words *yes* and *no*. The question, "Do you hear me?" was every time addressed to the subject by Professor Barrett. To ensure a neutral tone, he took care (after the first twelve trials) not to know himself which of the two cards he gave the hypnotist until after the result, which, according to the will that had been exerted, was either the answer "yes," or silence.

Many cases are recorded in the *Zoist* of the induction or inhibition of particular actions through the "silent willing" of the mesmerist,<sup>2</sup> the subject being generally hypnotised at the time. These experiments were mostly of the type of the "willing game," but without contact between the agent and the subject.<sup>3</sup> Unconscious muscular guidance was thus

<sup>1</sup> See *Proceedings* S.P.R., vol. i. p. 256; vol. ii. pp. 13–17; also *Phantasms of the Living*, vol. i. p. 59.

<sup>2</sup> See, e.g., *Zoist*, vol. iii. pp. 321, 323–24; vol. v. pp. 253, 260, 323; vol. vi. p. 289; vol. viii. pp. 126, 142, &c. See also *Phantasms of the Living*, vol. i. pp. 89–91. Pététin (*Électricité Animale*, p. 103) records that he could produce any movement in his catleptic patients by his will alone. Puységur also gives instances of "silent willing."

<sup>3</sup> Speaking of the relation of the *will* to telepathic experiments in general, Gurney remarks (*Phantasms of the Living*, vol. i. p. 92) that the will of the agent or operator seems at first sight to come more into play when the subject is desired to perform some action than when the image of some object is attempted to be conveyed to his mind. But even in the former case "there is little foundation for the idea that the operator's

excluded, but the records are seldom sufficiently detailed to show that the possibility of all other physical indications was excluded, and though some of the observers (H. S. Thompson, at least, see *Zoist*, vol. v. p. 256) were well aware that hypnosis is often accompanied by hyperæsthesia, especially in reference to the hypnotist, they had not the knowledge that we now have of the possibilities of subconscious perception and interpretation. Still, it is difficult thus to explain away all the cases of "silent willing," for instance, those in which the subject was in a different place from the operator (see, e.g., *Zoist*, vol. viii. pp. 131-33, and 143-44), and we can hardly doubt that H. S. Thompson had real telepathic power as well as unusual facility as a hypnotist.

**571 A.** Different observers take different views of *rapport*. Bernheim and Liébeault believe that a real *rapport* exists between the subject and the operator, and that this follows as a natural consequence from the methods employed in inducing hypnosis. On the other hand, according to Braid, it was possible to create by suggestion an artificial state in which the subjects appeared to be *en rapport* only with the operator, but this condition was only apparent, not real. The subjects really heard the suggestions of others, though special artifices might be required to make them respond to them. Dr. Bramwell says (see "What is Hypnotism?" *Proceedings S.P.R.*, vol. xii. p. 229):—

My own observations in reference to *rapport* have led me to conclusions similar to those of Braid, viz.: 1. That *rapport* does not appear unless it has been directly or indirectly suggested. 2. That the condition is always an apparent, and never a real one. It could always be experimentally proved that the subjects actually had been cognisant of what had been said and done by others who had not been placed *en rapport* with them. In those who did not know what was expected of them, and to whom neither direct nor indirect suggestions of *rapport* were made, this condition did not appear. On the contrary, they heard and obeyed any one who might address them.

Moll, in *Der Rapport in der Hypnose*, published in 1892, comes practically to the same conclusion as Braid in regard to *rapport*, viz.: that it is caused by direct or indirect suggestions of the operator, or by self-suggestions which result from the subject's conception of the nature of the hypnotic state.

**571 B.** Experiments in "community of sensation" were made by the "Committee on Mesmerism" of the S.P.R. first in 1883. The first series (see *Proceedings S.P.R.*, vol. i. pp. 224-27) were carried out with a boy named Wells, who was blindfolded and hypnotised by Mr. G. A. Smith. Out of twenty-four experiments in the transference of pains, the exact spot was correctly indicated by the subject twenty times.

will in any way *dominates* the other will, or that he succeeds by superior 'strength of will' in any ordinary sense. It is still primarily an *image*, not any form of force, that is conveyed—but an image of *movement*, i.e. an image whose nervous correlate in the brain is in intimate connection with motor-centres; and the muscular effect is thus evoked while the subject remains a sort of spectator of his own conduct."

On September 10th, 1883, Gurney made further experiments in the transference of pains and tastes with another subject, Conway. His account of them is as follows (see *Proceedings* S.P.R., vol. ii. p. 17).

Conway sat with his eyes closed, in a tolerably deep trance. Mr. Smith and I stood behind him, without contact, and Mr. Smith preserved absolute silence. I from time to time asked Conway whether he felt anything, but of course gave no guiding hint or indication of whether he was right or wrong.

I pinched Mr. Smith's right upper arm. Conway at once showed signs of pain, rubbed his right hand, then passed his left hand up to his right shoulder, and finally localised the exact spot.

I silently changed to Mr. Smith's *left* arm. In a very few seconds Conway's right hand flew to the corresponding place on his own left arm, and he rubbed it, uttering strong complaints.

I nipped the lobe of Mr. Smith's right ear. Conway first rubbed the right side of his neck close to his ear; he then complained of his right leg, and used threats. I then gave a severe nip to his *own* right ear, and he made no sign of any sort. He then rubbed close to the left ear, and finally localised the spot on that ear exactly corresponding to the place touched on Mr. Smith's right ear.

I now pinched the right side of Mr. Smith's right thigh. Conway, without receiving any hint that he was expected to feel anything, immediately began to rub the corresponding part of his *left* leg.

Mr. Smith now put a succession of substances into his mouth, according to my indications, still keeping behind Conway, and preserving total silence. I kept Conway's attention alive by asking him from time to time what the taste was like, but gave not the faintest guidance, except in the single case of cloves, when—to see if Conway would take a hint—I asked if it tasted like spice, and he said it did not.

*Mustard*.—"Something bitter." "It's rather warm."

*Cloves*.—"Some sort of fruit." "Mixed with spirits of wine." "Not like spice." "Tastes warm."

*Bitter Aloes*.—"Not nice." "Bitter and hot." "Sort of harshness." "Not sweet." (I had suggested that it was sweet.) "Not nice." "Frightful stuff." "Hurt your throat when you swallow it." "Bitterness and saltness about it."

*Sugar*.—"It's getting better." "Sweetish taste." "Sweet." "Something approaching sugar."

*Powdered Alum*.—"Fills your mouth with water." "Precious hot." "Some stuff from a chemist's shop, that they put in medicine." "Leaves a brackish taste." "Makes your mouth water." "Something after the style of alum."

*Cayenne Pepper*.—Conway showed strong signs of distress. "Oh! you call it good, do you?" "Oh! give us something to rinse that down." "Draws your mouth all manner of shapes." "Bitter and acid, frightful." "You've got some Cayenne down my throat, I know." Renewed signs of pain and entreaties for water.

The subject was now waked. He immediately said, "What's this I've got in my mouth?" "Something precious hot." "Something much hotter than ginger." "Pepper and ginger."

Further experiments of the same kind with the same subject, made by Gurney and Dr. A. T. Myers, are recorded in *Proceedings*, vol. ii. pp. 205-206.

**571 C.** Mr. M. Guthrie, whose experiments in thought-transference with persons in a normal waking condition are given in **630 B**, found that "community of sensation" sometimes existed between persons in a normal state, he being the first to observe this in the case of taste. In some of his experiments the tasters were himself, Gurney, and the present writer, and the percipients were his two principal subjects, Miss Relp and Miss Edwards. I quote part of the report made at the time from *Phantasms of the Living*, vol. i. pp. 52-54.

The taste to be discerned was known only to one or more of the three actual experimenters, and the sensations experienced were verbally described by the subjects (not written down), so that all danger of involuntary muscular guidance was eliminated.

A selection of about twenty strongly-tasting substances was made. These substances were enclosed in small bottles and small parcels, precisely similar to one another, and kept carefully out of the range of vision of the subjects, who were, moreover, blindfolded, so that no grimaces made by the tasters could be seen. The subjects, in fact, had no means whatever of knowing, through the sense of sight, what was the substance tasted.

*Smell* had to be guarded against with still greater care. When the substance was odoriferous the packet or bottle was opened outside the room, or at such a distance and so cautiously as to prevent any sensible smell from escaping. The experiments, moreover, were conducted in the close vicinity of a very large kitchen, from whence a strong odour of beefsteak and onions proceeded during almost all the time occupied. The tasters took pains to keep their heads high above the subjects, and to avoid breathing with open mouth. One substance (coffee) tried was found to give off a slight smell, in spite of all precautions, and an experiment made with this has been omitted.

The tasters were Mr. Guthrie (M. G.), Mr. Gurney (E. G.), and Mr. Myers (M.). The percipients may be called R. and E. The tasters lightly placed a hand on one of the shoulders or hands of the percipients—there not being the same objection to contact in trials of this type as where lines and figures are concerned, and the subjects themselves seeming to have some faith in it. During the first experiments (September 3rd and 4th) [1883] there were one or two other persons in the room, who, however, were kept entirely ignorant of the substance tasted. During the experiments silence was preserved. The last fifteen of them (September 5th) were made when only M. G., E. G., and M., with the two percipients, were present. On this evening E. was, unfortunately, suffering from sore throat, which seemed to blunt her susceptibility. On this occasion none of the substances were allowed even to enter the room where the percipients were. They were kept in a dark lobby outside, and taken by the investigators at random, so that often one investigator did not even know what the other took. Still less could any spy have discerned what was chosen, had such spy been there, which he certainly was *not*.

Under these conditions thirty-two experiments were made, which are described in detail. In nine cases the percipients named the actual substance used, and in five other cases described the taste with fair accuracy (*e.g.* "a sharp and nasty taste" for vinegar, "horrible and bitter" for bitter aloes, "something sweet and hot" for candied ginger). Other

experiments of the same kind were tried later (*op. cit.* pp. 55-58). See also *Proceedings* S.P.R., vol. iii. pp. 424-52, for experiments by Mr. Guthrie in the transference of sensations of many different kinds; some of those relating to *pains* are quoted in 630 B.

For other experiments with hypnotised subjects in the transference of sensations by many different observers, see *Phantasms of the Living*, vol. ii. pp. 324-29, 338-45, 666-68. Some of these are quoted from the early mesmerists—Dr. Esdaile, the Rev. C. H. Townshend, Professor Gregory, and Dr. Elliotson.

**572 A.** The following case is quoted from Mrs. Sidgwick's paper "On the Evidence for Clairvoyance" in *Proceedings* S.P.R., vol. vii. pp. 30-99. It is one of a group of four cases given by Mrs. Sidgwick, which were observed by Mr. A. W. Dobbie, of Gawler Place, Adelaide, South Australia, with various hypnotic subjects of his own. Mr. Dobbie had at that time practised hypnotism for ten or twelve years, chiefly with a view to alleviating suffering, and out of some five hundred subjects, had come across a few who seemed capable of clairvoyance. Mrs. Sidgwick made his acquaintance and talked over his cases with him during a visit of his to England in 1889. The account quoted here is a copy, Mr. Dobbie informed us, of the notes he "wrote down the moment the words were uttered."

*July 4th, 1886.*

Striking case of clairvoyance, which occurred May 28th, 1886, in the presence of the Hon. Dr. Campbell, M.L.C., Hon. David Murray, M.L.C., and Chief Secretary of South Australia, Mr. Lyall, and Mr. Fleming, solicitor:—

The circumstances are briefly as follows, viz. : Dr. Campbell, being present at one of my usual clairvoyant evenings, handed me a gold sleeve-link, at the same time telling me that he had lost the fellow one to it, but had no idea as to what had become of it; he asked me to give the remaining one to one of my clairvoyants, and see if they could find the missing one. I should state that neither of the clairvoyants had ever seen either of the rooms they referred to, nor did they know the names of the children, or anything in connection with this case, so that it is either a case of genuine clairvoyance or else a most remarkable case of thought-reading.

I first handed the sleeve-link to the younger of the two sisters [Misses Eliza and Martha Dixon], who is not so lucid as her sister (I was giving the elder one a rest, as she had been hard at work, clairvoyantly, for the past hour).

Miss Martha began by first accurately describing Dr. Campbell's features, then spoke of a little fair-haired boy who had a stud, or sleeve-link, in his hand, also of a lady calling him "Neil"; then said that this little boy had taken the link into a place like a nursery where there were some toys, especially a large toy elephant, and that he had dropped the link into this elephant through a hole which had been torn or knocked in the breast; also that he had taken it out again, and gave two or three other interesting particulars. We were reluctantly compelled to postpone further investigation until two or three evenings afterwards.

On the next occasion (in the interval, however, the missing sleeve-link had been found, but left untouched), I again placed the link in her hand, and the

previous particulars were at once reproduced; but as she seemed to be getting on very slowly, it occurred to Dr. Campbell to suggest placing his hand on that of the clairvoyant, so I placed him *en rapport* and allowed him to do so, he simply touching the back of her hand with the points of his fingers. As she still seemed to have great difficulty (she is always much slower than her sister) in proceeding, it suddenly occurred to me that it would be an interesting experiment to place Miss Eliza Dixon *en rapport* with Miss Martha, so I simply joined their disengaged hands, and Miss Eliza immediately commenced as follows, viz. :—

“I’m in a house, upstairs, I was in a bathroom, then I went into another room nearly opposite, there is a large mirror just inside the door on the left hand, there is a double-sized dressing-table with drawers down each side of it, the sleeve-link is in the corner of the drawer nearest the door. When they found it they left it there. I know why they left it there, it was because they wanted to see if we would find it. I can see a nice easy chair there, it is an old one, I would like it when I am put to sleep, because it is nice and low. The bed has curtains, they are a sort of brownish net and have a fringe of darker brown. The wall paper is of a light blue colour. There is a cane lounge there and a pretty Japanese screen behind it, the screen folds up. There is a portrait of an old gentleman over the mantelpiece, he is dead, I knew him when he was alive, his name is the same as the gentleman who acts as Governor when the Governor is absent from the colony,<sup>1</sup> I will tell you his name directly—it is the Rev. Mr. Way. It was a little boy who put the sleeve-link in that drawer, he is very fair, his hair is almost white, he is a pretty little boy, he has blue eyes, and about three years old. The link had been left on that table, the little boy was in the nursery, and he went into the bedroom after the gentleman had left. I can see who the gentleman is, it is Dr. Campbell. Doesn’t that little boy look a young Turk, the link is quite a handful for his little hand, he is running about with it very pleased; but he doesn’t seem to know what to do with it.” (A) [Dr. Campbell was not present from this point.]

“Now I can hear some one calling up the stairs, a lady is calling two names, Colin is one and Neil is the other, the other boy is about five years old and is darker than the other. The eldest, Colin, is going downstairs now, he is gone into what looks like a dining-room, the lady says, ‘Where is Neil?’ ‘Upstairs, ma.’ ‘Go and tell him to come down at once.’ The little fair-haired boy had put the link down; but when he heard his brother coming up he picked it up again. Colin says, ‘Neil, you are to come down at once.’ ‘I won’t,’ says Neil. ‘You’re a goose,’ replies Colin, and he turned and went down without Neil. What a young monkey! now he has gone into the nursery and put the link into a large toy elephant, he put it through a hole in front, which is broken. He has gone downstairs now, I suppose he thinks it is safe there.

“Now that gentleman has come into the room again and he wants that link; he is looking all about for it, he thinks it might be knocked down; the lady is there now too, and they are both looking for it. The lady says, ‘Are you sure you put it there?’ The gentleman says, ‘Yes.’

“Now it seems like next day, the servant is turning the carpet up and looking all about for it; but can’t find it.

“The gentleman is asking that young Turk if he has seen it, he knows that

<sup>1</sup> Chief Justice Way is the gentleman who acts as Deputy for his Excellency when absent from the colony.—A. W. D.

he is fond of pretty things. The little boy says 'No.' He seems to think it is fine fun to serve his father like that.

"Now it seems to be another day, and the little boy is in the nursery again, he has taken the link out of the elephant, now he has dropped it into that drawer, that is all I have to tell you about it, I told you the rest before."

*July 15th, 1886.*

Since writing the above pages I have handed them to Dr. Campbell for perusal, so that he might check the account and ratify it or otherwise, and after going carefully through it he has returned it to me, accompanied by a complete ratification in writing, which I herewith enclose.

A. W. DOBBIE.

*Memo. by Dr. Campbell.*

*ADELAIDE, July 9th, 1886.*

At the point (A) the séance was discontinued till the next sitting, when I was absent. The conversation reported as passing between the children is correct. The description of the room is accurate in every point. The portrait is that of the late Rev. James Way. The description of the children and their names are true. The fact that the link was discovered in the drawer, in the interval between one sitting and the final one, and that the link was left there, pending the discovery of it by the clairvoyant, is also correct, as this was my suggestion to Mrs. Campbell when she showed it to me in the corner of the drawer. In fact, every circumstance reported is absolutely correct. I know, further, that neither of the clairvoyants has ever been inside of my door. My children are utterly unknown to them, either in appearance or by name. I may say also that they had no knowledge of my intention to place the link in their possession, or even of my presence at the séance, as they were both on each occasion in the mesmeric sleep when I arrived.

ALLAN CAMPBELL.

[In a later letter, dated December 16th, 1887, Dr. Campbell writes:—]

DEAR MR. DOBBIE,—Your London correspondent asks if I had any knowledge of the conversation that the clairvoyant stated had passed between the children. I had no knowledge whatever of this conversation, nor the circumstances attending it, until she repeated it. It was subsequently confirmed to me in part by Mrs. Campbell, such part as she herself is reported to have taken in the tableau.

With respect to the large toy elephant, I certainly knew of its existence, but was not thinking of it at the time the clairvoyant was speaking. I did not know even by suspicion that the elephant was so mutilated as to have a large opening in its chest, and on coming home had to examine the toy to see whether the statement was correct. I need hardly say that it was absolutely correct.—I am, yours sincerely,

ALLAN CAMPBELL.

[Mr. Dobbie tells us that "neither he nor his clairvoyants had any opportunity, directly or indirectly, of knowing any of the particulars brought out by the clairvoyant." He afterwards saw the room described, and says "the description is simply perfect in every particular."

On this narrative Mrs. Sidgwick comments as follows:—]

There are several noteworthy points about this rather complicated case. In the first place, it will be noticed that the greater part of the information given by the clairvoyants might have been obtained by thought-transference from the

mind of Dr. Campbell, who was present most of the time. It would then, at any rate, be a very remarkable and interesting case of thought-transference, but so far it would not be clairvoyance as we have defined it. Further, a large proportion of the statements made—all about the little boy taking, hiding, and restoring the sleeve-link—are unverifiable. But there is one important point unknown to Dr. Campbell (so far as his conscious memory, at least, was concerned) and afterwards proved true, and that is the existence of the hole in the front of the toy elephant. The introduction of this peculiar fact—which, if learnt by mind-reading, must, it would seem, have been learnt from the child or some other person quite unknown to the percipient—is so remarkable that it makes it seem more probable than not that the hiding of the sleeve-link there was also a fact. If so, it is greatly to be regretted in the interests of science that the child ever took it out again! I attach less importance, as evidence of clairvoyance, to the knowledge of the conversation of the children than to that of the hole in the toy elephant, because it is more the kind of thing that might be guessed.

Another noticeable point in this case is that so far as the clairvoyants' remarks relate to the actions of those concerned—the children, Dr. and Mrs. Campbell, the servant—the descriptions are not of the present, but of the past.

Another case of Mr. Dobbie's relates to the tracing of a lost gold pencil-case through the same clairvoyant (*op. cit.*, pp. 68–70).

**572 B.** The *Zoist*, vol. vii. pp. 95–101, contains a similar case, communicated by Mr. E. H. Barth, of the finding of a lost brooch by means of the noted clairvoyant Ellen Dawson. The account is given by a Mrs. M., the owner of the brooch. Ellen Dawson described a former servant of Mrs. M.'s, who she said had stolen the brooch, and said that she had kept the case, with some diamonds in it, in her trunk, and sold the brooch for a very small sum; that it was then in a place like a cellar, with “lots of other property,” silver spoons, &c., and that the servant had moved from the place she had lived at when she first left Mrs. M. This latter point was found to be correct, and Mrs. M. (who had suspected another of her servants), on the advice of the clairvoyant, sent for the girl to come to her house, and taxed her with the theft. Finally she confessed that she had stolen the brooch and pawned it, keeping the case and two diamond chains which were worn with the brooch. All the property was finally recovered. Mrs. M. had never seen Ellen Dawson before.

Ellen Dawson had been subject to epileptic fits as a child, for which she had been treated mesmerically, first by the Baron Dupotet, and afterwards by Mr. W. Hands, who, observing that she appeared to be able to see objects without the use of her eyes when in the sleep-waking state, endeavoured to cultivate the clairvoyant faculty in her. Some remarkable cases of her “travelling clairvoyance” are recounted by him in the *Zoist*, vol. iii. pp. 226–36, and the same number, pp. 236–41, contains a further account by Miss Boyle of her description of Rouen Cathedral, and incidents that had happened to Miss Boyle there, &c.

**573 A.** The longest and most important series of experiments in

thought-transference with hypnotised subjects carried out by members of the S.P.R. are those of Professor and Mrs. Sidgwick, described in the paper by them and Mr. G. A. Smith in the *Proceedings S.P.R.*, vol. vi. pp. 128-70, and in the paper by Mrs. Sidgwick and Miss Alice Johnson in vol. viii. pp. 536-96. I give brief extracts from both these papers.

The following is a general description of the first series of experiments, which took place in 1889:—

The experiments in thought-transference about to be described have been carried out with four different percipients while in the hypnotic trance, Mr. [G. A.] 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 664, 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 impression. 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.

[The account, written at the time, of the first day's experiments with each of the four percipients—Mr. W., Mr. T., Mr. P., and Miss B.—is next given. The numbers used were all those from 10 to 90 inclusive; each number was drawn at random from a bag, and placed in a little box which Mr. Smith held in his hand with its back towards the subject, who sat facing him with closed eyes. It was ascertained by experiment that the subject would have had

to move his head several feet to see the number. He was only told that he was to see numbers of two figures.

All the experiments are given in order in a tabulated form, including in each case the number drawn, the number guessed, and the conditions. The following is a summary of the trials with P. and T.:—

Percipient.	Guess completely Right.	Digits Right, but in Reverse Order.	One Digit Right in Right Place.	Wrong.	Total number of Trials.
With Mr. S. in same } P. . . . . room . . . . . } T. . . . .	69 30	10 4	81 61	194 168	354 263
Total . . . . .	99	14	142	362	617
Most probable number of } successes by chance . . . }	8	...	106	...	...
With Mr. S. in another } P. . . . . room . . . . . }	7	1	17	114	139
Most probable number of } successes by chance . . . }	2	...	27	...	...

Of the 139 trials "with Mr. Smith in another room," there were 52 in which the two rooms were only separated by a curtain; 3 of the complete successes were obtained under these conditions. In the other 87 trials Mr. Smith (accompanied by one of the other experimenters) was in the passage outside, with the door closed, or in a room below. With T. 79 trials were made with Mr. Smith in another room, but the success obtained was not beyond what might be expected by chance.

The nature of the percipients' impressions and other cognate points are fully discussed in the paper. A detailed discussion is also given as to how far the conditions were adequate to prevent the impressions reaching the percipients through any of the ordinary channels of sense. The question of the possibility of unconscious whispering or counting by the agent is fully dealt with, and an analysis is given of all the wrong guesses, in order to test whether the mistakes are such as could have been produced by this means. The conclusion is reached that the mistakes could not be thus accounted for.<sup>1</sup>

The question of the bearing of "number-habits" on these experiments is also discussed. On this subject, see the "Note on Number-habits," in 630 A.

<sup>1</sup> Messrs. Hansen and Lehmann, in a pamphlet entitled *Ueber unwillkürliche Flüstern* . . . (in Wundt's *Philosophische Studien*, vol. xi. part 4) endeavoured to show that the success of these experiments was due to unconscious whispering, on the ground that the mistakes made in them were similar to the mistakes that occurred in their own experiments in unconscious whispering. Professor Sidgwick, however, showed (*Proceedings S.P.R.*, vol. xii. pp. 298-315), by analysing all the experiments, that the number of correspondences in mistakes in the two sets were not more than might have been produced by chance, and that, therefore, no argument could be founded on them.

The experiments were continued at intervals during 1890 and 1891 by Mrs. Sidgwick, assisted by Miss Alice Johnson, Mr. G. A. Smith being the hypnotiser, and the principal subjects being P., T., and Miss B. The experiments were all made at Brighton, some in Mr. Smith's rooms, and some in Mrs. Sidgwick's lodgings.

Three different kinds of experiments were made: (1) in transferring numbers of two digits; (2) in transferring ideas other than numbers; (3) in producing local anæsthesia and rigidity by mental suggestion.<sup>1</sup>

The first kind of experiments afforded important confirmation of the earlier series, in that success was obtained *with agent and percipient in different rooms*, no one in the same room with the percipient knowing what the numbers to be guessed were. A full description, with a plan, is given of Mr. Smith's rooms (one of the "arches" on the beach at Brighton), in which most of the experiments were made. The arch contained two floors, the upper entirely occupied by a sitting-room, and the lower consisting of a little lobby and two small rooms. The first conditions of the evening's experiments with Miss B. are described as follows:—

The persons present were Miss B., Professor Barrett, Mr. Smith, Mrs. Sidgwick, Miss Johnson, and T.; but T., with whom we have been experimenting, was hypnotised, and not attending to what was going on. Mr. Smith hypnotised Miss B. and tried three numbers while in the room with her and speaking to her. There was some success with these, and then Mr. Smith and Miss Johnson went downstairs to the lobby. Miss Johnson drew a number at random out of a bag containing all the numbers from 10 to 90, and handed it to Mr. Smith, who then tried to communicate it mentally to Miss B. A little bell or gong was rung upstairs by Mrs. Sidgwick as soon as a guess had been made, and again when the party upstairs were ready to begin another. As the bell was rung Mrs. Sidgwick, who had previously been put *en rapport* with Miss B., said, "There's another, Miss B.," or words to that effect; and Miss B. began to look out for an impression, which usually came to her in a visual form. Mrs. Sidgwick noted down her guesses and remarks, while Miss Johnson noted the numbers that she drew from the bag, and at intervals we compared notes. . . . It is hardly necessary to say that, as Mrs. Sidgwick was herself wholly ignorant of the number, it was impossible for her remarks to give any indications to Miss B.

[The nature and development of the percipients' impressions are fully discussed. Miss B.'s impressions were mostly visual, and generally seemed to develop gradually. Sometimes her eyes were opened, and she was made to see the number as a hallucination on a piece of paper. The number then sometimes appeared in a fragmentary way, and was liable to appear and disappear. On one occasion it was suggested successfully that the percipients should *hear* the numbers repeated instead of *seeing* them.

In forty-five out of the seventy-one experiments made in Mrs. Sidgwick's lodgings (the third section of the table given on p. 550), the numbers were guessed by means of table-tilting, Miss B. in forty-one cases being in a normal condition at the time, and tilting out the numbers apparently quite automatically. In four

<sup>1</sup> These experiments are described in 569 B.

cases, being hypnotised, she tilted out the numbers with the table, and at the same time made verbal guesses, which were *different* from those made through the table. The same method was used occasionally with P. and T., and on one evening the percipients were made to guess the numbers both verbally and by planchette-writing. A detailed comparison of the verbal guesses with those made unconsciously at the same time is given on pp. 550-52 of the paper. The two guesses were in most cases different. No more success was obtained with these automatic methods than by guessing in the ordinary way.

A table is given of the experiments of each day, with Miss B. as percipient, in guessing numbers of two digits, the agent, Mr. Smith, being in a different room. I summarise this table as follows:—

	Guess completely Right.	Digits Reversed.	First Digit only Right.	Second Digit only Right.	Wrong.	Total Number of Trials
(1) Place—the Arch. Percipient upstairs; agent downstairs . . . . .	20	5	56	11	56	148
(2) Place—the Arch. Percipient downstairs; agent upstairs . . . . .	...	...	7	4	22	33
(3) Place—Mrs. Sidgwick's lodgings. Percipient in room; agent in passage, with door closed . . . . .	7	3	23	8	30	71
Totals . . . . .	27	8	86	23	108	252
Most probable number of successes by chance . . . . .	3	...	46		...	...
Results obtained during the same period by Mr. Smith as agent in the room with Miss B. . . . .	26	3	27	21	69	146

*Experiments in Transferring Ideas other than Numbers.*

The most successful experiments under this head were those in which Mr. Smith was merely concentrating his mind on a "mental picture" of some sort, without looking at any real representation. The person who carried on the conversation with the percipient during the course of each experiment, and took notes of his remarks, was generally ignorant of the subject of the picture.

The percipient was sometimes made to receive the impression as a fully externalised visual hallucination seen with open eyes; usually as a picture on a blank white card on which he had been told that a picture would appear, and occasionally in a crystal used in the same way.<sup>1</sup> Latterly, the percipients

<sup>1</sup> Compare the similar experiments with P. and T. described in 624 A.

were generally induced to see the pictures when hypnotised with closed eyes. Full details are given of the experiments which the writers regarded as successful, with accounts of some failures, also a tabulated list of all the experiments tried. Those with agent and percipients in the same room are summarised by the authors as follows:—

Percipient.	Impression.			Number of Trials.
	Correct or partially correct.	Wrong.	None.	
Miss B. . . . .	7	6	1	14
P. . . . .	14	6	7	27
T. . . . .	2	13	3	18
Whybrew . . . .	6	2	2	10
Major . . . . .	2	...	...	2
Totals . . . . .	31	27	13	71

I quote the first seven experiments with Miss B., of which four are counted as successful, viz. Nos. 1, 2, 5, and 7.

The first experiments with Miss B. took place on July 9th, 1890. The percipient, being in a hypnotic trance, had her eyes opened, and was given a card and told to look out for a picture which would come on it.

No. 1. The subject, chosen by Mrs. Sidgwick, was *a little boy with a ball*. Mr. Smith sat close to Miss B., but neither spoke to her nor touched her. Miss B. presently said, "A figure is coming—a little boy." Mrs. Sidgwick asked what he had in his hand, and Miss B. replied, "A round thing, a ball, I suppose."

No. 2. For the next experiment Mr. Smith sat behind a screen. The subject, *a kitten in a jar*, was again set by Mrs. Sidgwick. Miss B. said, "Something like an old cat—a cat—I think it's a cat." Mrs. Sidgwick.—"What is the cat doing?" Miss B. (doubtfully).—"Sitting down." Mrs. Sidgwick.—"Is there anything else but a cat?" Miss B.—"No, only scratches about."

No. 3. (Failure.) . . .

No. 4. Subject: *a Christy Minstrel with a banjo* (chosen by Mrs. Sidgwick, who took the notes). Miss B. said, "There's something long, something round in that one—a little cage of some sort—something that looks like a cage; yet there's something like a handle. A can! oh, it's a can! It's quite clear now." We then gave her a fresh card, and Mr. Smith moved round from behind the screen and sat close to her, still without speaking.

No. 5. The same subject (continued). Miss B. said, "Something here dark—a hand." Mrs. Sidgwick.—"Is it a woman's hand or a man's?" Miss B.—"A black hand." This seemed to be a partial success.

Mr. Smith then woke Miss B. up to ask her when she had to go, but finding that there was still a little time to spare, re-hypnotised her, and tried another subject.

No. 6. *A sailing-boat on the sea*. Mr. Smith sat behind the screen. Presently Miss B. said, "A man—black. He's got something in his hand—an instrument—sort of guitar thing." As we had not spoken about the Christy

Minstrel and banjo, this tardy emergence of the idea when Mr. Smith was thinking of something else, and after awaking and re-hypnotisation, was interesting.

We then changed Miss B.'s card, and Mr. Smith continued to think of the sailing-boat, but Miss B. only saw something like a bear, and we changed her card again. Of course during these changes we told her nothing about the subject, nor whether it was changed, nor whether she was right or wrong. Miss B. then said, "Very funny thing" (shaking her head); "can't see it coming to any figure. There's a mess—it doesn't come to any shape."

No. 7. At this point Mrs. Sidgwick asked Mr. Smith to come from behind the screen and sit near Miss B. Miss Johnson, who did not know what the subject of the picture was, asked Miss B. whether it was anything like an animal. Miss B. said, "No—got some prong sort of things—something at the bottom like a little boat. What can that be up in the air? Cliffs, I suppose—cliffs in the air high up—it's joining the boat—oh, sails—a sailing-boat—not cliffs—sails." This was not all uttered consecutively, but partly in answer to questions put by Miss Johnson; but as Miss Johnson was ignorant of the subject of the supposed picture, her questions could, of course, give no guidance.

[The following are five experiments made with P. :—]

As a preliminary to each experiment, P. was hypnotised and told by Mr. Smith that he would see a picture, then had his eyes opened, and was given a blank card to look at. The subjects of the pictures were chosen by Mrs. Sidgwick and written down by her. In the case of the first two, the subject for the picture was shown in writing to Mr. Smith before his final remarks to P. about looking for the picture to come on the card. In the case of the last three, it was only shown to him after he had explained to P. what he was to do, and he did not speak at all after he knew what the subject was. He sat near P., but behind him in all cases. Miss Johnson, who was ignorant of the subjects, took notes of P.'s conversation and other remarks that were made during the course of each experiment. P. occasionally addressed Mrs. Sidgwick, and she answered him, being of course very careful to avoid giving any indications by her remarks.

No. 15. (Failure.) . . .

No. 16. Subject: *A black kitten playing with a cork.* P.—"Something like a cat; it's a cat." Mrs. Sidgwick.—"What is it doing?" P.—"Something it's been feeding out of—some milk, is it a saucer? Can't see where its other paw is—only see three paws."

No. 17. Subject: *A sandwich man with advertisement of a play.* P. said, "Something like letter A—stroke there, then there." Mrs. Sidgwick.—"Well, perhaps it will become clearer." P.—"Something like a head on the top of it; a V upside down—two legs and then a head.—A man with two boards—looks like a man that goes about the streets with two boards. I can see a head at the top, and the body and legs between the boards. I couldn't see what was written on the boards, because the edges were turned towards me." Mr. Smith told us afterwards that he had pictured to himself the man and one board facing him, thus not corresponding to the impression which P. had.

No. 18. Subject: *A choir boy.* P. said, "Edge of card's going a dark colour. Somebody dressed up in white, eh? Can see something all white; edge all black, and like a figure in the middle. There's his hands up" (making a gesture to show the attitude) "like a ghost or something—you couldn't mistake it for anything but a ghost. It's not getting any better, it's fading—no, it's still there. It might frighten any one." . . .

No. 19. Subject: *A vase with flowers*. (Mr. Smith, still behind P., was looking at a blue flower-pot in the window, containing an india-rubber plant). P. said, "I see something round, like a round ring. I can see some straight things from the round thing. I think it's a glass—it goes up. I'll tell you what it is; it must be a pot, a flower-pot, you know, with things growing in it. I only guessed that, because you don't see things growing out of a glass. It's not clear at the top yet. You see something going up, and you can't see the top because of the edge of the paper, it's cut off. I don't wonder, because it's no good wondering what Mr. Smith does, he does such funny things. I should fancy it might be a geranium, but there's only sticks, so you can't tell." Mrs. Sidgwick.—"What colour is the pot?" P.—"Dark colour, between terra-cotta and red—dark red, you'd call it."

**573 B.** In Mrs. Sidgwick's paper "On the Evidence for Clairvoyance" in *Proceedings S.P.R.*, vol. vii. pp. 30-99, an account is given of several striking cases of "travelling clairvoyance" on the part of a woman there called Jane, the wife of a Durham pitman (*op. cit.*, pp. 53-62 and 82-94). She was hypnotised at intervals for many years from 1845 onwards, for the sake of her health, and used then to ask to "travel"—that is, to be guided by suggestion to places which she should clairvoyantly visit. The main evidence about her is contained in the contemporaneous notes of a Dr. F., which, however, do not appear to have been made before the truth of her statements was verified. I quote an extract from these notes.

Before commencing the sitting I fixed to take her to a house, without communicating my intentions to any of the parties present. In the morning of the day I stated to a patient of my own, Mr. Eglinton, at present residing in the village of Tynemouth, that I intended to visit him. He stated that he would be present between 8 and 10 P.M. in a particular room, so that there might be no difficulty in finding him. He was just recovering from a very severe illness, and was so weak that he could scarcely walk. He was exceedingly thin from the effects of his complaint.

After the usual state had been obtained, I said, "We are standing beside a railway station, now we pass along a road, and in front of us see a house with a laburnum tree in front of it." She directly replied, "Is it the red house with a brass knocker?" I said, "No, it has an iron knocker." I have since looked, however, and find that the door has an old-fashioned brass handle in the shape of a knocker. She then asked, "Shall we go up the steps? Shall we go along this passage and up these stairs? Is this a window on the stair head?" I said, "You are quite right, and now I want you to look into the room upon the left-hand side." She replied, "Oh yes, in the bedroom. There is no one in this room; there is a bed in it, but there is no person in it." I was not aware that a bedroom was in the place I mentioned, but upon inquiry next day I found she was correct. I told her she must look into the next room and she would see a sofa. She answered, "But there is here a little gallery. Now I am in the room, and see a lady with black hair lying upon the sofa." I attempted to puzzle her about the colour of her hair, and feeling sure it was Mr. Eglinton who was lying there, I sharply cross-questioned her, but still she persisted in her story. The questioning, however, seemed to distract her mind, and she

commenced talking about a lady at Whickham, until I at last recalled her to the room at Tynemouth by asking her whether there was not a gentleman in the room. "No," she said; "we can see no gentleman there."

After a little she described the door opening, and asked with a tone of great surprise, "Is that a gentleman?" I replied, "Yes; is he thin or fat?" "Very fat," she answered; "but has he a cork leg?" I assured her that he had no cork leg, and tried to puzzle her again about him. She, however, assured me that he was very fat and had a great corporation, and asked me whether I did not think such a fat man must eat and drink a great deal to get such a corporation as that. She also described him as sitting by the table with papers beside him, and a glass of brandy and water. "Is it not wine?" I asked. "No," she said, "it's brandy." "Is it not whisky or rum?" "No, it is brandy," was the answer; "and now," she continued, "the lady is going to get her supper, but the fat gentleman does not take any." I requested her to tell me the colour of his hair, but she only answered that the lady's hair was dark. I then inquired if he had any brains in his head, but she seemed altogether puzzled about him, and said she could not see any. I then asked her if she could see his name upon any of the letters lying about. She replied, "Yes;" and upon my saying that the name began with E, she spelt each letter of the name "Eglinton."

I was so convinced that I had at last detected her in a complete mistake that I arose, and declined proceeding further in the matter, stating that, although her description of the house and the name of the person were correct, in everything connected with the gentleman she had guessed the opposite from the truth.

On the following morning Mr. E. asked me the result of the experiment, and after having related it to him, he gave me the following account: He had found himself unable to sit up to so late an hour, but wishful fairly to test the powers of the clairvoyante, he had ordered his clothes to be stuffed into the form of a figure, and to make the contrast more striking to his natural appearance, had an extra pillow pushed into the clothes so as to form a "corporation." This figure had been placed near the table, in a sitting position, and a glass of brandy and water and the newspapers placed beside it. The name, he further added, was spelt correctly, though up to that time I had been in the habit of writing it "Eglington," instead of as spelt by the clairvoyante, "Eglinton."

**573 C.** Dr. Alfred Backman, of Kalmar, Sweden, published a paper on "Experiments in Clairvoyance" in *Proceedings S.P.R.*, vol. vii. pp. 199-220. His subjects were patients of his own, hypnotised by him for medical treatment, and among them he found a certain number who seemed to possess the clairvoyant faculty. One of the best was Alma Rådberg, a maid-servant, aged about twenty-six (the subject of the experiment described in **543 E**), and I quote a case that occurred with her. Dr. Backman writes:—

On April 8th, 1890, I received a letter from Dr. F. Kjellman,<sup>1</sup> of Stockholm,

<sup>1</sup> Dr. Backman says that all the notes made of the experiments with Dr. Kjellman were sent to the latter before he (Dr. Backman) knew anything about whether they had been successful or not. It is these notes which are reproduced in his paper, without any additions.

in which he asked me to arrange a time at which I should hypnotise Alma, of whom he had heard, and "ask her to find a certain Dr. von B., who was known to her, and describe the room in which he was, the other persons present, the arrangements of the room, &c. Dr. K. had purposely hung something on the chandelier that is not generally there, in order to make the experiment more crucial." In answer to this, I merely sent this telegram, "From one to two to-morrow, in your apartment." No further arrangement was made, and Dr. Kjellman's appearance, as well as his apartment, was quite unknown both to me and the clairvoyant, and also to all the persons present with us. Alma was hypnotised in my house at Kalmar, and the record made of the sitting is as follows<sup>1</sup>:—

April 9th, 1890, at 1.40 P.M. Alma is hypnotised and ordered to go to Stockholm to the apartments of Dr. Kjellman. 1. "Is Alma there?" "No." 2. Question repeated. "Yes." 9. "Is there a chandelier hanging from the ceiling?" "No, no chandelier, something more like a lamp." 10. "Do you see anything particular there?" "Something long and narrow is hanging in the chandelier." 11. "What is it made of, stuff or metal?" "It must be metal, I think, and stuff also." 12. "Have you ever seen such a thing?" "No, I never saw anything like it." 13. "Try to see what it is, or what it is called." (No answer.) 14. "What is it used for?" "I do not know what it is used for." "Is it anything used by physicians, or an ornament?" "More like an ornament, larger than a ribbon." 15. "What is it like, what colour is it?" "It is white." 16. "Are there several colours?" "It is also red." 17. "What is the metal like?" "It is white, probably silver." 18. "Are there mountings fixed to the stuff, or stuff on a piece of metal?" "I think the stuff is wound round a piece of metal." 19. "How long and how broad is it?" "A quarter of a yard broad, and three-quarters of a yard long." 20. "What kind of stuff is it?" "Probably silk." 21. "Does the stuff belong to the piece of metal?" "No, it is wound round it for the occasion." 22. "What is it generally used for?" "It ought to stand on a writing-table." 23. "What is the use of it?" (She does not know.) 24. "Is it fixed to the lamp, or could it be easily taken off?" "It is not fixed firmly." She cannot possibly tell what is hanging in the chandelier. When awake, she states that she believes it was a pair of scissors for cutting paper, or a paper-knife, that was hanging in the chandelier; and it was probably fixed with a handkerchief. . . .

After having communicated to Dr. Kjellman what Alma had said, I received from him two letters, containing the following information:—

"There was really hanging in the chandelier a large pair of paper-scissors fixed by an india-rubber otoscope, and with a tea-rose and some forget-me-nots in one of the handles of the scissors . . ."

"Her statement that the object was hanging in a lamp, not in a chandelier, was right. It is both a lamp and a chandelier, and the lamp was drawn down a long way under the chandelier. . . ."

**573 D.** Some good cases of telepathy and telepathic clairvoyance occurring with hypnotised percipients are given in Dr. Fahnestock's *Staturvolism* (see especially pp. 127-35 and pp. 221-32). I quote one of these (from pp. 229-32).

<sup>1</sup> I quote only the part of the record relating to the object hung on the chandelier.—  
F. W. H. M.

[A Mr. — had requested some friends of his at Baltimore to place something in a particular place in a certain house, after he had left the city, to test if it could be seen by any of Dr. Fahnestock's clairvoyants at Lancaster.]

Subject: Mrs. E. She had never been in Baltimore in her life, and after she had entered the state, it was necessary, as I was not acquainted with the location of the house, for him to convey her in thought to the appointed place. Having done so, I requested her to describe the room, which she did to his satisfaction; and as the thing to be looked at was to be at or about the time-piece, I directed her attention to it, and desired her to look whether there was anything about the clock which did not belong to it. She said she saw something dark there, which looked like a bottle, but that she felt as if she were going backwards, and could not keep herself there long enough to see it distinctly. This being the case, and finding that her mind was wandering about the city, I directed her to look about the city, and after I had taken her to the Washington Monument and various other places of interest, I desired her to go back to the clock again, and to go up to it, and to take the article which she before described as being a dark bottle into her hands, and to examine it minutely, so that she could be certain as to what it really was. After having done so, she declared that she now saw it distinctly, and stated that "it was a dark bottle, about the length of her index finger, and was suspended by a white string, tied about its neck, that it was empty, and had no cork."

The gentleman left Lancaster for Baltimore the next day, and when he returned he stated that, as he approached the house of his friend in Baltimore, where the thing to be looked at was to be placed, he saw his friend at the door, and as he came up to him his friend immediately asked him to tell what he had seen placed near the clock. After he had related the circumstances, and told what the lady said, his friend produced the bottle, which had been suspended at the time agreed upon, and which, to their mutual astonishment, they now saw she had described to the very letter. The gentleman brought the bottle with him to Lancaster, with a piece of the white string still attached, and after it was shown to Mrs. E. she declared that it was the very same which she had seen suspended in Baltimore.

The bottle is of a very dark brown colour, and looks nearly black when not held up between the light and the eye, of a peculiar shape, and not easily mistaken. It is about the length of an index finger, and was empty, and without a cork or stopper.

A purer case of actual clairvoyance could not be desired, because there was no person in the room that knew or had any suspicion of what might be placed there.

Some good instances of apparent clairvoyance or telepathic clairvoyance on the part of a hypnotised subject are also to be found in *Somnolism and Psychicism*, by Joseph W. Haddock, M.D. (London, 1851).

**573 E.** From "Facts in Clairvoyance," by Dr. Ashburner (*Zoist*, vol. vi. pp. 96-110). In the following case the information given by the clairvoyants related to facts which were apparently not known by normal means to any person.

Major Buckley, a well-known mesmerist, brought to Dr. Ashburner's house in London on February 12th, 1848, two young women, A. B. and E. L., whom he had brought from Cheltenham that day. They had often

been mesmerised by him, and Dr. Ashburner wished to investigate their alleged clairvoyant powers. On this first evening only the two subjects, Major Buckley, and Dr. Ashburner were present. The latter writes :—

We assembled in my little library. I had provided myself with a dozen walnut-shells, bought at Grange's in Piccadilly, containing carraway comfits and, as I thought, a motto each, and two ounces of hazel-nut shells containing comfits and printed mottoes. These were in two packets of an ounce each, and had been purchased by me about two hours before at Lawrence's in Oxford Street, at the corner of Marylebone Lane. One of the young women was seated at either side of the fireplace; Major Buckley placed himself at the apex of a triangle, of which they formed the basal angles. He made a few slow passes from his forehead to the pit of his stomach on his own person. The girls said, after he had made eight or ten of these passes, "that they were sufficient." They saw a blue light upon him, and A. B. having taken up one of the nut-shells provided by me, placed it upon the chimney-piece above her head. E. L. then did the same thing with one of the nut-shells allotted to her. I was fully aware of the objections of sceptics, that a possibility existed of changing these shells by sleight-of-hand. I watched the proceedings anxiously and accurately, to avoid the possibility of being deceived. The movements of these young women were slow and deliberate, not like the hocus-pocus quick jerk of the conjurer. A. B. first announced her readiness to read the motto in her nut-shell. She said that the words were—

"The little sweetmeat here revealed,  
Lays, as good deeds should lay, concealed."

I wrote down to her dictation, then I cracked the shell, emptied out the comfits, and found among them a little strip of paper, several times folded, on which were printed the very words she had spoken. Remember, reader, she was not asleep; both the girls were wide awake, and joined in the conversation with Major Buckley and myself in the intervals of the phenomena which they were exhibiting.

Then E. L. read the motto in her hazel-nut shell. It ran thus—

"An honest man may take a knave's advice,  
But idiots only will be cheated twice."

After I had written this down, and before I opened the shell by the aid of the nut-crackers, she said, "At the top, above the first line, is part of another motto; it runs thus—

'Who smiles to see me in despair.'

The word despair is cut close." When the nut-shell was opened and the motto unfolded, the description given by E. L. was found to be quite correct.

A. B. then took another shell, and in a very short time read these words, which I wrote down—

"She's little in size,  
Has bright speaking eyes,  
And if you prove true,  
Will be happy with you."

The shell was broken open, and the words printed on the little slip of folded

paper found among the sweetmeats within were word for word with those written down by me.

E. L. took her turn at reading. The words she read out were—

“ In every beholder a rival I view,  
I ne'er can be equalled in loving of you.”

Having written down these words, the shell was opened, and it was found that E. L. had read the motto quite correctly.

The servant announced that Mr. Arnott wished to see me. He had come on professional business, and with no view of witnessing these phenomena. I asked Major Buckley's permission to introduce him. He came in and sat down. A. B. proposed that he should take up a nut-shell from the table, and she offered to read the motto while he held it in his hand. He seemed hardly to be aware of what wonder he was to witness. He took up a nut, held it in his closed hand, and A. B. read thus—

“ The pangs of absence, how severe,  
Have they ne'er waked thy bitter tear ? ”

Mr. Arnott took the nut-crackers, broke his nut-shell, and found that A. B. had read quite correctly. His laugh and look of surprise told enough of the conviction of his mind. The event had become a fact. How to account for it was another matter. He could not deny that he had witnessed the fact.

On the next occasion, February 15th, the twelve walnut-shells were used ; the trials were made under the same conditions as before, the walnut-shells being held in the hands of the percipient. All the mottoes were read correctly, with the following exception :—

A. B. then read from the fourth of her walnut-shells, and here she made a mistake, attended by some remarkable circumstances. I wrote down her words thus—

“ 'Tis love like the sun that gives light to the year,  
The sweetest of blessings that life can endear.”

She added, underneath the printing of this motto is the top part of a capital T and of two small t's. At the commencing side there appears to be half of an N and a small e belonging to another motto. All this was quite true that she added, but she had mistaken the motto, which ran thus—

“ My love's too great, you may perceive,  
And clearly see I don't deceive.”

Five further successful trials were made, in which the nut-shells were held in the hands of Dr. Ashburner, or of a visitor, or on the chimney-piece, and about a dozen others are recorded in the rest of the paper.

Other cases, witnessed by the Earl of Stanhope, of the reading of mottoes in nuts by Major Buckley's subjects are given in the *Zoist*, vol. viii. pp. 265-67. See also *Zoist*, vol. ix. p. 234, for references to a large number of cases of clairvoyance published in that journal.

**573 F.** In the *Zoist*, vol. xii. pp. 249-52, a case of clairvoyance involving some apparent prevision is recorded by the Rev. J. Peed. A Miss A., whom he was hypnotising in Dublin in September 1853 for medical pur-

poses, described in detail, while hypnotised, the lameness of his sister-in-law, whom she had never seen or heard of, as far as he knew, and advised him to get her own medical man, Dr. E., to treat it. Mr. Peed told Dr. E., and Miss A. repeated her diagnosis to Dr. E. before he had seen the patient; after examining her, he pronounced it remarkably correct, and proposed an operation. Miss A., on being questioned in the hypnotic condition about the operation, said that it would be a mere trifle, but that the patient would suffer much pain after it, which could be removed by mesmerism; that the after treatment, in which some surgical machinery must be used, would be tedious and trying; that in three weeks she would be able to walk downstairs without assistance, but that it would take three months to complete the cure. Mr. Peed states that all these predictions turned out accurately correct; also that Miss A. showed knowledge of the progress of the cure as it was going on and of what the doctor was prescribing for it. Unfortunately the doctor's own testimony is lacking, and it seems that the prediction was not recorded till a few months after its fulfilment. The clairvoyant's knowledge of contemporary events in this case seems more clearly beyond guesswork than her knowledge of the future.

**575 A.** The following account of experiments in the efficacy of charms appeared in the *Journal S.P.R.*, vol. vi. p. 152:—

. . . The uncivilised Africans, among whom I have spent many years (sixteen), make large use of charms, worn on the person, in cases of illness. Missionaries and traders are at one that they occasionally derive great benefit from this "superstition." . . . I was curious to know whether any evidence could be obtained pointing to a probable cause for their effect.

In order to do this I imitated the African, but did my best to exclude the factor of faith. I prepared a "charm," consisting of a few hieroglyphics written on paper. This was wrapped up and sewn into a piece of tape, and tied firmly on the bare arm of the subject of the experiment. It was to be worn night and day for a few days, no time limit being given. I gave the subjects to understand that I was only asking them to assist in an experiment; that the charm was only paper with writing on it; that they were not to expect any improvement, but simply to tell me if such happened. If any faith element remained it was against my wish, and must be a quantity resisting all methods of expulsion, even in people of education. Now for the results in detail: (1) Myself, age forty-six. I have, all my life, been subject to some nervous trick or twitching of a muscle; sometimes of the face, the head, the shoulder, &c. This took the form of a peculiar snort from time to time, and I was aware that it must be unpleasant. I therefore tried earnestly to suppress it, but without effect. I wore a charm, and it immediately disappeared. Some few days after I found myself at it again, and found that the charm had slipped from *where I could feel it* to the elbow. On replacing it the annoyance ceased. The same lapse occurred two or three times, but I always found the charm had slipped. After a few weeks I discontinued its use, and the bad habit has not recommenced.

Another case lately occurring to myself is the following: I have for the last two months been very weak and ill—slight valvular affection of the heart, on

the occasion I mention accompanied by severe pain in the back and sides. I was visiting my sister, having a rest, but did not seem to improve. One night she tied me a charm on the left arm, and I passed a good night. The following morning a servant said "Good-morning" to me, but made no further remark. She went into the kitchen and said to the cook, "I can't think what has happened to Mr. Phillips; he looks quite well this morning. I never saw such a change in anybody!" And I felt well, though weak. I had no pain whatever, and for the first time in many months was not conscious that I had a heart. This freedom from pain has remained for about three weeks, up to the present time. I am hardly ever conscious of pain, but only of weakness, and I feel considerably better on that score.

The next case is Miss G., cook at the establishment of which my sister is matron—the "Convalescent Home," S. Age, say fifty. The kitchen of the place is very hot—90 to 100 degrees Fahr. every day. Miss G. is sadly overworked, being constantly on her feet in this temperature from 8 A.M. to 8 P.M. What wonder that her health gave way and she became a martyr to sick headache! Scarcely ever a week passed but she had to remain in bed some portion of or all day. I gave her a charm some nine or ten weeks ago, and am not aware that she has been laid up since. She has told me, when visiting, that she has not been so, and that her headaches have been remarkably lessened, though, as she says, nothing will set her up so long as she has to work all day in that excessive temperature. She has actually given notice to leave, and intended to do so for a long time past.

Next case: Mrs. M., age fifty, complained that on trying to open her eyes in the night, or on awakening in the morning, she was obliged to push the eyelids up with her fingers. She seemed to lack the power of opening them. A charm acted "like a charm," and the annoyance ceased.

Miss B. M., age, say twenty-five, complained of chronic cold in the head, remaining persistently for several months. I gave her a charm, and four days afterwards she told me the cold had quite gone. She said, half ashamed to confess her credulity, that she really thought the charm had cured her.

L. H., seventy-eight, chronic sufferer from rheumatism. I gave him a charm, which he, for convenience, wore loosely buttoned round his neck. No result. I told him that he had disobeyed orders, and must wear it round his arm, *tightly enough to feel it*.

I did not see him for some time, but he told me that, from whatever cause, he had been very free from pain, and had discontinued the charm. He then had a fatiguing journey in Holland, and on his return told me he was going to look for his charm, as he had had a recurrence of the pain. A week or so after he told me he was wearing it; had no pain; nothing but weakness from old age to trouble him.

M. H., age, say forty-two, rheumatic; *is reported* to me to be much the same.

M. L., age, say forty, troubled with chronic fits of sneezing, *is reported* entirely free.

Recent case: M. D., age, say fifty, has chronic bronchitis and difficulty of breathing. I gave her *my* charm to wear three days ago, and she says she is very much better.

J. M., age, say fifty-five, has suffered for fifteen years from locomotor ataxy; has insupportable pains, for which reason he often drinks a pint of whisky per day, without any sign of intoxication (so he says). I gave him a charm, which

he only wore when the pains became violent—not to prevent their attack. He says the thing is a snare and a delusion; it has done him no good.

P. H., aged twenty-one; has four times had rheumatic fever; heart affected; no constitution. He was recovering from last attack, and I gave him a charm, which he immediately lost. He continues to improve.

These are the details of *all* the experiments I have made, except one of which I have had no report. . . . R. C. PHILLIPS.

THE ARTS CLUB, MANCHESTER,  
September 24th, 1893.

For a number of instances of the cure of *warts* by charms, see *Journal S.P.R.*, vol. viii. pp. 7–10, 40, 96, 226, and vol. ix. pp. 100, 121, 225.

**578 A.** The following account of the Lourdes legend was given by me in an article in *Proceedings S.P.R.*, vol. ix. pp. 176–82.

Let us begin by examining the three essential factors of the Lourdes story. In a few words, that story is as follows: The Virgin Mary appeared to Bernadette, and in direct consequence of that apparition miraculous cures are performed in and near the same grotto where the divine figure was seen.

Plainly we have three points to look into: (1) What is the evidence that the apparition was really seen, or, if seen, was more than a purely subjective hallucination? (2) What is the evidence which connects the apparition with the cures? (3) What evidence is there of cures so far surpassing the known effects of suggestion and self-suggestion as to demand a special or a miraculous explanation? On each of these points there is a good deal to say.

(1) The apparition. "On a great tablet of marble," says Dr. Boissarie [in his book, *Lourdes*] "magnificently framed, fastened into the rock near the grotto," the following inscription is to be read:—

Dates of the Eighteen apparitions  
and words of the Blessed Virgin  
in the year of grace 1858.

In the hollow of the rock where her statue is now seen  
the Blessed Virgin appeared to Bernadette Soubirous  
Eighteen times.

The 11th and the 14th of February;  
Each day, with two exceptions, from February 18th till March 4th,  
March 25th, April 7th, July 16th.

The Blessed Virgin said to the child on February 18th,  
"Will you do me the favour (me faire la grâce) of coming here daily  
for a fortnight?"

I do not promise to make you happy  
In this world, but in the next;

I want many people to come (qu'il vienne du monde)."

The Virgin said to her during the fortnight:

"You will pray for sinners; you will kiss the earth for sinners.

Penitence! penitence! penitence!

Go and tell the priests to cause a chapel to be built;

I want people to come thither in procession.

Go and drink of the fountain and wash yourself in it.

Go and eat of that grass which is there (de cette herbe qui est là)."

On March 25th the Virgin said:

"I AM THE IMMACULATE CONCEPTION."

This, then, is the official account of the vision. We will simplify our discussion by waiving all question as to its good faith or accuracy, and accepting it as an exact account of what Bernadette believed that she heard and saw. How, then, should we classify such a narrative, if sent to us in the ordinary course of our collection of evidence?

Undoubtedly we should regard it as a purely subjective experience. It does not answer any of the tests which we habitually impose on a hallucination which claims to be *veridical*. The figure was seen by one person only. The apparition did not coincide with any objective event. It did not even—though to this point we must presently return—contain any prediction whose fulfilment could be a retrospective proof of the reality of the message. And—worst of all from an evidential point of view—the figure seen was one which, by the admission, we believe, of the Catholic clergy themselves, has been often reported as seen, mainly by young girls, under circumstances where no objective value whatever could be attributed to the apparition.

It so happens that on this last and very important point we can adduce a significant series of facts. In *Proceedings S.P.R.*, vol. vii. p. 100, may be found a description, written for the S.P.R. by M. Marillier from observation on the spot, of a series of apparitions of the Virgin near Pontinet in the Dordogne. There the Virgin was seen many times by many persons, generally through a special hole in a wall, but sometimes on the open heath. We entirely concurred, however, with M. Marillier in ranking all these visions as purely subjective. . . . And the Bishop of Perigueux must obviously have shared this view, for he discouraged the visions at Pontinet, and nothing has come of them.

It is not easy to explain why this long series of mutually corroborative visions should be thus tacitly dropped, while the similar visions of a single uncorroborated child should receive so much attention. Dr. Boissarie makes two points based on the apparition itself, namely, the beauty of the figure and the loftiness of the message. . . .

How, it may be asked, do we know of the extraordinary beauty of the form which Bernadette perceived? We know this, it appears, from the statement of the sculptor Fabisch, who made a statue of the Virgin which Bernadette regarded as a faithful copy of what she had seen. Of the pose and expression which he had thus faithfully reproduced, Fabisch informs us that "he has seen nothing to equal them in suavity and rapture in the *chefs d'œuvre* of the greatest masters—of Perugino or Raphael." It was fortunate that the task was committed to an artist so fully equal to the occasion; and the less favourable impression made upon one of ourselves by the sight of the statue in the grotto should not, perhaps, be placed in opposition to this decisive judgment of the sculptor himself.

As regards the loftiness of the message, we have less definite guidance. Dr. Boissarie does not tell us whether it is the divine command to kiss the earth for sinners, or the divine command to eat grass, which is manifestly beyond the intelligence of a simple child. He dwells only upon the phrase, "I am the Immaculate Conception;" and we may indeed admit that this particular mode of reproducing the probably often-heard statement that the Virgin was conceived without sin does indicate a mind which is either *supra* or *infra grammaticam*. . . .

If, however, we must admit that the story of the apparition is not one which could have found a place as evidential in these *Proceedings*, the same thing cannot be said of another incident, much less noticed, but in itself far more sur-

prising, in the recorded life of Bernadette. This incident was observed and described by Dr. Dozous—the physician to whose advocacy the credence bestowed on Bernadette, and the consequent fame of Lourdes, seem to have been in the first instance mainly due. Dr. Boissarie quotes from Dr. Dozous' account, but without giving any reference, nor even the name of the work where the citation occurs. We repeat the story, therefore, as Dr. Boissarie gives it (p. 49):—

“The girl, upon her knees, held in one hand a lighted taper, which rested upon the ground. During her ecstasy she put her hands together, and her fingers were loosely crossed above the flame, which they enveloped in the cavity between the two hands (*dans l'espèce de voûte qui les séparait*). The taper burnt; the flame showed its point between the fingers and was blown about at the time by a rather strong current of air. But the flame did not seem to produce any alteration in the skin which it touched.”

“Astonished,” says Dr. Dozous, “at this strange fact, I did not allow any one to put a stop to it, and taking out my watch I could observe it perfectly for a quarter of an hour.”

[He then describes how he examined her hand immediately afterwards, and found no trace of burning on it.]

If Dr. Dozous' story be true, what are we to hold that it proves? What parallel cases have we with which to compare it? The obvious answer is that we have a series of similar occurrences reported in the case of D. D. Home. Home's phenomena of resistance to fire are, in fact, both in themselves more striking and better attested. . . .

The “miracle of the taper,” therefore, if truly reported, may show that Bernadette was a “medium,” but cannot fairly be used to prove the action of the Virgin Mary. Still less safe would it be to appeal to the ecstasies themselves as proving the divine character of their inspiring cause. Here, again, Mr. Daniel Home also had his ecstasies, controlled by “guides” who were quite as sensitive to human incredulity as better-authorized saints might have been. “Little faith!” they would exclaim, “little faith! Will you not trust in Dan?”

And this brings us to the second point marked out for our discussion. What connection is to be discerned between the visions of Bernadette and the cures subsequently occurring at Lourdes?

In the first place, it may be observed that the original words of the message make no mention whatever of physical healing. On the contrary, the Virgin expressly states that the happiness which she promises is to be enjoyed in the next world, and not in this. What she apparently aims at in this world is worship for herself: “I want people to come,” “I want people to come in procession.” There was also, indeed, a direction to wash in the stream, and to drink of it, [and to eat the grass growing on its banks]. Whether Bernadette, or any one else, did eat it is not quite clear. And *why* they were to eat it, *why* they were to wash in the stream, is still more mysterious. . . . But we need hardly perhaps further analyse the somewhat incoherent message which has since been made to mean so much more than its actual words will carry.

A quarryman of the name of Bourriette, however (Boissarie, p. 99), conceived the idea that the water of the spring in the grotto might with advantage be applied to his eyes, injured by an explosion. The alleged good effects of the water, in this and other cases among the neighbouring peasantry, started the long series of cures with which we shall presently have to deal.

The connection between these cures and the Virgin Mary lies in almost

all cases in the subjective conviction of the sufferer that he will be cured at Lourdes, and that the Virgin's aid will do it. Sometimes, no doubt, his conviction may be reinforced by a *dream*, as when Mustapha, a Mussulman in Constantinople, dreamt that a lady in white told him that she was the Virgin adored by the Georgian Fathers in that city; in whose chapel, in fact, water from Lourdes is distributed gratis. Mustapha's right eye, which he had *complètement perdu*—"lost altogether," was *radicalement guéri*—"completely cured" (we are told) when he awoke, and Dr. Boissarie concludes (p. 237) that "Our Lady of Lourdes seems to have commenced the religious reformation of the East. . . ."

We have not in analogous cases considered that subjective evidence of this kind, even when backed up by definite assertions of identity and continuous action on the part of some unseen agent, did really constitute a proof that that agent was at work. We have regarded it as still possible, and even probable, that the effects were produced by self-suggestion, and that the alleged Spirit or Guardian was no more than a form in which the self-suggestion clothed itself.

An excellent account of the religious history and experiences of Bernadette—written from the point of view of a devout Catholic—is J. B. Estrade's *Les Apparitions de Lourdes : Souvenirs intimes d'un Témoin* (Tours, 1899). M. Estrade was a resident of Lourdes; he several times witnessed the ecstasies of Bernadette, and personally investigated the whole case with great care. He does not, however, bring forward any evidence to show that the apparitions were veridical, and the account of the burning taper which he gives as quoted from Dr. Dozous is less remarkable than Dr. Boissarie's narrative of the same incident. Bernadette, he says (p. 151), was holding her rosary in her left hand, and in the right a large lighted taper. "Suddenly the right hand, approaching the left, placed the flame of the large taper under the fingers of the latter, which were so far apart that the flame could easily pass between them. Blown about at the moment by a rather strong current of air, it did not appear to produce any effect on the skin that it touched." This went on for a quarter of an hour, and on examining the hand before Bernadette left the place, Dr. Dozous found no trace of burning on it. M. Estrade states that on another occasion his own sister saw the fingers of Bernadette resting on the flame of a taper.

## APPENDICES

TO

## CHAPTER VI

**603 A.** Since Mr. Galton's well-known work we have become familiar with "number-forms" and other visual schemata of thought, which tend to shape themselves in many minds. These number-forms involve a complex internal visualisation, the mind's eye following their apparently fixed lines and angles; but they are also sometimes externalised by the subject. Professor Flournoy thus describes the case of M. Yowanovitch, an intelligent student at Geneva.<sup>1</sup>

M. Y. is an excellent visual, of the geometrical rather than the picturesque type. He has no trace of coloured audition; but on the other hand possesses well-defined and localised visual schemata for the numerals, the days of the week, the months, &c. His number-form, composed of parallel lines representing the hundreds, occupies the right half of the space in front of him. In the left half floats his diagram of the week in the form of a horizontal rectangular figure divided into seven bands, something like a leaf of ruled paper, floating in the air about a metre from him, opposite his left thigh. Still more to the left, and at the height of his head, is situated his year-form, an ellipse of small eccentricity presented in a nearly vertical plane. Whenever M. Y. thinks of a date of the year, of a day past or future of the current week, or of a number, he perceives it in its proper place on the corresponding schema. I have often had occasion to make him write down rapidly a series of figures at random; now these figures do not flow of themselves from his pen; nor are they preceded in him by their auditory, motor, or graphic image; but he is obliged, in order to write them, to choose them on his number-form as on a picture placed in front of him. For this purpose, he does not look straight at the page over which his pen is travelling, but looks to the side and above the paper in the direction of the internal diagram, which is the central object of his attention. He follows what he is writing only with an indirect vision, like a hurried copyist who lets his hand work of itself and will not lose sight of the page which he has to copy.

It will be observed that this case presents a curious analogy with the "arithmetical prodigies" on whom I dwelt in Chapter III. With some of them there was a kind of mental blackboard on which the figures which

<sup>1</sup> *Archives des Sciences Physiques et Naturelles*, vol. xxviii, No. 10, October 15th, 1892, pp. 326-27. Geneva.

were to be added up remained visible as long as needed. But in their case the subliminal self supplied also the calculating facility; in M. Y.'s case it seems only to have stereotyped the visual framework for common mental operations.

We take one step further in the direction both of the definite character and of the potential externalisation of these subliminal quasi-percepts when we pass—by gradual transitions—from number-forms to *audition colorée*. A number-form is an association of an image with an idea—presumably as entirely a result of post-natal experience as is my association of my friend's face with his name. And so also indeed *audition colorée*,—the perception of a definite “imaginary” or “subjective” colour in association with each definite actual sound,—may in some slighter cases be due to post-natal (mainly infantile) experience working upon an innate predisposition. But when the synæsthesiæ of which sound-seeing is only the most conspicuous example are found in fuller development;—when gradated, peremptory, inexplicable associations connect sensations of light and colour with sensations of temperature, smell, taste, muscular resistance, &c., &c.;—for M. Gruber finds that these links exist in yet unexplored variety;—then it becomes probable that we are dealing, not with the casual associations of childish experience, but with some reflection or irradiation of specialised sensations which must depend on the connate structure of the brain itself.<sup>1</sup> And the degree of precision shown in these entencephalic reflexes,—if I may so term them,—seems to exceed the precision attainable by the voluntary attention of the supraliminal self.

**603 B.** A striking case, combining both the subliminal intelligence and the visual externalisation, was described by Professor Gruber, of the University of Jassy, Roumania, at the International Congress of Experimental Psychology in London, August 1892. In one self-observer of exceptional endowment, M. Gruber finds that the “chromatisms,” as he calls them,—the patches of colour accompanying the audition of particular words,—follow certain definite rules as to size and shape, depending partly on the phonetic, and partly on the intellectual, significance of the word which the subject heard.<sup>2</sup> This curious fact would obviously have remained unprovable had there been no possibility of objective measurement. But this possibility fortunately exists.

<sup>1</sup> This view is consistent with the results of an *Enquête sur l'audition colorée* conducted by Professor Flournoy, from which it appears that of 213 persons presenting these associations only 48 could assign the date of their origin; and is supported by a case described in the *Revue de l'Hypnotisme*, December 1892, p. 185, where a man who had long exhibited a limited form of *audition colorée* developed *gustation colorée* in addition when in a low state of health.

<sup>2</sup> For a full description of this case, see the “Report of the International Congress of Experimental Psychology, Second Session, London, 1892,” pp. 10-20 (Williams & Norgate, London, 1892).

“My subject,” says M. Gruber, “has the power of externalising his chromatisms; he projects them, for instance, upon the opposite wall, at no matter what distance. I chose a distance of three metres, which is that at which his vision is most distinct. I then made a circle of white paper which I supposed to be of the same size as his chromatism of the number *doi* (two), and bordered it with bright scarlet. He projected his chromatism into this circle. But the circle was, in fact, smaller than his chromatic circle, and a ring of orange was made by the superposition of the subjective yellow of his chromatism upon the objective scarlet. I enlarged the circle. This time he saw a white ring between the objective frame of scarlet and the subjective yellow. At last we got the edges of the chromatism to touch precisely the edges of the white circle. We had found the exact size of the chromatism and could now measure it to a millimetre.”

The foregoing passage will show how clearly defined these entencephalic percepts may be. It is sometimes possible also to show that they represent (as I should expect them to represent) a memory more complete and a perception more exact than the supraliminal self can command. Thus, Mr. Galton had already mentioned a case where a lady used her chromatisms to correct her spelling—the chromatism showing, say, whether or not there were two e's in agreeable, and correcting her supraliminal picture of the word by the symbolic coloured equivalent of each successive letter which thus rose from a memory deeper in her being. In the discussion following Professor Gruber's report at the Congress, Mr. Galton mentioned Lepsius the Orientalist as having been similarly guided in philological investigation. And one of M. Gruber's subjects, a professional singer, when taught to analyse his own chromatisms, found that they corrected his ear in singing; so that if he sang a false note without detecting it by ear the accompanying patch of colour showed him his mistake.<sup>1</sup>

In the *American Journal of Psychology* for April 1900 (vol. xi. pp. 377-404), Mr. G. M. Whipple gives a report of detailed observations of his own on two cases of synæsthesiæ, and remarks that investigators must be prepared not only for a considerable degree of variation between different individuals, but also for variation within the same individual. One of his subjects showed marked taste photisms, together with the still more unusual feature of phonisms to pain, pressure, and temperature.

**607 A.** The distinction between after-images and memory-images, although sometimes neglected by careless writers, is a marked one; since after-images, properly so called, are a form of entoptic vision, due to the actual condition of the retina at the moment; while memory-images are a

<sup>1</sup> This curious case may be compared with that of Pedrono, cited by Dr. Krohn in his useful historical sketch of “Pseudo-Chromesthesia,” *American Journal of Psychology*, vol. v., part i., p. 25: “These colour impressions he describes as sudden and spontaneous. The sounds are translated into colour before he can stop to think whether the voice is high or low.” In other experiments it has been found that the colour was seen before the meaning of the word which determined the colour was consciously observed.

form of that "mind's-eye" vision (central, cerebral, internal, subjective) which lacks as yet a recognised scientific name. Nevertheless, a transitional phenomenon is found in *illusions hypnagogiques*, the vivid pictures which with many persons rise before the "inward eye" at the moment of falling asleep, or even in waking hours. These may closely resemble postponed after-images; or again, they may assume the more generalised character of memory-images; or (and this perhaps is the commonest case) they may show combinations as novel and fantastic as any which deliberate imagination could summon up. A good example of this transition from after-images to memory-images is afforded by the following careful account, which I owe to the kindness of Dr. Th. Flournoy, Professor of Philosophy in the University of Geneva, and now quote from an article of my own in *Proceedings S.P.R.*, vol. viii. p. 453 :—

*August 1892.*

Although not habitually subject to hypnagogic hallucinations, I have experienced some ten or twelve, of the visual type, and concerned with objects which had engaged my prolonged attention during the day.

In 1875, after my first day of anatomical dissection, I had the hallucination of an aponeurosis, spread out widely. In 1879, after a long afternoon spent at chess, the vision of a chessboard came to me before I went to sleep. Several times in 1878, after a day of microscopical work, the image of a preparation came before me as a hypnagogic hallucination. These three cases struck me forcibly, because at that date I had never heard any mention of such phenomena. Since then I have had a few more experiences, under the following conditions :—

(1) When after a long interval I occupy myself earnestly with some given subject I see that evening a corresponding hypnagogic hallucination;—as of chessboard, geometrical figures, microscopical preparation;—which does not repeat itself if I continue to attend to the same matter on subsequent days. (2) But, on the other hand, I sometimes see in the daytime, two or three days later, a very distinct image of the object in question. This image does not amount to a hallucination; it is not externalised, nor is it as vivid as a perception;—but, as I am a very bad visualiser, this vivid and precise image is broadly distinguished from my habitual images, which are weak, fragmentary, and indistinct. (3) Neither the hypnagogic image nor the diurnal image are exact reproductions of the given object at a given moment. They are *typical* images of aponeurosis or chessboard—not reproductions of some specific aspect which has strongly impressed me. Yet they are concrete and precise.

I regard these hypnagogic images, and all memory-images, however recent and intense, as radically different from the "after-images" of the eye. These last have a quality *sui generis*, a "sensational co-efficient" which makes them seem to me to exist outside me, if I see them with open eyes; or to belong to my eye, as though stuck inside my eyelid, if I see them with eyes closed. All other images seem to me to be seen with the mind's eye. I class after-images with external perceptions; all other images, whether as vivid as my hypnagogic hallucinations or as faint as the ordinary visual furniture of my mind, I place in a quite different category.

In this case two points come clearly out—namely, (1) the resurgence

of a decadent image with something like its original brilliancy; (2) the process of generalisation which this image has subliminally undergone. There are other well-known instances of the same kind: Newton and the spectrum; Baillarger and the gauze which he had been using in anatomical preparations; Pouchet and the microscopical objects.<sup>1</sup> In all these cases the resurgent images appear to have been of a generalised type,—but generalised, so to say, diagrammatically, not blurred or uncertain, but as one would prepare them for a demonstration.<sup>2</sup> For this reason it is certainly better not to class them as “after-images,” reserving that term for cases of purely physiological reproductions of external images. And in fact we find that these *hallucinations hypnagogiques* depart further and further from mere reproductions of objects seen. They assume all kinds of grotesque forms, and show remarkable inventiveness in producing hundreds of faces which the percipient has never seen before.

**610 A.** The following remarks by Mrs. Verrall (which I quote from *Proceedings S.P.R.*, vol. viii. p. 480) are of interest on the whole question of the externalisation of images, and also as to the transformation into visual terms of a tactile impression subliminally received:—

Since recording my experiments in crystal-vision I have been trying some further experiments of a different kind, with a view to testing my power of visualisation.

I find that I am able to call up a voluntary picture of an object or a scene with extreme distinctness; indeed, in the case of a simple object, the visual image, as far as I can discover, differs from the actual object only in having no solidity—that is, it casts no shadow and appears to be all on the same plane. The form is as well defined and the colour appears as vivid in the visualisation as in the real thing. I have endeavoured to ascertain whether form and colour are equally well reproduced in the visualisation, and as far as my own impression goes there is no difference; I never think of a coloured object without its colour, but I have not been able to produce complementary after-images from gazing at an imaginary colour. I may say that it is only after a prolonged gazing at a real colour that I can see the complementary after-image, and the colour of the after-image is never anything but very faint.

My visualisations usually, as I have said, have no solidity, but I am able at any time to invest them with solidity by imagining that I see the real thing and not a memory or imagination picture. In that case they cast shadows, and I am able to realise distance. I have much more control over them when once they are there than I have over crystal-visions.

<sup>1</sup> See W. James's *Principles of Psychology*, vol. ii. p. 66, &c.; Binet's *La Psychologie du Raisonnement*, p. 48, &c.

<sup>2</sup> It is probable that something of the same kind takes place in hypnotic hallucinations, where, say, a dog seen by suggestion is not necessarily any special remembered dog. On the other hand, if the order is to see some special object, it will be seen more accurately than it is remembered;—as is curiously illustrated by the frequent dissatisfaction of a female subject when told to see her own portrait on a blank card. The idealised memory-picture, which modifies even her perception of her own image in the looking-glass, is ruthlessly displaced by the subliminal fidelity to truth. “J'ai bien des taches de rousseur,” said a subject of Binet's, “mais je n'en ai pas tant que ça.”

At one time, some three years ago, I tried a longish series of experiments with cards with a view to seeing whether I could educate my sense of touch sufficiently to distinguish the cards after passing my thumbs once swiftly over the face of each card.<sup>1</sup> I had some success, but the reason I record the experiment here is this: At first, while my attention was consciously directed to my fingers, I was aware that I could detect differences in smoothness of surface, which I learnt gradually to interpret; but after a couple of hundred trials, when I grew more expert and more familiar with the experiment, I lost all consciousness of the means which enabled me to guess, and "saw" pictures of the cards which "determined" the particular guess. This experiment seems to show that conclusions arrived at by other means are presented to my mind in the form of visual images, and suggests that sudden visual impressions, spontaneous as well as induced, may in my case be projected visually after they have been produced in some other way.

### 612 A.—SUMMARY OF THE REPORT ON THE CENSUS OF HALLUCINATIONS

The "Census of Hallucinations" was undertaken in 1889 by a Committee of the S.P.R., under the direction of Professor Sidgwick, and consisting of himself and Mrs. Sidgwick, Dr. A. T. Myers, Mr. F. Podmore, Miss A. Johnson, and the present writer, and the full report of the Committee was published in 1894 (*Proceedings S.P.R.*, vol. x. pp. 25-422). The object of the inquiry was—

(1) To ascertain approximately what proportion of persons have experienced sensory hallucinations:

(2) To obtain details as to such experiences with a view to examining into their cause and meaning.

It was especially intended to test whether the number of "veridical" hallucinations (*i.e.* hallucinations representing some external fact) was, or was not, sufficiently numerous in proportion to the whole to preclude us from regarding as merely accidental the coincidence of fact and phantasm.

The inquiry was conducted by the assistance of "collectors" (410 in number). Each of these was instructed to address the following question to twenty-five adults, to be chosen without reference to the probability of an affirmative answer:—

"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 any external physical cause?"

The answer "No" and the answer "Yes" were to be recorded with equal scrupulousness; but in the case of an affirmative answer, a first-hand written account of the details was, if possible, to be obtained. The scope of the inquiry was designed to exclude the hallucinations of sleep, delirium, and insanity.

A similar method of inquiry had been employed by Gurney (*v. Phantasms of the Living*, vol. ii. chap. xiii.), but on a scale perhaps hardly large enough to enable valid inferences as to the proportion of veridical and non-veridical cases to be drawn from the number of persons questioned (5705).

<sup>1</sup> These experiments were afterwards described in full in a paper by Mrs. Verrall in *Proceedings S.P.R.*, vol. xi. pp. 174-197.

In the present inquiry, conducted during the three years 1889-92, 17,000 persons were questioned. After deducting such affirmative answers as were found to refer to experiences outside the scope of the inquiry (*e.g.*, dreams, impressions of inarticulate sounds, hallucinations occurring during any illness of a kind that is known to produce delirium) there remained 1684 affirmative answers (*Report*, p. 39), that is to say, 9.9 per cent. of the whole.

The question arises, How far does this result represent the true state of things? Is it to any considerable extent vitiated by possibilities of error and deception?

Intentional deception is not likely to have had any appreciable influence. The method of inquiry—the questioning by the collector of his acquaintances—and the absence of any motive for deception, practically entitle us to leave it out of account.

A certain number of persons refused to answer the Census question. But the proportion of refusals reported was in general small; and a consideration of the reasons reported for refusing led to the conclusion that refusals probably only reduced to a small extent the proportion of affirmative answers.

An obvious danger was that of selection by the collectors of persons to be questioned according to what they were likely to say. The instructions to collectors (*Report*, Appendix A, p. 403), and the number of answers (25) to be obtained by each, were designed to obviate this error. In order, moreover, to check the results on this point, collectors were asked to mark in their lists the names of those persons whose answers were previously known. This check, unfortunately, was not fully operative, through the neglect of some collectors to carry it out. A further more efficient check was a comparison between the whole collection and—

(a) Answers obtained from complete unselected groups of persons, *e. g.* households or chance gatherings.

(b) Answers collected by the Committee and vouched for by them as unselected.

(c) Answers collected by persons trained in medicine or psychology.

These three sets of answers are given in a table on p. 49 of the *Report*, and in this table the percentage of affirmative answers is above the average. It may then be inferred that the percentage of affirmative answers in the whole collection has not been increased by selection.

A more important source of error has next to be considered, namely, forgetfulness; either a temporary and superficial forgetfulness, which may lead people to answer "No" when further care and thought would have produced the answer "Yes"; or the real oblivion which in course of time may banish many experiences beyond the power of recall. In order to judge of the effect of this, the number of visual hallucinations reported were tabulated according to the time that had elapsed in each case between their occurrence and the date when the percipient answered the Census question. It was found that the number was comparatively large for the most recent year, and decreased rapidly as the years became more remote—at eight, nine, and ten years ago becoming less than half what it was at first (*Report*, table iv., pp. 43 and 66). The conclusion (based on this table and on other considerations given fully on pp. 63-65 of the *Report*) was arrived at that, roughly speaking, the number of visual hallucinations reported must be multiplied by four to give the true number experienced over the age of ten. At the same time, the numbers reported are valuable as a record of the number of hallucinations remembered,

and afford means of comparing the number and impressiveness of different kinds of hallucinations.

Chapters IV. to XI. of the Report contain discussions of—

- IV. The phenomena of hallucinations in general, different degrees of externalisation of hallucinations, and their relation to sensory impressions which are not fully externalised, and to the power of visualisation.
- V. The relation of illusions to hallucinations, and the part played by *points de repère* in the latter.
- VI. The form and development of hallucinations.
- VII. Their physiology; the physiological action involved in most hallucinations is probably exclusively cerebral.
- VIII. Age, sex, heredity, nationality, and health considered in relation to hallucinations. Number of persons who have had more than one hallucination, and cases in which the same form of hallucination is repeated several times.
- IX. Mental and nervous conditions; effects of emotion and anxiety.
- X. Expectancy and suggestion; the operation of suggestion in the production and development of hallucinations.
- XI. Organic effects sometimes accompanying hallucinations, and the operation of suggestion in producing these.

These chapters are profusely illustrated with examples of all kinds.

For our present purpose the main question relates to the reported proportion of veridical hallucinations, and especially of "death-coincidences," that is to say, cases in which a recognised apparition occurred within twelve hours of the death of the person represented by it, the death being unknown to the percipient at the time (*Report*, Chapters XII. and XIII.).

Excluding cases occurring to percipients who have had other hallucinations, the exact number of which was not reported, and experiences of children under ten, we find 65 death-coincidences (*Report*, p. 209) reported at first-hand out of the total of 350 recognised apparitions of living persons (*ibid.*, p. 246). Since death-coincidences are better remembered and more spoken of than the generality of hallucinations, a disproportionate number may be expected to have been known by the collectors, and, in fact, 25 per cent. of death-coincidences, as against 8 per cent. of all other recognised apparitions of living persons, are stated to have been so known. Some allowance must therefore be made in this class of cases for the possibility of error arising from selection.

Of the 65 cases, 3 were known to have been selected, and therefore left out of account in the calculation. Of the remaining 62, 16 were known beforehand to the collector; 26 were not known; and for the remaining 20 there was no evidence either way. On the supposition that the influence of previous knowledge and selection was the same proportionately in those cases as in the cases where its operation was ascertainable (*v. Report*, p. 243, footnote 3 for detailed calculation), a deduction of 8 was made to cover the possible disproportion due to selection. A further special allowance was made for the possibility of exaggeration, since in comparing death-coincidences with hallucinations in general, it was found that the remoter cases of death-coincidences were unduly numerous in proportion to the recent ones, which suggested that some of the remote cases reported were not really coincidental. On this ground, 22 cases were deducted, leaving 32 death-coincidences (*Report*, pp. 242-43).

On the other hand, to obtain a fair estimate of the total number of recognised apparitions of living persons which had actually occurred, in order to compare these with the number of death-coincidences, the number of the former reported was raised, by making the correction for forgetfulness, to 1300 (*v. Report*, pp. 63-5, and p. 247 for details of the calculations). The final result was thus about 30 death-coincidences out of 1300 cases, or a proportion of about 1 in 43.

Since the average annual death-rate in England and Wales is 19.15 per 1000, (according to the Registrar-General's Report for 1890), the probability that any one person taken at random will die on a given day is 19.15 in 365,000, or about 1 in 19,000. This may be taken as the general probability that he will die on the day on which his apparition is seen and recognised, supposing that there is no causal connection between the apparition and the death. In other words, out of every 19,000 apparitions of living persons there should be by chance one death-coincidence.

But the actual proportion found, *viz.*, 1 in 43, is equal to about 440 in 19,000, or 440 times the most probable number. Or, looking at the matter another way, we should require  $30 \times 19,000$ , or 570,000 apparitions to produce by chance 30 cases of death-coincidences. Of these apparitions, we may assume that about one-quarter, or 142,500, would be remembered. We should therefore expect to have to collect 142,500 cases, instead of 350, in order to obtain by chance 30 death-coincidences.

This is the case if we take, as we have done, death-coincidences to mean an apparition occurring within twelve hours of the death of the person seen. But the great majority of the coincidences are believed by the percipients to be closer than this, and the improbability of the apparition occurring by chance within an hour of the death is of course twelve times as great as that of its occurring within twelve hours of it.

This statistical result is of course worthless, unless the coincidences themselves are well authenticated. It is impossible to summarise the evidence for them, which would no doubt be estimated differently by different persons; but a large number of the best-evidenced cases are printed in the Report, and supposing that only a few of these are correctly reported, the proportion remains far too large to be attributed to chance.

The explanation of chance coincidence being thus put out of court, the opponent of a telepathic or other supernormal explanation must maintain one of three other hypotheses. (1) He may assert that the coincidences have been exaggerated to a much greater extent than the Committee allowed for; which argument can only be met by reference to the evidence—given fully in the Report—for the various cases. (2) He may suppose that they were specially sought after by the collectors and illegitimately introduced into the collection to a much larger extent in proportion to non-coincidental cases than was allowed for. Our reply would be that in twenty-six of the total number of death-coincidences, the collectors reported that they did not know of the case beforehand, and therefore could not have selected it to include. Sixteen of these cases are printed in the Report, so that the evidence for them can be studied. (3) Admitting that death-coincidences really exist, and are too frequent to be attributed to chance, it may be argued that the causal connection between hallucination and death is not telepathic, but consists in a condition favourable to hallucination being produced in the percipient in some normal way by the circumstances of the case; for instance, by anxiety about the dying

person. There is some evidence in the Report that mental tension, anxiety, or other emotional causes are to some extent favourable to hallucinations, and if a hallucination occurs, its form is likely to be determined by whatever subject the percipient is thinking of. But such a cause could only produce a death-coincidence if the percipient were aware of the dying person's condition, and in many of the cases reported (ten of which are printed in the Report), the percipient had not even heard of the dying person's illness. It was therefore impossible that anxiety should have caused the hallucination in those cases, and even in cases where some degree of anxiety existed, the closeness of the coincidence is inadequately accounted for by it.

The remainder of the Report treats of hallucinations coinciding with other events than deaths, collective hallucinations, premonitions, and what are called "local apparitions"—that is, those seen repeatedly in certain localities—and phantasms of the dead.

I must add that while this argument from statistics and percentages,—capable as it is at once of accurate estimation and of indefinite extension,—constitutes technically the strongest support of the thesis of causal connection between deaths and apparitions, it is yet by no means the *only* support, nor even the most practically convincing. Those deaths and those apparitions are not mere simple momentary facts,—as though we were dealing with two clocks which struck simultaneously. Each is a complex occurrence, and the correspondence is often much more than a mere coincidence of time alone. Sometimes, indeed, the alleged coincidence is so detailed and intimate that, if the evidence for a single case is fully believed, that case is enough to carry conviction.

The man, therefore,—he is common enough—who believes in one single case where he happens to know the people concerned, and yet discredits all other cases, is not quite so absurd as he seems; he does but exaggerate a mental attitude in itself easily explicable. One strong disintegrating shock has broken down his lifelong presumptions with more force than pages of unanswerable but dimly realised statistics.

And I admit that for myself the actual colloquy with trusted persons fresh from these experiences has brought home their reality to me with much more vividness than the study of equally good cases collected by my colleagues. I mention this because I think that students of these matters should spare no pains to get at cases first-hand,—should themselves talk with percipients; and should thus realise how deep and lasting a mark these incidents leave behind them.

**620 A.** The following historical résumé is derived from Mr. Andrew Lang's *The Making of Religion* (Chapter V., "Crystal Visions, Savage and Civilised," p. 90), and Miss A. Goodrich-Freer's "Recent Experiments in Crystal Vision" (*Proceedings S.P.R.*, vol. v. p. 486), in both of which numerous references to the history of the subject and the facts here adduced are given. The crystal was only one of many objects used in a similar way as a means of obtaining supernormal knowledge through induced hallucinations; *e.g.*, vessels containing liquid—usually water—water in springs, mirrors of polished steel, liquid poured into the palm of the hand, a drop of blood, or ink, and various objects having a reflecting surface, such as the beryl or other gems, the blade of a sword, a ball of polished stone, or the human finger-nail. Crystal-gazing in some such form has been practised for at least 3000 years and is practically of world-wide distribution, having been found among the customs of Assyria, Persia, Egypt—ancient and modern—Greece, Rome, China, Japan and India, North American

Indians, Africans of Fez, Zulus, Maoris. It was also practised by the Incas, and is still by Australian savages and Polynesians, the Shamans of Siberia and Eastern Russia, and in Madagascar. Usually a more or less elaborate ritual formed part of the procedure, and in all ages and many places the Seer—variously called Speculator, Scryer, Viewer, or Reader—was usually a child “who had not known sin.”

Among the Greeks, several different methods were used. (1) Hydromancy, practised chiefly at the temple of Demeter in Patræ. Before the temple was a fountain, into which a mirror was let down by a small cord, so that its lower edge just touched the water. From the various figures and images seen in it, predictions were made as to the progress of diseases in the patients who came to consult the oracle. (2) Lecanomancy, divination by a bowl containing water, or oil and wine. (3) Catoptromancy, in which mirrors alone were used. (4) Gastromancy, in which glass vessels filled with water and surrounded by torches were used. A demon was invoked and a boy appointed to observe the appearance produced by the demon's action on the water. (5) Onychomancy, in which a boy's nails covered with oil and soot were turned to the sun, the reflection of whose rays produced images supposed to represent certain things. (6) Crystalomancy, where polished and enchanted crystals were used.

In India we find divination by mirrors and also a method in which the ashes of incense moistened with castor-oil are poured into the palm of the child seer. The Arabians also use a mirror in which they see visions after long fasting and prayers.

In Polynesia, Ellis relates that when any one has been robbed, the priest, after praying, has a hole dug in the floor of the house and filled with water. Then he gazes into the water, over which the god is supposed to place the spirit of the thief. The image of the thief is then supposed to be reflected in the water and perceived by the priest.

Among the Apaches also, one of the chief duties of the medicine-men was to find out the whereabouts of lost or stolen property, and for this purpose crystal-gazing was employed.

Other Red Indians make their patients gaze into the water, in which they see the pictures of what food or medicine will do them good.

The art, which was attributed in early times to divine power, came to be regarded in the Middle Ages by the Christian Church as the work of evil spirits, and the *Specularii*—as they were then called—were looked upon as heretics and treated accordingly. They continued, however, to flourish, and the art lingered on till the sixteenth century, when it received a new impetus and reached its highest development in the hands of the famous Dr. John Dee (1527-1608), whose “Shew-stone” is now to be seen in the British Museum. His seer—a man named Kelly—professed not only to see various spirits in the crystal, but also to hear them speak, and long conversations were carried on with them. Other sounds were also said to be heard in or near the stone, and occasionally apparitions were seen in its neighbourhood. Sometimes writing was seen in it instead of figures. The stone was generally set in a frame of gold on a table, and its use was prefaced with long prayers.

The practice was carried on both in England and on the Continent of Europe through the seventeenth and eighteenth centuries, and has, in fact, never become extinct.

**623 A.** The following account of optical effects observed in her crystal

visions is given by Miss Goodrich-Freer (*Proceedings S.P.R.*, vol. viii. p. 485).

These experiments have been for the most part unsatisfactory, as it is almost impossible to say how far the results are due to mere expectation. In no case thus far have I obtained an optical result which *surprised* me, nor a result capable of such exact measurement as to prove that it was either optically wrong, or more exactly right than my general knowledge could have made it. I mention a few experiments.

1. *Distortion*.—If I look in a spoon I see the image distorted in the familiar way. But I cannot say whether it is distorted precisely as a real image would be. For in the first place the picture does not always appear to be on the surface of the spoon or other speculum. For instance, in a globular crystal, or semi-globular ring-stone, the picture appears as on a flat surface. In the second place, I could not, at any rate in the short time allowed, draw the distorted picture accurately enough to admit of subsequent comparison with the reflection of the real object itself in the spoon.

2. *Reflection*.—If I see a picture under circumstances which suggest that it is a reflection, I see it reversed as in a mirror. Thus, in a railway carriage, I experimented with a small crystal and small mirror, both hanging at my *châtelaine*. I easily reproduced in the crystal *pictures* (not real *reflections*) of the advertisements on the carriage walls, and just as Lane's Egyptian magician told him that the crystal "made left appear right," so were these pictures reversed, and the print appeared as *Spiegel-schrift*. But I could then reflect the imaginary picture from the crystal into the mirror, and there the letters, "Compton's Hotel," appeared set right again, and legible in the ordinary way.

On the other hand, I once suddenly entered a drawing-room where there was a large mirror, and saw a name for which I had been hunting in vain printed as though on a visiting-card fastened on the wall, and not reversed, in the middle of the mirror, which thus acted as a speculum. But note that when I saw the word I had for the instant forgotten that there was a mirror there, and I took the reflected wall in the mirror for a real wall. So that the picture conformed to my erroneous conception, and not to any true optical law.

3. *Magnification*.—I have used the magnifying-glass eleven times, and it has always appeared to magnify. In one case already recorded (*Proceedings S.P.R.*, vol. v. p. 513) the apparent enlargement of the picture enabled me to read significant letters, without which the picture would have been meaningless. But this, of course, may be classed as merely one form of the picture's development; that is to say, the letters *might* have become visible without the magnifying-glass, although they seemed to be vanishing and to be only just caught. I have three times used a bogus glass of similar size and appearance, and that glass did not magnify. However, I have never felt sure that I did not in some way distinguish between the true and the false magnifier even in the act of carrying them to my picture.

4. *Double Refraction*.—I once tried a flake of Iceland spar, an object which I had never before handled. I knew, however, its property of double refraction, so that the duplication of the picture which followed may have been due to expectation, although it looked to me rather more curious than I consciously anticipated.

5. *Colour Contrast*.—It is my impression that there is retinal fatigue, and

consequent sequence of complementary colours, from gazing at crystal pictures as much as from gazing at real objects. I never doubted this until the question was put to me, although I now find it difficult to prove that unconscious expectation may not account for this also.

I will first mention spontaneous and then experimental instances.

I received one day a visit from a friend in a rather striking blue gown, which, some hours later, the crystal reproduced. This picture was followed by another of the lady's little boy, whom I had not seen lately, dressed in a bright orange garment, which I feel sure he does not possess.

Again, one afternoon some one was talking about Palissy ware. I was not specially addressed, and was staring aimlessly at a dark green, almost black glass scent-bottle. I observed in it a picture, all in pale green, of a man hastily tearing up some wooden garden palings; and before I had time to wonder what this meant, it was followed by another picture, all in red, of the corner of the library where as a child I kept my books, including one distinctly recognisable, which I have not seen these fifteen years, called *The Provocations of Mme. Palissy*. Then I remembered that one of this lady's provocations consisted in the fact that her husband fed his furnace with the household furniture, or even the fixtures of the house itself.

These are the only spontaneous colour-sequences which I can recall, as the pictures do not usually show any one predominating colour. By experiment I find that if I tire the retina by staring at a red flower, I see a green one in the crystal; and conversely that if I summon up (as I sometimes can do) a red flower in the crystal, I then see a green patch on the wall. If I use two crystals there is a similar change of colour between the first picture and the second. Or if I merely *desire* a change of colour in a crystal-picture I find that blue is followed by orange, yellow by purple, green by red. But this may, of course, be due to unconscious self-suggestion, although I am not so familiar with the sequence of colours that I could without hesitation name the complement of any given colour.

The same result would occur if my blue picture were merely conjured up with closed eyes. On being transferred to the crystal—I, as it were, remaining entirely passive—it would appear as orange. When I first discerned this fact it was distinctly to my own surprise, and it required a moment's thought to assure myself that this was in the natural course of events. It may be worth noting that a distinct effort is required to convert a scene—lighted, for example, with red—to its natural colouring or even to a neutral tint. It is necessary to close the eyes or to look away for a moment; so that what follows is a second edition rather than a prolongation of the first picture. On the other hand, the mere desire for change will produce a green light rapidly alternating with the original hue.

It is significant that these optical effects seem to have been dependent on Miss Freer's knowledge of how real objects would have appeared under the same conditions.

In order to test further whether the results were due to suggestion, Mr. W. A. Dixey,<sup>1</sup> the well-known optician of New Bond Street, carried out a series of experiments with Miss Freer on the effect of different kinds of lenses on her

<sup>1</sup> See "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 108.  
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crystal visions, the conditions being arranged so that she did not know the normal effects of the lenses on real objects (see *Borderland* for January 1894). The lenses were fitted into four pairs of eye-glasses, and, with normal binocular sight, their respective effects on real objects at the given distance would have been: (A) to duplicate the object vertically; (B) to blur it; (C) no effect; (D) to duplicate the object horizontally. Mr. Dixey handed the lenses to Miss Freer, and the eight experiments were as follows: (1) A gave distance; (2) B, the picture disappeared, but after about a minute the colours became intenser, and the shadows more defined; (3) C, no difference; (4) D duplicated the picture horizontally; (5) A duplicated it vertically; (6) A lowered part of the picture; (7) D moved it to the right; (8) B, the picture disappeared. In experiments (3) (4) and (5) the effects were what they would have been on real objects, while in (6) and (7) they were what they would have been if the right eye only had been looking at a real object. In (1) (2) and (8) the effects were not similar to what would have been produced on real objects. Thus the general result was that in five out of eight experiments the crystal pictures changed in appearance in the same way that real objects would have done on applying the lenses, but in the other three the changes that followed in the pictures on applying the lenses were not those that would have been produced in real objects.

Mr. Dixey has since repeated these experiments, under as nearly as possible the same conditions, with Mrs. Verrall, who found, on applying the lenses, that her crystal pictures either disappeared or remained unaffected, except in one case, where a temporary enlargement of the picture—which was not the normal effect of the lens—took place. These negative results are of special interest, because Mrs. Verrall, unlike most crystal-seers, is conscious of using *points de repère* in her visions, and informs us that on this occasion they were more conspicuous to her than usual when the pictures began to develop, though, as usual, she lost sight of them when the pictures became fully formed.

It seems probable, therefore, that Miss Freer in her experiments may have unconsciously made use of *points de repère*, and that the effects actually produced by the lenses on them were transferred by self-suggestion to the visions. It would obviously be difficult to exclude this explanation in any such experiments.

Some experiments made by Mrs. Sidgwick on the function of *points de repère* in the case of hallucinations that seem to move are described in the "Report on the Census of Hallucinations" (*Proceedings S.P.R.*, vol. x. p. 108).

Cases of hallucinations apparently following optical laws are important in view of their possible bearing on physiological theories of the origin of hallucinations, having often been cited as evidence that the retina—as well as the brain—must be affected by the hallucination. For a discussion of this view—with illustrative cases—see the "Report on the Census of Hallucinations" (*Proceedings S.P.R.*, vol. x. pp. 144-48).

**624 A.** The following is an account (taken from *Proceedings S.P.R.*, vol. viii. p. 459) of experiments in crystal vision made by myself with two of the hypnotic subjects of Gurney and Mrs. Sidgwick, referred to in **569 A** and **B** and **573 A**. Mr. G. A. Smith was the hypnotist.

Experiments made at Brighton, March 9, 26, 27, 28, 1891.

Extract from account written out after the experiments from notes made at the time, with some comments added later.

March 9.—Present, G. A. Smith and the two subjects, P. and T.

1. I began with repeating the experiment already frequently made with these and other subjects, viz., suggesting to the hypnotised P. that he would see a given picture on a card when awakened. [G. A. S. hypnotised and awoke the subjects throughout.] I told P. that on awaking he would be shown a card with a picture of a baby on it. I said the one word "baby" without detail in order to see how his mind developed the idea. He was shown a blank card and saw, not a veritable baby, but a child of six.

2. Next time I suggested a *hippopotamus*—an animal which P. had never seen in the flesh. On being awakened he saw on the card what he called a *rhinoceros*. He complained that it was rather indistinct; he was not sure whether it had horns or tusks. There is a certain interest in this as indicating that the hallucination was founded upon a mental picture suggested by my words, rather than on the words themselves. One might have supposed that, since my whole suggestion consisted of the word *hippopotamus*, the awakened subject, however vaguely he saw the beast, would have known that it was meant for a hippopotamus. But the picture, vague as it was, seemed to be more communicable from the hypnotic to the supraliminal self than the word which had originally generated it. A *picture* was what had been ordered, and a picture came.

3. I repeated this form of experiment once more, telling P. that he would see a picture of T.; which he saw clearly.

4. I next determined to try the effect of a glass of water, arranged as a speculum, in giving additional vividness to these post-hypnotic pictures. I suggested to each young man separately a different scene, and then set them to gaze into the same glass of water, behind which I placed a dark background. T. had once looked into ink: but beyond this neither of them knew anything of crystal-gazing, and they were told that they were to see an optical illusion of my invention. They naturally assumed that they would both equally see whatever there was to be seen.

I told P. (hypnotised) that the electric light on the Eastbourne Parade had gone out on the previous evening, but had been relighted in a few minutes.

I told T. (hypnotised) that at Barnum's Circus there was a race of ponies with monkeys on their backs.

P., though generally the better seer of hallucinatory pictures, began (when awakened and set before the glass of water) by saying that all was quite black.

T. said: "Look, there's something going round and round in the water!"

P.: "It's your fancy; it's all dark."

T.: "No, it's horses—they're horses going round and round—they've got something small on their backs, not so big as those girls who jump through hoops. It's like a circus."

Suddenly P. looked sharply up at me as though to see what I was doing. "What have you done with the light?" he said; "you've made a great ball of light in the glass, like a round thing with a light in the middle of it." He did not see the meaning of this; but it appeared that he had begun with simply a vision of darkness, and then had seen the electric light rekindled. This was not the way in which I had conceived my picture—I had thought of the look

of the long Parade and a line of lamps going out)—but it gave the essential point.

It will be observed that in this experiment, as in that of the hippopotamus, and in most of those that follow, neither percipient recognised the full meaning of the picture seen. The undistinguished "small things" in T.'s picture were, of course, the monkeys of my story. I shall recount later on some attempts to make similar obscure details clear by magnification. Both a true and a pretended or suggested magnifying-glass should be tried with many subjects under such conditions as these.

5. I next told P. (hypnotised) the story of Robinson Crusoe finding the footprint and fearing savages.

I told T. that Moses Primrose took a cow to the fair and returned with a gross of green spectacles, to the derision of his family.

Awakened and set before the glass of water, P. at once exclaimed: "Why, there's Buffalo Bill! He's dressed in feathers, and skins round him; almost like a savage. He's walking about in a waste place." T.: "Is he leading a cow along?" P.: "No, no, he's all alone." T.: "That's a cow, not Buffalo Bill." P.: "I can see something else coming from another part,—it's a blackie." T.: "No, it's a sack, a sack on his back." P.: "Look at them now, how they're arguing! Buffalo Bill and his black man." T.: "I can see them arguing now—he's got into a house—there's four of them." P.: "No, no, only two." T.: "No, four,—look at them roaring!" (*i.e.*, with laughter). P.: "No, they're behind some trees." T.: "They're crying now."

Observe that in P.'s case the *footmark*, which was the point on which I had chiefly dwelt, was not observed; although I suspect from P.'s insistence on the long *padding about* of his Buffalo Bill, that the footmark was in some sense intended to form part of the picture, although too small to be noticed by an observer not aware of its importance. P. had read "Robinson Crusoe;" but Buffalo Bill was plainly fresher in his memory.

T. saw no meaning in his story whatever. He did not know what was in the sack—(a detail of his own adding, as I had not clearly conceived how the spectacles were brought home)—and he saw no reason for the laughter or weeping. The *crying* was added from his hypnotic self's own conception of the probable effect of such a bargain upon the family, after their first amusement. T. had never read the "Vicar of Wakefield."

6. Observing the attempts made by the two seers to harmonise these divergent stories, I chose two scenes which had a certain similarity, to see whether either seer would be able to persuade the other to accept his version of what was going on.

I told P. briefly that Banquo's ghost had appeared to Macbeth, his murderer, as he sat with warriors and nobles round him at a feast.

I told T. (what he already knew to have happened) that at the North Kilkenny election Mr. Parnell, while addressing the crowd, received a bag of lime in his face from a political opponent. Thus each scene had its central and commanding figure; I wished to see if the two could be combined.

P.: "I see two or three men standing—some sitting—one in a chair on a raised place, like where the head man sits. That's the Mayor, I suppose." [P. is more familiar with municipal government than with military or imperial rule.]

T.: "Why, there are a whole lot of men—a town—a lot of cars—not like our carriages."

P. (with a loud whistle): "Oh, here he comes, the bogey-man!" (apparently quoting a song).

T.: "There he is standing up in the middle of them;—I've seen the man at Brighton."

P.: "Look at that chap in the corner! isn't he frightened of him? The Mayor's quite upset."

T.: "I know the man well enough; he has a beard—about my height. I've seen him walk up and down the front (the Parade) with two dogs after him."

P.: "He's a *ghost!*"

T.: "He's no ghost, I say; he's talking to them; look at that stuff all gone into his face; now three or four men are up talking; they've got some sticks—there's a row."

P. (imitating conventional ghostly action): "Look at him! They all stick their swords through him—it doesn't hurt him; he's a ghost!"

T.: "Nonsense; how can he be a ghost? I tell you I've spoken to him in the [telegraph] office; he's a man any one would remember—a stand-off man. He's all white now; they're all running." "Was his name Parnell?" I asked. "Yes, yes," said T., "Parnell, of course." Here also, it will be observed, as in the case of the hippopotamus, it was the picture framed by the percipient's subliminal self, not the mere name as uttered by me, which was transmitted to his supraliminal consciousness.

These scenes excited the seers; and there was some absurdity in their endeavours to imitate, and to conciliate, the attitudes of hovering ghost and impassioned orator.

7. *March 26, 1891. Magnification.*—I told T. (hypnotised) that he would see in the crystal (a real one) a playbill of "Jack Sheppard," which had recently been acted in Brighton, the large print distinct, but not the small print. Awakened, he saw a girl in man's clothes—something like knickerbockers—could make out J C K T H. On looking through a (real) magnifying-glass he easily read JACK SHEPPARD, THEATRE ROYAL, and recognised that the knickerbockers were jack-boots. He said that the letters persisted, but were clearer when the magnifier was applied to the crystal. The picture seen was remembered from an actual poster.

8. *Forgotten Memories.*—T. was told (same conditions) that he would see scenes of his past life. He was greatly interested by seeing a number of old schoolfellows sitting in his old school; some whom he could not identify; some of whom he had scarcely thought since he left school. On being re-hypnotised he did not remember seeing these pictures—only remembered my talking to him about his boyhood. We could not therefore get the hypnotic self to identify the unknown boys.

9. *March 27.* Test of disappearance from waking memory of words spoken to hypnotised subject.—I offered each subject £10 if he could explain to me the next picture which he saw. It was plainly necessary to choose some scenes whose meaning they could not *guess*, if my description, given to them when hypnotised, was forgotten on awaking. I told P. of the Finding of Brynhild, and T. of the Niblungs' Need. Each saw his picture well (Greyfell, the flickering flame-wall, the Sleepful Thorn, &c.), but was completely puzzled as to its meaning.

10. *March 28. Magnification.*—I told T. (hypnotised) that when awakened he would see a telegraph form (he is a telegraphist) in a glass of water; that

he would not be able to make out the words, but only to count them; then with a magnifier would make them out. Awakened, he saw a telegraph form so bent that he could only see a fragment of a message, containing seven words which he could not read. Looking in the glass he made out "Met—B'ton (abbreviation used for Brighton)—Hotel—come." We cannot say whether a coherent message in any sense underlay this fragmentary attempt at communication.

11. I now resolved to supply the message myself (same conditions), and told him that he would be able to see the lengths of the words with the naked eye, and to read them with the magnifier. The telegram was to be [To] "Myers, Cambridge—Oxford won by half a length. Harris." With the naked eye he could see that there were only two words in the address, the second rather long. With the magnifier he gradually picked out letters here and there—saw the capital letters right, partly saw and partly guessed my name—could not make out the message. Experiments such as this show, I think, that there is some appropriateness in speaking of *messages* or *communications* from one to another stratum of the Self. Judging from the analogy of many other post-hypnotic suggestions with the same subject, we can hardly doubt that the whole of this simple telegram was remembered by the hypnotic self, and could have been reproduced in obedience to a direct order. But the order was to reproduce it with a certain degree of obscurity; and that obscurity turned out to be slightly greater than the magnifying-glass (however acting) could overcome. The suggestion was thus slightly too complex; but, although never fully delivered, the "inter-state" or "methetic" message—call it as you will, but let us have some name for it—was ready made up, and waiting to be transmitted from the hypnotic to the supraliminal self.

12. The experiments thus far described, although presenting some novel points, have been such as any observer with good hypnotic subjects at his disposal will probably be able to repeat. Those to which I now come involve the rarer phenomenon of thought-transference, which cannot be guaranteed in the case of any hypnotic subject, although it would doubtless be oftener found if it were oftener looked for. The evidence for Mr. G. A. Smith's power of transmitting ideas, without the use of ordinary means, to the minds of these and other subjects has been so often discussed in these *Proceedings* that I need here only remark that in all these experiments a close watch was kept by Dr. Dill or myself, or both of us, to guard against indications (which, of course, may be quite involuntarily given), while at the same time the picture to be discerned in the crystal involved conceptions more complicated than a mere card-name or number. I omit the first of these experiments, which was successful, but during which I left the room to speak to Dr. J. Gordon Dill, a physician who had previously assisted in similar experiments, and who kindly consented to help me in these, in which it is naturally desirable to have two observers. In each case Dr. Dill or I wrote down the desired picture carefully on a piece of paper out of sight of the subject and showed it to Mr. G. A. Smith, while the subject was entranced (in the last two experiments after he was awakened). Mr. G. A. Smith then stood at some distance from the percipient, and out of his sight, while the percipient fixed his eyes on the glass of water, and made remarks to which (unless otherwise stated) no one replied. Dr. Dill watched Mr. Smith, and I watched the percipient, or *vice versa*. Such precautions imply no distrust of either agent or percipient, but should be taken as a matter of course in all

experiments of this kind. Were I myself acting as agent I should prefer to be watched, since no one can be absolutely certain as to what sounds or movements he may unconsciously make. If it is once for all assumed that the human organism, when used in experiments which do not in themselves present any means of eliminating the "personal equation," needs some other eye to guard against possible idiosyncrasies which may confuse the experiments, then such supervision may be submitted to with no more sense of discredit than the astronomer feels when his individual observations are accepted not as absolute truth, but as data to be corrected in a special recognised way. I wrote down "Two cats fighting," and showed the paper carefully to Dr. Dill and Mr. Smith—whom I will call D. and S. T. (in waking state) at once saw "two cats—both with their backs up—fighting, one black and striped, the other with patches of white." "Where are the cats?" "On a wall." S. had mentally reproduced a picture of two cats fighting, done in whitewash on a wall—so that his cats were both white. During this experiment D. left the room for a few minutes: I watched T., whose eyes, as I believe, never left the glass of water.

13. Next time both subjects (hypnotised and awakened as usual) were to see in the same water-glass the same theme, written down by D. and shown to S. and myself: "Boat putting off from beach." P. saw nothing. T. saw "A room cleared for dancing, the gas-branches wreathed with flowers." This appeared to be a *deferred picture* belonging to a previous series. He had been told, in an experiment which I have omitted, to see four scenes of his past life, at different ages. He had seen three, and this scene was probably enough the fourth, which was to be typical of his adolescence. At any rate he was simply hypnotised again, and again awakened (D. and I watching throughout). On reawaking he said: "There are boats—several steamers and two boats rowing in front, like a picture of a boat-race in the *Graphic*." This was an approximation to the desired picture.

14. In the next experiment (same conditions) the theme, written down by me, which S. was mentally to suggest, was "acrobats swinging from trapeze." Neither P. nor T. saw anything at first. They were rehypnotised and reawakened. P. sees a man. T. sees nothing. P.: "He has got something round on his hand like a sailor with a life-buoy, and a rope hanging from his hand." T.: "I imagine that I see the same thing." P.: "I believe he's standing on a vessel—on the deck of a boat—now he's still there, but the vessel's gone—you can only see his feet and nothing beneath him." T.: "He looks to me like a half-photograph." T. then had to leave. We told P. to put himself into the man's attitude. The pose assumed was just that of a man who has lifted himself half over his trapeze, the rope which P. saw being across his body, just about where the trapeze's *seat* (of rope or wood) would come. Such a picture would also correspond to T.'s "half [length] photograph."

15. Same conditions. I chose the subject, "a house on fire." This time both D. and I watched P. and S., who stood behind P. (of course not in contact), looking at the lamp, and imagining (as he afterwards told us) a great square of flame. P.: "I see something like a bright light; there's a ladder up at the window—a house on fire—no doubt about it."

16. Same conditions. Subject written down by D.: "Mr. Gladstone." P.: "I think I see something like a man—a man's head—comes and goes in a flash. I know, it's Gladstone, a photograph—head and shoulders." Here I had to leave, but Dr. Dill continued the experiments. I now quote his

account. Mrs. G. A. Smith was now present, but was not informed of the scene.

17. [Same conditions.] "Jack the Ripper committing a murder." [Subject written down by D.] P.: "I can see something now—it's a man—rather faint. Very awful-looking man. Nothing like Gladstone. Repulsive and dirty-looking. Has something in his hand—it's a knife. Good gracious! what a terrible-looking man—in rags—with his hat coming over his eyes—looks like a murderer." D.: "Is any one with him?" P.: "No, he's alone." Presently: "Yes, he is talking to some one—another man. No, it's a woman." [A few more details are seen and P. recognises the murderer.]

18. Same conditions. "St. George and the Dragon." P.: "Oh, I can see what that is—it's a picture of St. George and the Dragon. The usual picture. Not moving, simply a picture."

19. Here P., as D. tells me in a letter, became anxious to go off to catch a train, a preoccupation which generally interfered with success. On this and the next occasion S. was not shown the theme until after P. had been awakened. [He was hypnotised, as already stated, between each experiment.] Subject: "A pantomime—clown and policeman on stage." P.: "I see something like a lion, I think. Can't tell what it is till it comes closer. Quite gone. Saw something like a man in a white hat—gone—looks like one of the circus clowns—very smudgy, with a mist in front of it." Then about 15 minutes during which he saw nothing. Then "The clown again! but I lose sight of him when he moves."

20. Subject: "A photograph of Mr. Myers." [This time S. opened and read the paper designating the desired picture downstairs, and did not enter the room. P. saw the beach—boats—nothing.]

**625 A.** I quote next a record of crystal visions by Mrs. A. W. Verrall, a lecturer at Newnham College, and known to the classical world as the translator of Pausanias. Mrs. Verrall made the experiments simply at my request, without previous knowledge of the subject or interest in it. It will be seen that her crystal-visions do not involve any telepathy or clairvoyance. They present in somewhat developed form what appear to be usual early stages in this form of experiment. The numbers within brackets represent the chronological order of the experiments, all of which have been recorded without delay. (From *Proceedings* S.P.R., vol. viii. pp. 473-77. See also **610 A** and **623 A**.)

. . . I have tried various objects in crystal-gazing, such as a cut crystal, a globular crystal, a glass paper-weight, and a glass full of water, and I find no difference in their efficacy. I have also tried under varying conditions of light, with the conclusion that a dim light is the most likely to result in the seeing of a picture. I have sometimes seen pictures in quite bright light, but never in absolute darkness. Often I see nothing at all but the bright points of light in the crystal, and often I see nothing in the crystal, but get a mental picture suggesting something I have forgotten to do. Indeed, I find crystal-gazing a very convenient way of recalling things forgotten, but in that case I see nothing in the crystal. The difference between a picture in the crystal and a mental picture is quite marked, but difficult to describe; it will perhaps help to show what I mean if I say that the recalled image of what I have seen in the crystal

differs as much from the actual image as the mental image of a person differs from the actual person. I believe that with me the crystal picture is built up from the bright points in the crystal, as they sometimes enter into it; but the picture, when once produced, has a *reality* which I have never been able to obtain when looking into the fire or trying to call up an imaginary scene with my eyes shut. It has occasionally happened that I have been able to see more on a closer investigation than on the first glance, but if I try to interpose a magnifying-glass between my eye and the crystal the picture instantly goes and only the recollection remains. The following case is almost the only one where I have seen a real person, and here the picture grew distinct as I looked.

I saw (27) a black object which defined itself into the head of a man; then I saw that it was my husband's head turned nearly in profile towards my left. Behind it was a square-backed chair of brown leather. He was reading, his eyes being on a book, which I could not see. I tried to see the whole figure, in order to know what the book was, and shut my eyes. On opening them I saw the whole figure for a moment, but it was too small for me to distinguish anything. In a moment the head came back, and I had an impression that the book was red, though I could not see it.

As far as I could ascertain, this picture was not telepathic. This is not the only occasion on which I have had a distinct impression of colour coupled with a consciousness that I had not seen the colour. Once I saw a flower (20) which "I knew to be pink, though I saw no colour," and again (12) I once saw a "black cat with ribbon round neck which I knew to be red, though it had no colour." In these last two cases I spent some time trying to see the colour which I *knew* to be there, but I was not successful. In the greater number of cases the picture has been coloured, but sometimes I am (3, 32) only aware of luminosity and darkness, sometimes (23) of black and white as in a pen-and-ink sketch. I have not been able to find that the colour of the background for the crystal produces any effect on the colour of the picture. I have tried placing the crystal on white linen, dark-blue silk, bright-blue stuff and red leather, but have never been conscious of any suggestion of colour from the background, or able to trace any connection between the background and the vision. . . .

The variety of pictures seen is considerable; I have classified as follows the thirty-three crystal-visions recorded, covering a period of twenty-one months. (a) Animals, 5; (b) Human figures, 7; (c) Common objects, 5 (such as clock, ring, melon, &c.); (d) Geometrical figure, 1; (e) Written words, 2; (f) Scenes, 4; (g) Fanciful groups or scenes, 9.

With regard to the written words (e), I may say that both instances occurred after a distinct suggestion from myself. On the first occasion I looked in the crystal immediately after writing to ask for an address which I had known, but forgotten. I saw a row of small letters, wondered if they represented the address required, then saw plainly 39 Onslow Square. It was only the number which I wanted, and I found that the number was not correct. On the second occasion (10) I had been trying to obtain automatic writing while looking in the crystal. I was also wondering who had put a pair of lost scissors in a very conspicuous place, where I had just found them. I saw a name written, and found that my right hand had written the same name; it was a name likely to occur to me. . . .

I have taken considerable pains to endeavour to trace connections between

the pictures in the crystal and ideas or objects lately present to my mind, but there are only nine cases out of the thirty-three where I have perceived any possible connection between my thoughts and my visions. . . .

Two of these (4, 10) have already been mentioned; they are the cases where written words appeared. In the next case (5) I had been wondering what people we should meet at a luncheon party to which we were going, and I saw in the crystal a human figure, that of "an old lady in black, with a veil or hood on," not a very likely guest, perhaps. In the fourth case (24) after "endless fleeting pictures, single figures, groups, sense of rush, figure with arm out," suddenly the whole became clear "and I saw a man in uniform and cap, with gold or silver braid, holding out his arm to signal, and a train rushing on full speed, and I knew there was an accident, though I saw none." I had been to town and back on that day. The next two (29, 30) were seen in immediate succession; I saw first the letter A in small bright stars, with a comet overhead, and on looking again, a pyramid dark against a red sky. I find a note in the book that we had been "noticing the red glow of the sky, and a star," just before I looked in the crystal. The last of these cases (32) is one already described; I need only add the suggested explanation, that I had been in the late afternoon at a lecture illustrated by lantern, and that this vision [a black revolving sphere, with outer fiery ring] occurred about an hour after my return from the lecture. . . .

**625 B.** The following cases are extracted from Miss A. Goodrich-Freer's paper on "Recent Experiments in Crystal Vision" (*Proceedings S.P.R.*, vol. v., 1889, pp. 505-519). Miss Goodrich-Freer classifies her visions under three heads, as follows:—

1. After-images or recrudescient memories, often rising thus and thus only from the sub-conscious strata to which they had sunk.
2. Objectivations of ideas or images; (*a*) consciously or (*b*) unconsciously in the mind of the percipient.
3. Visions, possibly telepathic or clairvoyant, implying acquirement of knowledge by supernatural means.

I quote first two examples of recrudescient memories:—

I had been occupied with accounts; I opened a drawer to take out my banking-book. My hand came in contact with the crystal, and I welcomed the suggestion of a change of occupation. However, figures were still uppermost, and the crystal had nothing more attractive to show me than the combination 7694. Dismissing this as probably the number of the cab I had driven in that day or a chance grouping of the figures with which I had been occupied, I laid aside the crystal and took up my banking-book, which I had certainly not seen for some months, and found, to my surprise, that the number on the cover was 7694. Had I wished to recall the figures I should, without doubt, have failed, and could not even have guessed at the number of digits or the value of the first figure. . . .

To quote again from my note-book. . . . I had carelessly destroyed a letter without preserving the address of my correspondent. I knew the county, and searching in a map recognised the name of the town, one unfamiliar to me, but which I was sure I should know when I saw it. But I had no clue to the name of house or street, till at last it struck me to test the value of the crystal as a

means of recalling forgotten knowledge. A very short inspection supplied me with "H. House"<sup>1</sup> in grey letters on a white ground, and having nothing better to suggest from any other source, I risked posting my letter to the address so strangely supplied. A day or two brought me an answer, headed H. House in grey letters on a white ground.

The next is a possibly telepathic case:—

On Monday evening, February 11, I took up the crystal, with the deliberate intention of seeing in it a figure, which happened to occupy my thoughts at the moment, but I found the field pre-occupied by a small bunch of daffodils—a prim little posy, not larger than might be formed by two or three fine heads. This presented itself in various positions, in spite of my hurry to be rid of it, for I rashly concluded my vision to be a consequence of my having the day before seen, on a friend's dinner-table, the first daffodils of the season. The resemblance was not complete, for those I had seen were loosely arranged and intermixed with ferns and ivy, whereas my crystal-vision had no foliage, and was a compact little bunch. It was not till Thursday, 14th, that I received, as a wholly unexpected "Valentine," a painting, on a blue satin ground, of a bunch of daffodils, corresponding exactly with my crystal picture, and learnt that the artist had spent some hours on Monday, previous to my vision, in making studies of the flowers in various positions.

The following are other cases in Miss Goodrich-Freer's experience, taken from *Proceedings S.P.R.*, vol. viii. p. 49.

In some cases . . . I have actually tried my best to see or hear something, but failed; and then the crystal has shown me that something within me has been able to see or hear at longer range than I knew.<sup>2</sup>

From a letter, written July 1, 1891, I take the following account: "I looked across the room this morning to a distant table, where I expected to see a book I wanted. It was not there, but my eye was caught by another book which I saw was strange to me. I tried, but could not read the title at that distance (I have since proved that, even now I know it, this is impossible); and turned away to resume my writing. On my blank paper—as in a crystal-scene—I read 'The Valley of Lilies,' which I found to be the title of the

<sup>1</sup> The entire word—one I know in no other connection—was supplied.

<sup>2</sup> I may here remind the reader of the large group of ill-understood phenomena at present grouped together under the name of *Dynamogeny* (Féré, *Rev. Phil.*, xx., 364, &c.). These are cases where either muscular power, as tested by grip of the dynamometer, or the acuteness of some one sense, is increased by a stimulus to some other sense. Thus the Viennese aurist Urbantschisch (James's *Psychology*, ii., p. 29; Pflüger's *Archiv.*, xlii., p. 154) finds that "a tuning fork sounded close to the ear will sometimes increase acuteness of vision so that letters can be read at a greater distance. Conversely sounds became audible when lights were exhibited to the eye." Similarly Féré finds that in healthy subjects lost after-images can be recalled by the application of a tuning-fork in vibration to the top of the head (*Pathologie des Émotions*, p. 29). So with hysterical subjects red light quickens perceptions of taste and smell. And in many healthy subjects an increased acuteness of vision and other senses may be produced by hypnotic suggestion. It is the subliminal self, in my terminology, which has to supply this extra acuteness; and the crystal-vision is merely another way of getting at this reserve of power.—[F. W. H. M.]

book. I have no recollection of ever seeing the book before, certainly not in this house, though it *may* have caught my eye in a shop." On July 2 I add: "The book was brought into the house in my absence, and placed [by a relative] on her special table, on which *my* things are never put, and which, therefore, I should not necessarily glance at on entering the room, as at my own table, for cards or letters. I did not enter the room till after lunch, and, so far as I know, went straight to my own seat, not passing her table, which is in the opposite corner. The book is of rather peculiar appearance—an imitation of wood. If I had consciously seen it in a shop I should probably have bought it, for it purports to be by my favourite à Kempis."

I give another instance in which a similar slight extension of the power of *hearing* seems to be involved:—

In August 1891 we went for a few weeks to a small country place, where we had taken a house for the autumn, and which I had never visited before, except once for a single day. One day a kindly neighbour called to offer us the use of his garden during his own absence from home. As he left the house he looked up in passing the window, and said something, of which neither I nor a girl who was staying with me could catch a single word.

The same evening I saw in the crystal a picture of some extraordinarily tall and bushy sweet-peas trained over wire fencing—a picture to which I could assign no meaning. The next day we met our friend's housekeeper, who referred to the invitation, and added, "Mr. P. says he hopes you heard his warning not to lose yourselves among the sweet-peas!" On visiting the garden, I found the fencing covered exactly as the crystal had shown, the sweet-peas, of which Mr. P. was justly so proud, having been arranged to intercept a view of the railway.

**625 C.** The following case is extracted from *Proceedings S.P.R.*, vol. viii. pp. 499–515.

In this case, crystal-vision has formed but a small part of a long and complex group of phenomena centring in a lady who wishes to be known as Miss A. I have been intimately acquainted with Miss A. and her family for some years, and have personally witnessed many of these phenomena. I add to her account, between square brackets, some notes made by the Countess of Radnor, the friend in whose presence many of the phenomena occurred and who has revised the account, and some unsigned notes of my own.

1. *Health*.—I do not know if my health affects the crystal-seeing; I am so seldom ill that I have not tried. If I have a headache I never look in the crystal; but I should imagine I should see equally well anyway.

2. *Visualising Power, &c.*—I see in the crystal *much* more distinctly than I could ever *imagine* things. I am a very bad visualiser; and when I think of people I do so much more by the sound of their voice than by their faces or figures. I don't think I ever imagined a group in motion in my life. I am very short-sighted, and seldom wear glasses; consequently, I rarely get a clear picture of any room or scene. But when I look in the crystal I see everything as clearly as though I had strong glasses on. I cannot be sure whether either my short sight or my visualising power is better in dreams than in waking hours; but I *think* both are better. Certainly, however, I never see in dreams any scene at all comparable in clearness to what I see in the crystal.

Radnor came up to him and said: "I want to ask you a question. I am afraid you will think it a very silly one, but in any case I hope you will not ask me why I have put the question?" To this Lord L. courteously assented. She then said: "Were you at home last night?" He replied, "Yes." She said: "Were you having family prayers at such a time last evening?" With a slight look of surprise he replied, "Yes, we were." She then said: "During the course of the prayers did Lady L. rise from her knees and speak to you, and did you put her aside with a wave of the hand?" Much astonished, Lord L. answered: "Yes, that was so, but may I inquire why you have asked this question?" To which Lady Radnor answered: "You promised you wouldn't ask me that!"

F. One more incident in connection with the extraordinary powers of this young lady remains to be noted. Whilst looking in her crystal during one of the days I spent at Longford, she described, amongst a number of things unnecessary to mention, a room which appeared to her to be a bedroom. She appeared to be viewing the room from just *outside* the *open* door, for she said: "If there be a bed in the room it must be behind the door on the left;" in any case the room was a long one and the end of it was occupied by a large window which formed the entire end of the room. She added: "There is a lady in the room, drying her hands on a towel." She described the lady as tall, dark, slightly foreign in appearance and with rather "an air" about her. This described with such astonishing accuracy my wife, and the room she was then occupying at a hotel at Eastbourne, that I was impelled to ask for particulars as to dress, &c. She stated that the dress was of serge, with a good deal of braid on the bodice and a strip of braid down one side of the skirt. This threw me off the scent, as before I had started for Longford my wife had expressed regret that she had not a serge dress with her. My astonishment, therefore, was great on returning to Eastbourne to find my wife wearing a serge dress exactly answering to the description given above. The sequel to this incident comes some sixteen months later on, when my wife and I attended a performance given by the Magpie Minstrels (a society of musical amateurs) at Princes' Hall, Piccadilly. We arrived early, and after placing my wife in a seat I moved about the room speaking to friends here and there. In the course of ten minutes or so, Lady Radnor and Miss A. entered the room. During the greetings which ensued, Miss A. called my attention to a standing figure, saying: "You will remember my seeing a lady in her bedroom while looking in my crystal; *that* is the lady I saw." *That was my wife!* I only need add that she had never seen my wife.

JOSEPH BARNBY.

Lady Barnby writes as follows in corroboration of the incident relating to her own dress:—

9 ST. GEORGE'S SQUARE, S.W.

*Saturday, November 12, 1892.*

The account about me and my dress is remarkable as being out of the general course of things in this way: I had been remarking to Sir Joseph that it was a mistake to come to the seaside without a serge dress, that being a material particularly suited for wear at the seaside, but I added: "I do not think there is much use in ordering one now, as Madame D. will be gone for her holiday, it being August." Sir Joseph left the next day for Longford, and I wrote to Madame D., telling her to make me this gown. She got the letter *Tuesday* [August 13, 1889], and in the marvellously short time by

*Saturday*, I received my gown. Then again, it is not usual in a hotel to have one's bedroom door open when one is occupying the room, but the reason for it on this occasion was the fact that I was to meet Sir Joseph on his return from Longford [Tuesday, August 20] (as a *surprise* in this new serge gown) and having no clock in our bedroom, which was at the *end* of the corridor, with my daughter's room at an angle to ours, where she slept with her maid, I—thinking I was somewhat late for meeting the train—opened the door to call to the maid to tell me the time as I washed my hands standing at the washhand-stand in a line with the open door. I do not suppose I have ever done such a thing at a hotel before or since. EDITH MARY BARNBY.

[These dates have been confirmed by Lady Barnby from her diary. Lady Barnby also tells me that her nurse confirms the little incident of the wearing of the serge dress first on August 20. The crystal-scene, therefore, seems to have anticipated a certain definite moment, which happens to have been well remembered.

*Case C* (Lord L. at prayers).—This incident has been independently recounted to me both by Lady Radnor and by Miss A. herself. Another small point not given by Sir J. Barnby is that Miss A. did not at first understand that family prayers were going on, but exclaimed: "Here are a number of people coming into the room. Why, they're smelling their chairs!"

Four cases of apparently historical scenes connected with Salisbury Cathedral are given, of which I quote one, related by Lady Radnor.

#### *H. Retrocognitive Scene* (Brian Duppa).

On February 23, 1890, Miss A. and I were in the "Cage" [or Hungerford Chapel] and she told me she saw a grand ceremonial taking place. There appeared to be a tall chair which obstructed the view down the choir, and gradually the place appeared filled with clericals and others dressed in their best attire. Then she saw a tall big man, slowly walking up, dressed in red with white and lace over it, something that hung round his neck and down to his feet of broad gold embroidery, and a broad sort of mitre (but not peaked) more like a biretta, of beautiful embroidery.

Then there were three or four dressed very much like him, gorgeously dressed, and lots of little boys about in red and white and lace—holding candles, books, &c. The whole place was very full of people, and it was evidently a great occasion. After the principal figure had knelt in front of the chair—looking to the west for some little time—he stood up, and ten little boys lifted up the chair, and carried it higher up and placed it in front of the altar, still facing west. Then the principal figure walked up two steps and faced the east. (The whole of the arrangements of the altar, &c., as Miss A. saw them, are quite different from what they are now.) [It is here meant that Miss A.'s description was correct for that past date; as Lord Radnor explicitly told me was the case.] He had nothing on his head now. He knelt some little time, and then the most gorgeously dressed of the other figures placed something like a mitre on his head and retired, and the principal figure walked up to the chair, and sat down on it facing the congregation. Miss A. said she saw him later dead in a coffin, with the Winchester Cross over him. She says he was tall, big, clean-shaven, a little curling hair, and blue-grey eyes.

Miss A. asked what she was seeing, and the answer came by raps.

A. The induction of Briant Uppa.

Then Miss A. said : There can't be such a name ; it must be wrong. She tried again, and got—

A. You are wrong. It is Duppa, not Uppa. Brian Duppa. Q. Who was Brian Duppa? A. Chister. Q. What was he? A. Bishop here. Q. When? or what was his date? A. 44-16. His researches would help you. Manuscripts should lay at Winchester.

On returning home, we were talking after tea, and I casually took up Britton's "History of Wiltshire," and said to Miss A., laughing: "Now I will look for your Bishop." . . . The pages where the Bishops' names were were uncut, sides and top. I cut them, and to our delight we found on p. 149:—

"Brian Duppa or De Uphough, D.D. . . . tutor to Prince Charles . . . translated to the See of Chichester (Chister?) . . . Bishop of 1641 . . . (deposed soon after by Parliament) . . . preferred soon after the Restoration to the See of Winchester." He was at Carisbrooke with Charles I., and is supposed to have assisted him in the writing of the *Eikon Basilike*, which book Miss A. had been looking at in my boudoir a few days previously, but which contains no mention of him nor his name.

Miss A. writes :—

*K. Retrocognitive Scene (White Webs).*

I was looking in the crystal a year or two ago at Longford Castle. Lady Radnor was in the room with me. I saw amongst other things a large carved fireplace with a coat of arms in the middle and curious serpents entwined. There seemed to be a secret passage, which opened on touching one of the serpents' heads. I seemed to follow this path until it led out by a river, and I saw figures pass along it in old-fashioned dress. The name Edwye de Bovèry was then spelt out in the crystal ; and Lady Radnor said that the vision must be all wrong, as the name had never been spelt like that. The name "White Webs" was also spelt out—a name of which I had never heard. A few days afterwards, when I was looking at some books in the library, I saw a curious old book with crests and coats of arms, drawn by hand, not printed; and in this book I found one of the coats of arms which I had seen in the crystal ; only the one in the book was quartered with another, and the one I saw in the crystal was quite by itself. Lady Radnor found that it was the coat belonging to an heiress, a Miss Smith. A little while afterwards, in an old church register or account-book or something, the name of Sir Edwye de Bovèry was found.

[It was in an extract from a parish register at Britford Church, in which parish Longford is. Sir Edward des Bouverie, Kt., whose name I have since found spelt in old deeds de Boverie, though he signed it himself des Bouverie, lived at the Red House, Cheshunt, Herts, and died there 1694. His son, Sir William, sold the house, and lived partly at the Parsonage of Cheshunt. There is a place called White Webs in that neighbourhood. Sir Edward's grandson, Edward des Bouverie, sold the property and settled at Longford in 1717. In 1718 he married Mary Smith, daughter and co-heiress of John Smith of London, one of the first Governors of the Bank of England. There were many secret passages leading to and from the Red House at Cheshunt ; but I have not tried to identify the house at White Webs.—H. M. RADNOR.]

*M. Retrocognitive Scene.*

Mrs. A. gives the following account: "In October 1886 my daughter saw in the stone in her bracelet a scene which considerably impressed me, as it was

one which I at once identified, while I was absolutely sure that I had never mentioned it to her or to any of my children. She saw a man in a barge-like boat with a very large gun fixed in it, the object of which she could not understand. The man was alone and lying in the bottom of the boat, and this also puzzled her. Waves seemed to get up, and the man rowed extremely hard, as though trying to get to shore. Then she saw him throw himself down motionless on to the low beach, as if dead. Now this plainly refers to a sad crisis in my father's life. He went out duck-shooting alone on a Norfolk Broad, with an opening to the sea. A storm got up, and he was all but blown out to sea. He was a very strong man, and by great exertion he got to land. Then he threw himself down absolutely spent; and the exhaustion of that day was the beginning of an illness which ultimately killed him."

[Another case, which in one sense at least is retrocognitive, is supplied by the Hon. Eric Barrington, and confirmed by Mrs. Barrington. I have also received a concordant account of the crystal-message from Lady Radnor, the hostess on the occasion alluded to.]

O.

62 CADOGAN PLACE,  
November 21, 1892.

Two years ago I met Miss A., I think for the first time, at dinner at a friend's house. She told my wife that she had seen standing behind my chair a figure which from her description, though somewhat vague, seemed to be that of a very great friend of mine, an officer who had died about seven years ago on active service. She referred particularly to the attitude assumed by the figure, which was like the one in a photograph I possess of him, but which she had never seen. She knew nothing of this friendship, and the name of the officer was not mentioned to her.

Last summer we met again at the same house, and although in the interval we had become better acquainted with Miss A. and her family, I am not conscious of having ever said anything to her on the subject of my friend. On reaching the drawing-room after dinner I found her looking into a crystal and dictating with extraordinary rapidity a number of letters of the alphabet which were passing before her, and were being taken down by the lady of the house, who had the greatest difficulty in keeping pace with her. When the letters ceased, it was discovered by marking them off from the end that they formed a complete message, of which each word was spelt backwards. Before the letters began to show themselves Miss A. saw in the crystal the same figure that she had seen two years before, dressed in what appeared to be a dark uniform, and in the same peculiar attitude, but I was not in the room when this occurred. As soon, however, as the message was deciphered by our hostess, it became evident that it purported to proceed from the person whose likeness had just been reproduced. It was addressed, not to me, who was absent from the room when the letters first appeared, but to my wife, and was to the following effect:—

"Ask your husband whether he still remembers T. T. Tell him that I am constantly with him, and that death makes no difference in friendship."

The full surname was given, preceded by a nickname which had been dropped when he grew up, and was only known to those who, like myself, had been intimate with him from childhood.

It cannot be suggested that Miss A. had been in any way impressed by my thoughts, for it was not until I sat by my hostess and helped her to spell out

the words of the message that I realised from whom it came, when I was able to explain the meaning of the nickname that had completely puzzled her, though she had been well acquainted with the bearer after he entered the army.

ERIC BARRINGTON.

This entirely agrees with my recollection of the circumstances. The moment Miss A. described the figure on our first meeting, I felt a very peculiar sensation, accompanied by a certainty as to the identity of the person she saw.

CHRISTINA BARRINGTON.

[There is a privately printed life of the officer in question, in which an early nickname of his is given. But I find that this nickname is not the same as that shown in the crystal, which was appropriate for recognition by friends of boyhood only.]

**625 D.** The following accounts are extracts from Mr. Andrew Lang's *Making of Religion* (1898). Mr. Lang tells us that he made the acquaintance of the lady whom he calls "Miss Angus" early in 1897; he obtained a glass ball for the purpose of asking her to experiment with it, and was present when she first did so. The first case given here occurred on the day after she began her experiments, and is described in her own words (*op. cit.*, p. 96).

A lady one day asked me to scry out a friend of whom she would think. Almost immediately I exclaimed, "Here is an old, old lady looking at me with a triumphant smile on her face. She has a prominent nose and nut-cracker chin. Her face is very much wrinkled, especially at the sides of her eyes, as if she were always smiling. She is wearing a little white shawl with a black edge. *But . . . she can't* be old, as her hair is quite brown, although her face looks so very, very old." The picture then vanished, and the lady said that I had accurately described her friend's *mother* instead of himself; that it was a family joke that the mother must dye her hair, it was so brown, and she was eighty-two years old. The lady asked me if the vision were distinct enough for me to recognise a likeness in the son's photograph; next day she laid several photographs before me, and in a moment, without the slightest hesitation, I picked him out from his wonderful likeness to my vision.

Mr. Lang adds:—

The inquirer verbally corroborated all the facts to me, within a week, but leaned to a theory of "electricity." She has read and confirms this account.

The next case which I quote is given, says Mr. Lang (p. 101), first in the version of the lady who was unconsciously scried for, and next in that of Miss Angus. The other lady writes:—

*November 23rd, 1897.*

I met Miss A. for the first time in a friend's house in the south of England, and one evening mention was made of a crystal ball, and our hostess asked Miss A. to look in it, and if possible, tell her what was happening to a friend of hers. Miss A. took the crystal, and our hostess put her hand on Miss A.'s forehead to "will her." I, not believing in this, took up a book and went to the other side of the room. I was suddenly very much startled to hear Miss

A., in quite an agitated way, describe a scene that had most certainly been very often in my thoughts, but of which I had never mentioned a word. She accurately described a race-course in Scotland, and an accident which happened to a friend of mine only a week or two before, and she was evidently going through the same doubt and anxiety that I did at the time as to whether he was actually killed or only very much hurt. It really was a most wonderful revelation to me, as it was the *very* first time I had seen a crystal. Our hostess, of course, was very much annoyed that she had not been able to influence Miss A., while I, who had appeared so very indifferent, should have affected her.

Miss Angus herself writes : —

Another case was a rather interesting one, as I somehow got inside the thoughts of *one* lady while *another* was doing her best to influence me!

Miss —, a friend in Brighton, has strange "magnetic" powers, and felt quite sure of success with me and the ball.

Another lady, Miss H., who was present, laughed at the whole thing, especially when Miss — insisted on holding my hand, and putting her other hand on my forehead. Miss H. in a scornful manner took up a book, and crossing to the other side of the room, left us to our folly.

In a very short time I felt myself getting excited, which had never happened before, when I looked in the crystal. I saw a crowd of people, and in some strange way I felt I was in it, and we all seemed to be waiting for something. Soon a rider came past, young, dressed for racing. His horse ambled past, and he smiled and nodded to those he knew in the crowd, and then was lost to sight.

In a moment we all seemed to feel as if something had happened, and I went through great agony of suspense, trying to see what seemed *just* beyond my view. Soon, however, two or three men approached, and carried him past before my eyes, and again my anxiety was intense to discover if he were only very badly hurt or if life were really extinct. All this happened in a few moments, but long enough to have left me so agitated that I could not realise it had only been a vision in a glass ball.

By this time Miss H. had laid aside her book and came forward quite startled, and told me that I had accurately described a scene on a race-course in Scotland which she had witnessed just a week or two before—a scene that had very often been in her thoughts, but, as we were strangers to each other, she had never mentioned. She also said I had exactly described her own feelings at the time, and had brought it all back in a most vivid manner.

The other lady was rather disappointed that, after she had concentrated her thoughts so hard, I should have been influenced instead by one who had jeered at the whole affair.

[This anecdote was also told to me, within a few days of the occurrence, by Miss Angus. Her version was that she first saw a gentleman rider going to the post and nodding to his friends. Then she saw him carried on a stretcher through the crowd. She seemed, she said, to be actually present, and felt somewhat agitated. The fact of the accident was, later, mentioned to me in Scotland by another lady, a stranger to all the persons. A. L.]

The next case is thus described by Mr. Lang (p. 106) : —

The following examples have some curious and unusual features. On

Wednesday, February 2, 1897, Miss Angus was looking in the crystal, to amuse six or seven people whose acquaintance she had that day made. A gentleman, Mr. Bissett, asked her "What letter was in his pocket?" She then saw, under a bright sky, and, as it were, a long way off, a large building, in and out of which many men were coming and going. Her impression was that the scene must be abroad. In the little company present, it should be added, was a lady, Mrs. Cockburn, who had considerable reason to think of her young married daughter, then at a place about fifty miles away. After Miss Angus had described the large building and crowds of men, some one asked, "Is it an Exchange?" "It might be," she said. "Now comes a man in a great hurry. He has a broad brow, and short, curly hair; <sup>1</sup> hat pressed low down on his eyes. The face is very serious, but he has a delightful smile." Mr. and Mrs. Bissett now both recognised their friend and stockbroker, whose letter was in Mr. Bissett's pocket.

The vision, which interested Miss Angus, passed away, and was interrupted by that of a hospital nurse, and of a lady in a *peignoir*, lying on a sofa, *with bare feet*.<sup>2</sup> Miss Angus mentioned this vision as a bore, she being more interested in the stockbroker, who seems to have inherited what was once in the possession of another stockbroker—"the smile of Charles Lamb." Mrs. Cockburn, for whom no pictures appeared, was rather vexed, and privately expressed with freedom a very sceptical opinion about the whole affair. But, on Saturday, February 5, 1897, Miss Angus was again with Mr. and Mrs. Bissett. When Mrs. Bissett announced that she had "thought of something," Miss Angus saw a walk in a wood or garden, beside a river, under a brilliant blue sky. Here was a lady, very well dressed, twirling a white parasol on her shoulder as she walked, in a curious "stumpy" way, beside a gentleman in light clothes, such as are worn in India. He was broad-shouldered, had a short neck and a straight nose, and seemed to listen, laughing, but indifferent, to his obviously vivacious companion. The lady had a "drawn" face, indicative of ill health. Then followed a scene in which the man, without the lady, was looking on at a number of Orientals busy in the felling of trees. Mrs. Bissett recognised in the lady her sister, Mrs. Clifton, in India—above all, when Miss Angus gave a realistic imitation of Mrs. Clifton's walk, the peculiarity of which was caused by an illness some years ago. Mr. and Mrs. Bissett also recognised their brother-in-law in the gentleman seen in both pictures. On being shown a portrait of Mrs. Clifton as a girl, Miss Angus said it was "like, but too pretty." A photograph done recently, however, showed her "the drawn face" of the crystal picture.<sup>3</sup>

Next day, Sunday, February 6, Mrs. Bissett received—what was not usual—a letter from her sister in India, Mrs. Clifton, dated January 20. Mrs. Clifton described a place in a native State, where she had been at a great "function" in certain gardens beside a river. She added that they were going to another place for a certain purpose, "and then we go into camp till the end of February." One of Mr. Clifton's duties is to direct the clearing of wood preparatory to the formation of the camp, as in Miss Angus's crystal picture.<sup>4</sup> The sceptical

<sup>1</sup> Miss Angus could not be sure of the colour of the hair.

<sup>2</sup> The position was such that Miss Angus could not see the face of the lady.

<sup>3</sup> I saw the photographs.

<sup>4</sup> I have been shown the letter of January 20, which confirmed the evidence of the crystal pictures. The camp was formed for official purposes in which Mr. Clifton was concerned. A letter of February 9 unconsciously corroborates.

Mrs. Cockburn heard of these coincidences, and an idea occurred to her. She wrote to her daughter, who has been mentioned, and asked whether, on Wednesday, February 2, she had been lying on a sofa in her bedroom with bare feet. The young lady confessed that it was indeed so,<sup>1</sup> and, when she heard how the fact came to be known, expressed herself with some warmth on the abuse of glass balls, which tend to rob life of its privacy.<sup>2</sup>

### 630 A. Note on "Number-Habits."

Some critics of the experimental evidence for thought-transference have attempted to show that a large proportion of the successes obtained may be due, not to telepathy, but to the mental idiosyncrasies of the experimenters. This is a possible source of error which should always be kept in mind, but its actual bearing on the evidence has been widely misunderstood. A brief general review of the subject of "mental habits" is therefore given here.

It has long been recognised by psychologists that most—if not all—persons have unconscious preferences for certain objects or ideas over others of the same class; so that, if one is asked to guess or to think of, say, a colour, a playing-card, or a number,—certain colours, cards, or numbers occur to the mind more frequently than others, and are therefore guessed more often. These idiosyncrasies are called "mental habits," or—if we are referring to numbers only—"number-habits," and they may vary in the same person at different times. But different persons may exhibit the same preferences, and when this is so in the case of two experimenters, a certain proportion of the diagrams drawn by the percipient may resemble those drawn by the agent, and thus simulate the phenomenon of thought-transference. Similarly, if the cards or numbers to be guessed are chosen by the agent, his mental habits may lead him to choose a large proportion of those that happen also to be favourites with the percipient, who will therefore have a better chance of guessing right. This is, of course, one reason why it is always best for the agent in experiments with cards or numbers to draw them at random from a batch and not to choose them.

It is sometimes found, in fact, that in experiments with diagrams of which only a small proportion have succeeded, the successes relate to the most familiar forms, such as circles and triangles. To explain, however, by "mental habits" the large proportion of success in the series cited below, it would be necessary to prove that almost all the diagrams used were general favourites.<sup>3</sup>

In order to test empirically how far mental habits might have simulated thought-transference in the experiments with diagrams, Colonel G. L. Le M.

<sup>1</sup> The incident of the feet occurred at 4.30 to 7.30 P.M. The crystal picture was about 10 P.M.

<sup>2</sup> [Mr. Lang gives further footnotes referring to these cases as follows:] "Miss Angus had only within the week made the acquaintance of Mrs. Cockburn and the Bissetts. Of these relations of theirs at a distance she had no knowledge. This account I wrote from the verbal statement of Mrs. Bissett. It was then read and corroborated by herself, Mr. Bissett, Mr. Cockburn, Mrs. Cockburn, and Miss Angus, who added dates and signatures. The letters attesting each of these experiments are in my possession. The real names are in no case given in this account, by my own desire, but (with permission of the persons concerned) can be communicated privately."

<sup>3</sup> An attempt was made by Professor C. S. Minot (see his paper "Upon the Diagram Tests" in the *Proceedings of the American S.P.R.*, vol. i. p. 302) to find statistically what forms occur most often when people are asked to draw or to think of diagrams.

Taylor carried out a series of dummy experiments, made in the same manner as the experiments in thought-transference, but with the element of thought-transference eliminated (see *Proceedings S.P.R.*, vol. vi. p. 398). He got eighty persons to draw twenty-five diagrams each, and so obtained 1000 pairs of diagrams, which could be compared according to a prearranged plan. The comparison showed how many resemblances were actually produced by chance, combined with similarity in the mental habits of the persons who drew the diagrams; and the number of resemblances were found to be proportionately far less than those found in the experiments in thought-transference.

To this it might be objected that the persons who drew the diagrams being taken at random, there was no reason to expect similarity in their mental habits; whereas—since some experiments in thought-transference fail, while others succeed—it might be argued that only those succeed where the mental habits of agent and percipient happen to be similar. Similarity of mental habits could not, of course, in any case *ensure* success, because it would be very unlikely that the percipient would think of his favourite forms *in the same order* as the agent; but it might increase the chance of success. In many of the experiments in thought-transference, however, the diagrams were drawn or selected by some person other than the agent, and not always the same person, so that a *general* similarity in mental habits—as well as a general tendency to think of the favourites in the same order—would have to be assumed, and this seems to be negated by Colonel Taylor's experiments.

In the case of experiments with such objects as numbers,<sup>1</sup> the effect of "mental habits" can be more precisely tested. Supposing first that the same numbers happen to be the favourites of both agent and percipient. If, then, the agent *selects* numbers to think of, some successful guesses may be made which are due—not to thought-transference, but to similarity in the number-habits of the two experimenters.

This source of error, however, may be absolutely excluded if the numbers to be guessed are *not selected voluntarily* by the agent, but *drawn at random* from a batch of numbers. As early as 1886, therefore (see *Phantasms of the Living*, vol. i. pp. 31-35, and vol. ii. p. 653), experimenters who worked in connection with the Society for Psychical Research were accustomed to use the method of drawing numbers at random.

On the other hand, supposing again that the agent *selects* the numbers and that his number-habits are markedly *dissimilar* from those of the percipient, then the successes would probably be decidedly fewer than they would be if due to chance alone.

Now, confining ourselves to cases where the numbers to be guessed are *drawn at random*, it is clear that the existence of any decided number-habit does not affect in any way the probability of guessing right by chance, since the number drawn at any moment is neither more nor less likely to be one of the percipient's favourites than to be any other number. On the average, therefore, the number of *accidental successes* would be the same, whether a number-habit existed or not.

<sup>1</sup> For examples of the experimental study of number-habits, see Professor and Mrs. Sidgwick's articles on their experiments in thought-transference in the *Proceedings S.P.R.*, vol. vi. p. 170, and vol. viii. p. 548; also a further discussion by Professor Sidgwick in vol. xii. pp. 303-4; and a brief account in a review of Dr. Dessoir's *Das Doppel-Ich* in vol. vi. p. 209.

A decided number-habit may, however, affect prejudicially the number of *successes produced by telepathy* (assuming, for the sake of the argument, that successes may sometimes be due to telepathy), because the idea of the favourite number, constantly obtruding itself into the mind, would tend to obscure or replace the impressions derived telepathically; just as, when a material object is perceived in the ordinary way through the senses, a preconceived idea as to what the object is may often make us perceive it wrongly.

Thus, in experiments of the kind under consideration, there is only one case in which the existence of number-habits can increase the successes and so make the evidence for telepathy in that case appear stronger than it really is; namely, the case in which (1) the agent selects the numbers to be guessed and at the same time (2) his number-habits are similar to those of the percipient. In all other cases, number-habits would decrease those successes which are due to any other agency than chance.

**630 B.** The first experimental study of thought-transference was connected with the discovery that the somnambulistic state could be artificially induced, and the greater number of observations made during this early stage were carried out in this country during the second quarter of the nineteenth century. Thought-transference in these cases took the form of *community of sensation* between operator and subject, depending, as was supposed, on a specific *rapport* between them (see 571). The phenomenon was not studied by itself, but regarded as belonging essentially to mesmerism; consequently it shared in the discredit into which the latter fell, being only one of the numerous reported mesmeric marvels, which—speaking generally—were rejected wholesale and without inquiry.

The first impetus to the more recent scientific study of telepathy was given by Professor W. F. Barrett, F.R.S., who brought forward some results of his own with a hypnotised girl, in a paper read before the British Association in 1876. In the course of the correspondence arising out of his paper, Professor Barrett learnt of other instances, which he carefully investigated, in which telepathy had been observed in the normal waking state. Later, in the years 1881-2, a long series of experiments in which Professor Sidgwick, Professor Balfour Stewart, Edmund Gurney, myself, and others joined with Professor Barrett, seemed to establish the possibility of a new mode of communication from mind to mind. And these early results have been confirmed by further experiments continued down to the present time by observers both in this country and abroad.

At about the time of the early S.P.R. experiments in thought-transference, popular interest had been roused in the subject by the invention of the "willing game," and the discussions and experiments—especially of Professor Barrett and other members of the S.P.R.—which showed that success in the game depended on "muscle-reading,"—that the subject was led to perform actions by unconscious guidance from the person touching him, in the same way that table-tilting, or even such com-

plicated processes as writing, may be carried out by many persons in complete ignorance that their wills, or even their muscles, are concerned. Even if the subject is not in contact with any one, he may be guided through unconscious variations in tone of voice, gesture, or expression, by the persons watching his progress. On the other hand, if contact ceases before he begins to perform the required movement; or if, while in contact, he has only to say what mental impression he has received—as in experiments in guessing playing-cards, numbers, and the like—the possibility of unconscious guidance by contact is much reduced. Since, however, it is impossible to make sure that guidance has not been operative under such circumstances, we cannot claim as evidence of thought-transference experiments in which contact has been allowed at any stage. The experiments cited here have been selected with a special view to the exclusion of these possible sources of error, and therefore no cases in which any contact had been allowed are given.

With regard to the possibility of deliberate collusion or fraud, no general statement can be made as to conditions that would absolutely exclude this. In the last resort, all scientific experiments rest on the *bona fides* of the experimenter. There are many psychological observations which cannot be controlled by others, or repeated at will, since they relate to subjective sensations, or depend on unknown conditions; but they are generally accepted as correct, because it is believed that the observers are genuinely interested in the truth of the facts. Similar presumption of the genuineness of experiments in thought-transference is afforded by the intelligence of the experimenters, the scientific standing of some of them, and the general spirit in which their work has been done, as may be seen from the detailed accounts, a few of which I now proceed to give.<sup>1</sup>

*Mr. Guthrie's Experiments.*—Full records of these experiments were published in the *Proceedings* S.P.R., vol. i. pp. 263–283; vol. ii. pp. 1–5, 24–42, 189–200; vol. iii. pp. 424–452. The account here quoted is a briefer one, which was given by Gurney in *Phantasms of the Living*, vol. i. pp. 36–58.

In [this] series of experiments . . . there were two percipients, and a considerable group of agents, each of whom, when alone with one or other of the percipients, was successful in transferring his impression. . . .

We owe these remarkable experiments to the sagacity and energy of Mr. Malcolm Guthrie, J.P., of Liverpool. At the beginning of 1883, Mr. Guthrie

<sup>1</sup> Besides the experiments here given, see those of Herr Max Dessoir (*Proceedings* S.P.R., vol. iv. p. 111, and vol. v. p. 355); Herr Anton Schmoll and M. Etienne Mabire (*ibid.* vol. iv. p. 324, and vol. v. p. 169); Mr. J. W. Smith (*ibid.* vol. ii. p. 207); Professor Oliver Lodge (*ibid.* vol. vii. p. 374); Dr. A. Blair Thaw (*ibid.* vol. viii. p. 422); Dr. von Schrenck-Notzing (*ibid.* vol. vii. p. 3); Professor Richet (*ibid.* vol. v. p. 18). See also *Phantasms of the Living*, vol. i. pp. 32–34, and vol. ii. pp. 653–654.

happened to read an article on thought-transference in a magazine, and though completely sceptical, he determined to make some trials on his own account. He was then at the head of an establishment which gives employment to many hundreds of persons; and he was informed by a relative who occupied a position of responsibility in this establishment that she had witnessed remarkable results in some casual trials made by a group of his employées after business hours. He at once took the matter into his own hands, and went steadily, but cautiously, to work. He restricted the practice of the novel accomplishment to weekly meetings; and he arranged with his friend, Mr. James Birchall, the hon. secretary of the Liverpool Literary and Philosophical Society, that the latter should make a full and complete record of every experiment made. Mr. Guthrie thus describes the proceedings:—

“I have had the advantage of studying a series of experiments *ab ovo*. I have witnessed the genuine surprise which the operators and the ‘subjects’ have alike exhibited at their increasing successes, and at the results of our excursions into novel lines of experiment. The affair has not been the discovery of the possession of special powers, first made and then worked up by the parties themselves for gain or glory. The experimenters in this case were disposed to pass the matter over altogether as one of no moment, and only put themselves at my disposal in regard to experiments in order to oblige me. The experiments have all been devised and conducted by myself and Mr. Birchall, without any previous intimation of their nature, and could not possibly have been foreseen. In fact they have been to the young ladies a succession of surprises. No set of experiments of a similar nature has ever been more completely known from its origin, or more completely under the control of the scientific observer.”

[In] the earlier experiments, the ideas transferred were of colours, geometrical figures, cards, and visible objects of all sorts, which the percipient was to name. . . .<sup>1</sup> The reproduction of diagrams was introduced in October 1883, and in that and the following month about 150 trials were made. The whole series has been carefully mounted and preserved by Mr. Guthrie. No one could look through them without perceiving that the hypothesis of chance or guesswork is out of the question; that in most instances some idea, and in many a complete idea, of the original must, by whatever means, have been present in the mind of the person who made the reproduction. In Mr. Guthrie’s words:—

“It is difficult to classify them. A great number of them are decided successes; another large number give part of the drawing; others exhibit the general idea, and others again manifest a kind of composition of form. Others, such as the drawings of flowers, have been described and named, but have been too difficult to draw. A good many are perfect failures. The drawings generally run in lots. A number of successful copies will be produced very

<sup>1</sup> There is one point of novelty which is thus described by Mr. Guthrie: “We tried also the perception of *motion*, and found that the movements of objects exhibited could be discerned. The idea was suggested by an experiment tried with a card, which in order that all present should see, I moved about, and was informed by the percipient that it was a card, but she could not tell which one because it seemed to be moving about. On a subsequent occasion, in order to test this perception of motion, I bought a toy monkey, which worked up and down on a stick by means of a string drawing the arms and legs together. The answer was: ‘I see red and yellow, and it is darker at one end than the other. It is like a flag moving about—it is moving. . . . Now it is opening and shutting like a pair of scissors.’”

quickly, and again a number of failures—indicating, I think, faultiness on the part of the agent, or growing fatigue on the part of the ‘subject.’ Every experiment, whether successful or a failure, is given in the order of trial, with the conditions, name of ‘subject’ and agent, and any remarks made by the ‘subject’ specified at the bottom. Some of the reproductions exhibit the curious phenomenon of inversion. These drawings must speak for themselves. The principal facts to be borne in mind regarding them are that they have been executed through the instrumentality, as agents, of persons of unquestioned probity, and that the responsibility for them is spread over a considerable group of such persons; while the conditions to be observed were so simple—for they amounted really to nothing more than taking care that the original should not be seen by the ‘subject’—that it is extremely difficult to suppose them to have been eluded.”

I give a few specimens—not unduly favourable ones, but illustrating the “spreading of responsibility” to which Mr. Guthrie refers. The agents concerned were Mr. Guthrie; Mr. Steel, the President of the Liverpool Literary and Philosophical Society; Mr. Birchall, mentioned above; Mr. Hughes, B.A., of St. John’s College, Cambridge; and myself. The names of the percipients were Miss Relph and Miss Edwards. The conditions which I shall describe were those of the experiments in which I myself took part; and I have Mr. Guthrie’s authority for stating that they were uniformly observed in the other cases. The originals were for the most part drawn in another room from that in which the percipient was placed. The few executed in the same room were drawn while the percipient was blindfolded, at a distance from her, and in such a way that the process would have been wholly invisible to her or any one else, even had an attempt been made to observe it. During the process of transference, the agent looked steadily and in perfect silence at the original drawing, which was placed upon an intervening wooden stand; the percipient sitting opposite to him, and behind the stand, blindfolded and quite still. The agent ceased looking at the drawing, and the blindfolding was removed, only when the percipient professed herself ready to make the reproduction, which happened usually in times varying from half a minute to two or three minutes. Her position rendered it absolutely impossible that she should obtain a glimpse of the original. Apart from the blindfolding, she could not have done so without rising from her seat and advancing her head several feet; and as she was very nearly in the same line of sight as the drawing, and so very nearly in the centre of the agent’s field of vision, the slightest approach to such a movement must have been instantly detected. The reproductions were made in perfect silence, the agent forbearing to follow the actual process of the drawing with his eyes, though he was, of course, able to keep the percipient under the closest observation.

In the case of all the diagrams, except those numbered 7 and 8, the agent and the percipient were the only two persons in the room during the experiment. In the case of numbers 7 and 8, the agent and Miss Relph were sitting quite apart in a corner of the room, while Mr. Guthrie and Miss Edwards were talking in another part of it. Numbers 1–6 are specially interesting as being the complete and consecutive series of a single sitting.

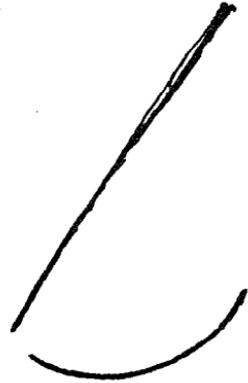
[There was no contact between the agent and percipient in the case of any of the diagrams here reproduced.]

No. 1. ORIGINAL DRAWING.



Mr. Guthrie and Miss Edwards. No contact.

No. 1. REPRODUCTION.



No. 2. ORIGINAL DRAWING.

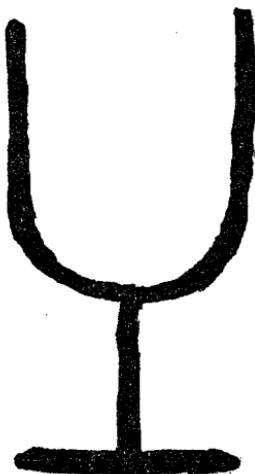


Mr. Guthrie and Miss Edwards. No contact.

No. 2. REPRODUCTION.

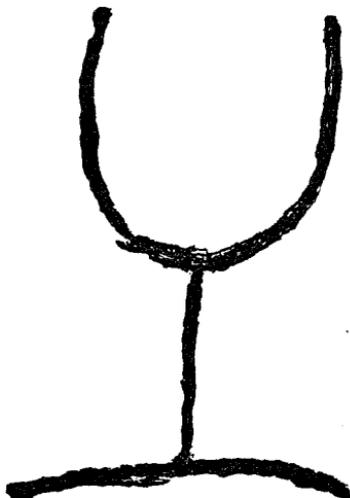


No. 3. ORIGINAL DRAWING.



Mr. Guthrie and Miss Edwards.  
No contact.

No. 3. REPRODUCTION.

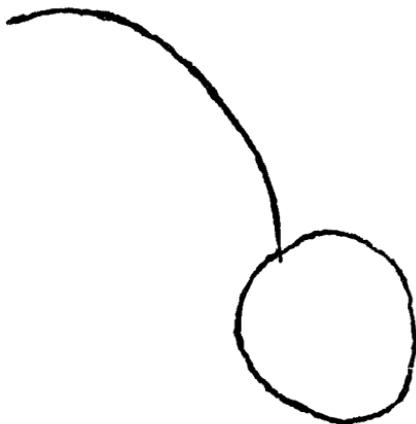


No. 4. ORIGINAL DRAWING.



Mr. Guthrie and Miss Edwards.  
No contact.

No. 4. REPRODUCTION.



No. 5. ORIGINAL DRAWING.



No. 5. REPRODUCTION.



Mr. Guthrie and Miss Edwards.  
No contact.

No. 6. ORIGINAL DRAWING.



Mr. Guthrie and Miss Edwards. No contact.

No. 6. REPRODUCTION.



Miss Edwards almost directly said, "Are you thinking of the bottom of the sea, with shells and fishes?" and then, "Is it a snail or a fish?"—then drew as above.

No. 8. ORIGINAL DRAWING.



No. 8. REPRODUCTION.



Mr. Gurney and Miss Relph. No contact.

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No. 9. ORIGINAL DRAWING.



Mr. Birchall and Miss Relph. No contact.

No. 9. REPRODUCTION.



Miss Relph said she seemed to see a lot of rings, as if they were moving, and she could not get them steadily before her eyes.

No. 10. ORIGINAL DRAWING.



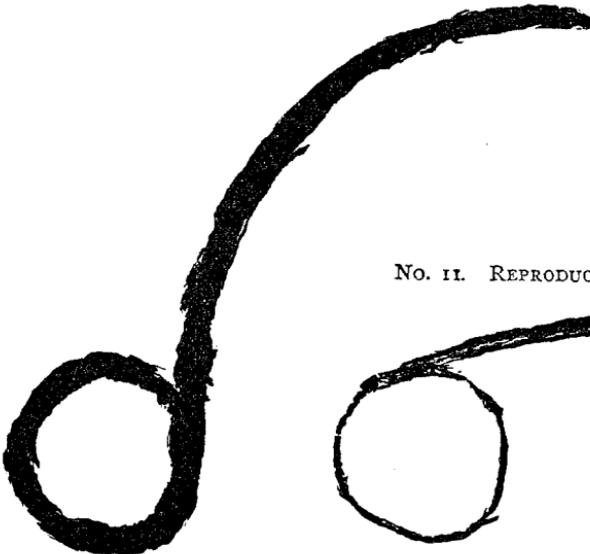
No. 10. REPRODUCTION.



Mr. Birchall and Miss Relph. No contact.

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No. 11. ORIGINAL DRAWING.



No. 11. REPRODUCTION.



Mr. Birchall and Miss Edwards. No contact.

NO. 12. ORIGINAL DRAWING.



Mr. Steel and Miss Relph. No contact.

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NO. 12. REPRODUCTION.

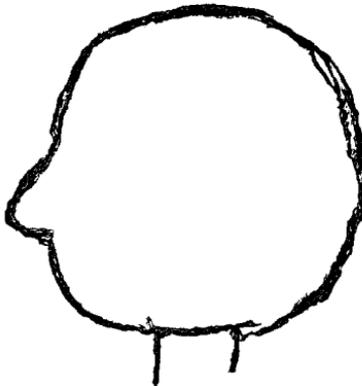


No. 15. ORIGINAL DRAWING.



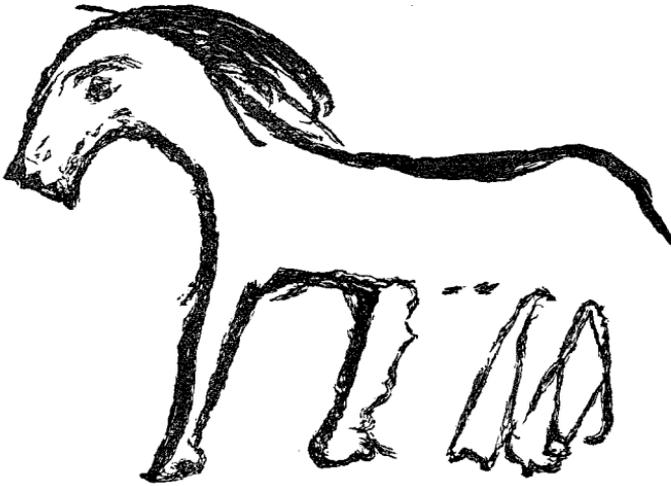
Mr. Hughes and Miss Edwards. No contact.

No. 15. REPRODUCTION.



Miss Edwards said, "It is like a mask at a pantomime," and immediately drew as above.

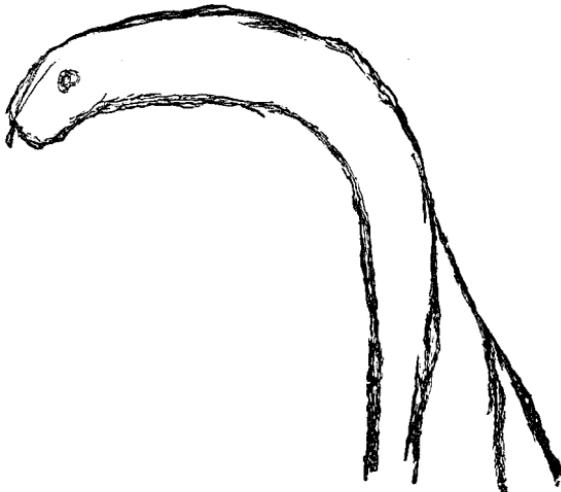
No. 16. ORIGINAL DRAWING.



Mr. Hughes and Miss Edwards. No contact.

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No. 16. REPRODUCTION.



Soon after the publication of these results, Mr. Guthrie was fortunate enough to obtain the active co-operation of Dr. Oliver J. Lodge, Professor of Physics in University College, Liverpool, who carried out a long and independent series of experiments with the same two percipients, and completely convinced himself of the genuineness of the phenomena. In his report,<sup>1</sup> he says: ". . . We have many times succeeded with agents quite disconnected from the percipient in ordinary life, and sometimes complete strangers to them. Mr. Birchall, the headmaster of the Birkdale Industrial School, frequently acted; and the house physician at the Eye and Ear Hospital, Dr. Shears, had a successful experiment, acting alone, on his first and only visit. All suspicion of a pre-arranged code is thus rendered impossible even to outsiders who are unable to witness the obvious fairness of all the experiments."

The objects of which the idea was transferred were sometimes things with names (cards, key, teapot, flag, locket, picture of donkey, and so on), sometimes irregular drawings with no name. Professor Lodge satisfied himself that auditory as well as visual impressions played a part—that in some cases the idea transferred was that of the object itself, and, in others, that of its name. . . . Of the two percipients one seemed more susceptible to the visual, and the other to the auditory impressions. A case where the auditory element seems clearly to have come in is the following. The object was a tetrahedron rudely drawn in projection, thus—



The percipient said: "Is it another triangle?" No answer was given, but Professor Lodge silently passed round to the agents a scribbled message, "Think of a pyramid." The percipient then said, "I only see a triangle"—then hastily, "Pyramids of Egypt. No, I shan't do this." Asked to draw, she only drew a triangle.

I will give only one other case from this series, which is important as showing that the percipient may be simultaneously influenced by two minds, which are concentrated on two different things. The two agents being seated opposite to one another, Professor Lodge placed between them a piece of paper, on one side of which was drawn a square, and on the other a cross. They thus had



ORIGINALS.



REPRODUCTION.

different objects to contemplate, and neither knew what the other was looking at; nor did the percipient know that anything unusual was being tried. There was no contact. Very soon the percipient said, "I see things moving about . . . I seem to see two things . . . I see first one up there, and then one down there . . . I don't know which to draw . . . I can't see either distinctly." Professor Lodge said: "Well, anyhow, draw what you have seen." She took off the bandage and drew first a square, and then said, "Then there was the other thing as well . . . afterwards they seemed to go into one,"—and she drew a cross inside the square from corner to corner, adding afterwards, "I don't know

<sup>1</sup> *Proceedings of the S.P.R.*, vol. ii. p. 189, &c.

what made me put it inside." The significance of this experimental proof of *joint agency* will be more fully realised in connection with some of the spontaneous cases.

Further experiments of Mr. Guthrie's related to the transference of *tastes*, which he was the first to observe in the case of non-hypnotised persons (and of which some account has been given in 571 C), and of *smells*. In these, it is difficult to make the conditions such as to ensure that no indications reach the percipient through any of the ordinary channels of sense. With regard to the transference of *pains* in the normal state (akin to the community of sensation occasionally observed between hypnotists and their subjects, see 571) there is not the same difficulty of experimenting under satisfactory conditions, since a pain cannot travel like a smell. The following are some of Mr. Guthrie's experiments carried out without contact between agent and percipient. I quote them from *Phantasms of the Living*, vol. i. p. 57 :—

At seven of the Liverpool meetings, which took place at intervals from November 1884 to July 1885, the experiment was arranged in the following way. The percipient being seated blindfolded, and with her back to the rest of the party, all the other persons present inflicted on themselves the same pain on the same part of the body. Those who took part in this collective agency were three or more of the following: Mr. Guthrie, Professor Herdman, Dr. Hicks, Dr. Hyla Greves, Mr. R. C. Johnson, F.R.A.S., Mr. Birchall, Miss Redmond, and on one occasion another lady. The percipient throughout was Miss Relp.

In all, 20 trials were made. The parts pained were—

- 1.—Back of left hand pricked. Rightly localised.
- 2.—Lobe of left ear pricked. Rightly localised.
- 3.—Left wrist pricked. "Is it in the left hand?"—pointing to the back near the little finger.
- 4.—Third finger of left hand tightly bound round with wire. A lower joint of that finger was guessed.
- 5.—Left wrist scratched with pins. "It is in the left wrist, like being scratched."
- 6.—Left ankle pricked. Rightly localised.
- 7.—Spot behind left ear pricked. No result.
- 8.—Right knee pricked. Rightly localised.
- 9.—Right shoulder pricked. Rightly localised.
- 10.—Hands burned over gas. "Like a pulling pain . . . then tingling, like cold and hot alternately"—localised by gesture only.
- 11.—End of tongue bitten. "It is in the lip or the tongue."
- 12.—Palm of left hand pricked. "Is it a tingling pain in the hand, here?"—placing her finger on the palm of the left hand.
- 13.—Back of neck pricked. "Is it a pricking of the neck?"
- 14.—Front of left arm above elbow pricked. Rightly localised.
- 15.—Spot just above left ankle pricked. Rightly localised.
- 16.—Spot just above right wrist pricked. "I am not quite sure, but I feel a pain in the right arm, from the thumb upwards, to above the wrist."
- 17.—Inside of left ankle pricked. Outside of left ankle guessed.

18.—Spot beneath right collar-bone pricked. The exactly corresponding spot on the left side was guessed.

19.—Back hair pulled. No result.

20.—Inside of right wrist pricked. Right foot guessed.

Thus in 10 out of the 20 cases, the percipient localised the pain with great precision; in 6 the localisation was nearly exact, and with these we may include No. 10, where the pain was probably not confined to a single well-defined area in the hands of all the agents; in 2 no local impression was produced; and in 1, the last, the answer was wholly wrong.

Some other experiments with diagrams in which the amount of success obtained was very striking (and which I omit here for want of space) were carried out by the "Committee on Thought-transference" of the S.P.R. in 1883, and are recorded in the *Proceedings*, vol. i. pp. 161-167 and 174-215.

**630 C.** *Mr. Henry G. Rawson's Experiments.*<sup>1</sup>—Mr. Rawson had previously been successful as percipient in several short sets of experiments in card-guessing with different agents. In the paper referred to here, he describes experiments of various kinds carried out with a party of his friends: three sisters, Mrs. L., Mrs. B. and Miss B., and Mr. L., the husband of Mrs. L. Mr. Z., an uncle of Mr. Rawson, was also present on one occasion, and confirms what was reported then. The full names of all these persons were given us in confidence, and the originals of most of the notes of the experiments and of all the diagrams were sent to us. The following is Mr. Rawson's account of experiments on two evenings in the transference of diagrams:—

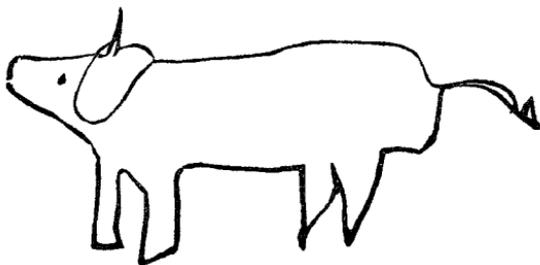
*November 24th, 1894.*—The first evening was occupied with experiments in the transference of diagrams, Mrs. L. and Mrs. B. (who are sisters), being the operators, and myself the only other person present.

The positions on that occasion were throughout as follows: Mrs. L. sat on a low chair by the fire, drawing in her lap; Mrs. B. sat some distance off at a table in the middle of the room, with her back to Mrs. L.; and I stood almost between them with my back to the fire, looking occasionally over Mrs. B.'s shoulder. To the best of my recollection, I never saw Mrs. L.'s drawings until they were complete and handed up for comparison.

From the sitters' positions, it was impossible that they could look over one another, and as one was sitting throughout with her back to the other, some eight feet distant, no collusion was possible. In one case only, that of the fern-palms (No. 6, see below), was anything said except, "Oh! I know what she is thinking of," or words to that effect, which the percipient exclaimed on two or three occasions almost immediately the agent began drawing, and at once commenced her own sketch. All the diagrams drawn by both agent and percipient are reproduced below, those of the agent being marked O., and those of the percipient R. In the first three, Mrs. B. was agent, and in the last three Mrs. L. No. 2 (the triangle) was the only one suggested by me, and also the only instance in which there was a failure. In this case alone some additions were made subsequently to the percipient's drawing by myself, showing how a

<sup>1</sup> See *Proceedings* S.P.R., vol. xi. pp. 2-17.

kind of triangle was to be seen in the figure of the cat. At that time I had not thought of reproducing the record. The agent then made some additions to her sketch, but in the reproductions which accompany this paper, both diagrams are given as originally drawn. The other diagrams were chosen by the agent in every case without communication with any one, and were drawn in the positions I have indicated.

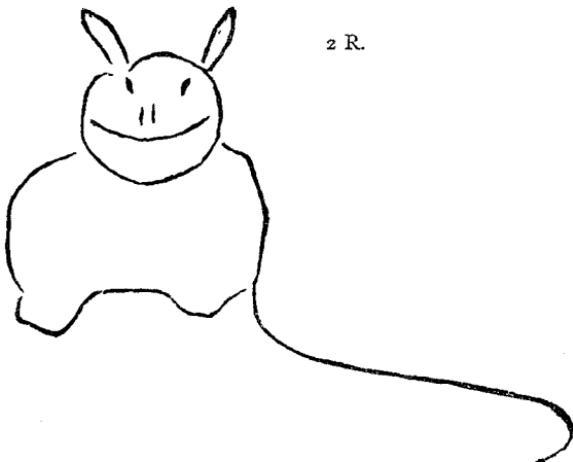


1 O.

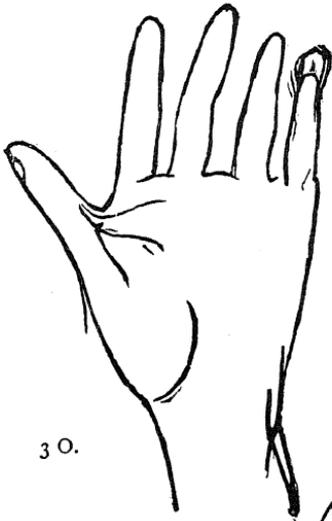


1 R.

2 O.



2 R.



3 O.



3 R.



4 O.



4 R.



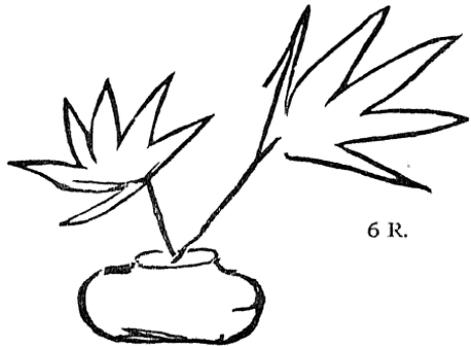
5 O.



5 R.



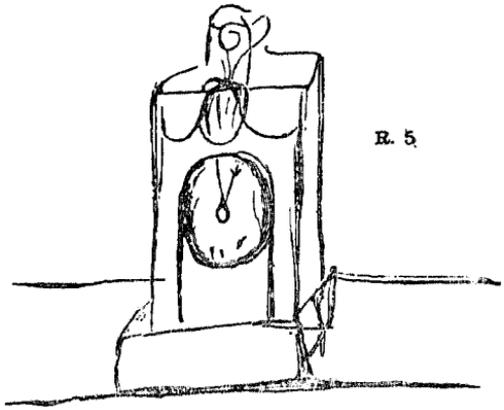
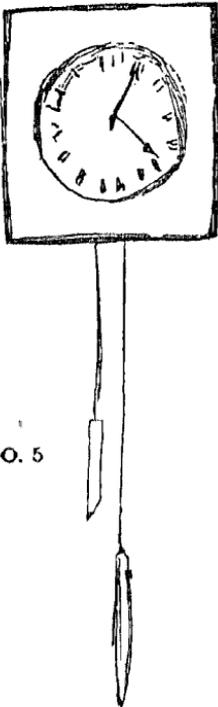
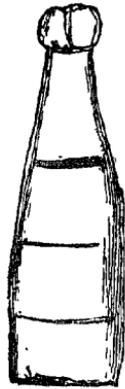
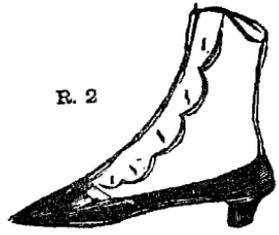
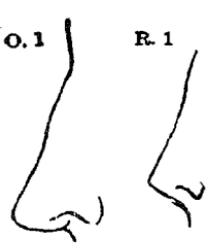
6 O.

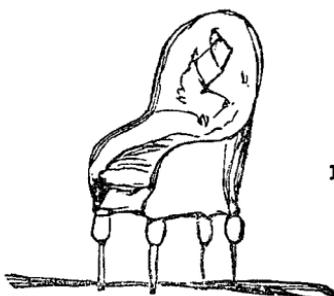
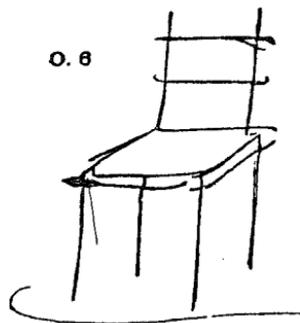


6 R.

*December 12th, 1894.*—Present: Mrs. L., Mrs. B., and myself.

We tried first experiments with drawings, all of which are reproduced below. The annexed plan [omitted here] shows the relative positions of the sitters. Mrs. L. on chair facing [Mrs. B.], writing on lap. Mrs. B. sitting at table, back to Mrs. L., 11 feet distant. H. G. R. facing Mrs. L.





The originals of Nos. 1, 2, and 3 were drawn by Mrs. L.; in some cases Mrs. B. had finished her thought copy almost as soon as Mrs. L.

The originals of Nos. 4, 5, and 6 were drawn by Mrs. B., in each case at my suggestion.

I have recorded all that was said.

(No. 1) Shortly after Mrs. L. began drawing this (a nose) Mrs. B. said, "I can think of nothing; I can only hold my nose." At that time I did not know what Mrs. L. was drawing. In some 10 seconds Mrs. B. began drawing, and was finished within 15 seconds of Mrs. L.

(No. 2) This was more like a foot at first, but while waiting for Mrs. L. to begin a fresh subject Mrs. B. began shading the boot—without thinking—and this accentuates the dissimilarity. This and the case mentioned on November 24th, are the only instances in which the drawing was touched after the original had been seen.

(No. 4) Mrs. L. said almost at once—after, say, 10 seconds: "Now I know what it is; I am sure; I can see it."

(No. 5) Mrs. L. began drawing within 10 to 15 seconds, and presently said, "I am drawing something I can see." The clock was in front of her on the mantelpiece.

(No. 6) Mrs. L. said, "I know what it is."

Afterwards Mrs. B. told me that she thought of putting a label on the champagne bottle she drew (No. 4).

A few experiments in "willing" the subject to perform various actions were tried at different times. No contact was used, but the subject was generally in sight of the agents, so that there might have been unconscious guidance through looks, &c.

Some short series of card-guesses were also carried out, the percipients on different occasions being Mr. Rawson, Mr. and Mrs. L. and Mrs. B., and the agents, Mrs. L., Mrs. B., and Miss B. The following is a summary of the results obtained:—

Total number of trials	. . . . .	59
Complete successes	. . . . .	22
Number of pips only right	. . . . .	5
Suit only right	. . . . .	27

Sometimes second guesses were allowed, but first guesses only are included in the above summary. In fourteen cases the card to be guessed was selected by the agent; in the other cases it was drawn from the pack at random.

**630 D.** Comparatively few cases have been recorded on good evidence of the experimental transference of impressions when the agent and percipient were in different places, and their value, of course, depends primarily on the total number of experiments tried in any one case, and the proportion of success obtained. Considering how seldom experiments seem to have been made under this condition, the amount of success is perhaps greater than might have been expected.<sup>1</sup>

*Mr. Joseph Kirk's Experiments.*—The account is taken from Mr. F. Podmore's *Apparitions and Thought-transference*, pp. 131–136. (See also experiment by Mr. Kirk, in **668 B.**)

During the year 1890 and onwards, Mr. Joseph Kirk, of 2 Ripon Villas, Plumstead, has carried on with a friend, Miss G., a series of experiments in thought-transference at a distance varying from 400 yards to about 200 miles. Some account of these experiments will be found in the *Journal of the S.P.R.* for February and July 1891 and January 1892. There are 22 (excluding two in which the distance was only a few yards) trials in the transference of diagrams, &c., there recorded. The object looked at by Mr. Kirk was generally a square or oblong card, or a white disc with or without a picture, diagram, or letter on it. The object was always illuminated by a strong light. Notes of the experiments were in every case made independently in writing by agent and percipient. In each case, with the exception of two occasions (on which Mr. Kirk's notes record his anticipation of failure), the percipient saw luminous appearances, often taking the form of round or square patches of light, in correspondence with the shape of the surface looked at by the agent. When Miss G. was at Pembroke or Ilfracombe (Mr. Kirk remaining at Plumstead) the correspondence did not go beyond this; but in two or three cases, when Miss G. was also at Plumstead, at a distance of only 400 yards, the percipient appears to have seen some details of the diagram on the card, and in one instance a fairly accurate reproduction of the diagram was given. Mr. Kirk, on this occasion, 4th June 1891, was trying to impress three percipients—of whom Miss G. was one—and used three diagrams, viz., a Maltese cross, a white oval plate with the figure 3 on it, and a full-sized drawing of a man's hand in black on white. Miss G.'s report is as follows:—

“5/6/91. Sat last night from 11.15 to 11.45. After a few minutes wavy clouds appeared, [these are drawn as a group of roundish objects,] followed by a pale bluish light very bright in centre. [This is drawn of an indefinite oval shape with roundish white spot in centre.] Near the end of experiment saw a larger luminous form, lasting only a moment, but reappearing three or four times; it had lines or spikes about half an inch wide darting from it in varied positions.”

<sup>1</sup> See Mr. F. Podmore's *Apparitions and Thought-transference*, chapter v., for other cases of the experimental production of telepathic effects at a distance, besides those given here.

Appended are reproductions of Miss G.'s original drawings of her impression, which bear, it will be seen, a marked likeness to a man's hand.



It should be added that Miss G. has not had any hallucinations of the kind except at times when Mr. Kirk was experimenting; and the amount of correspondence between her visions and the images which Mr. Kirk endeavoured to transfer would certainly seem beyond what chance could produce.

A further series of seven trials with the same percipient in April-June 1892 produced some interesting results. Full notes of the experiments were, as in the previous cases, made by Mr. Kirk and Miss G. independently. Mr. Kirk wrote his notes immediately after the conclusion of the experiments, which were made late in the evening, at a time previously agreed upon. Miss G., who was in the dark, and as a rule in bed, wrote her notes on the following morning before hearing from Mr. Kirk. No diagrams were used in this series, "the object being," in Mr. Kirk's words, "to test the possibility of influencing the imagination, and inducing the percipient to visualise hallucinatory figures of persons or animals thought of by the agent." Miss G. knew only that diagrams would not be used. The distance between agent and percipient was about 400 yards.

In the first three trials (April 10th, 17th, and 24th, 1892), Mr. Kirk pictured to himself some ducks in a room, a witch, and other figures. On the 17th, Miss G. saw at one time a sunlike light, but with this exception she had no impression at all on any of the three occasions.

At the fourth trial (1st May), Miss G. records the same night that she saw "a broken circle **O**, then only patches of faint light, not cloudlike, but flat, which alternated with vertical streaks of pale light." Afterwards, however, she had another vision, which she thus records on the following morning before meeting Mr. Kirk:—

"Soon after lying down last night, I had a rapid but most realistic glimpse of Mr. Kirk leaning against his dining-room mantelpiece; the room seemed brightly lighted, and he looked rather bothered, and just as I saw him he appeared to say 'Doctor' (a familiar name given to Miss G. by Mr. and Mrs. Kirk), 'I haven't got my pipe.' This seems very absurd, the more so as I do not know whether Mr. Kirk ever smokes a pipe. I see him occasionally with a cigar or cigarette, but cannot remember ever seeing him with a pipe: if I have, it must have been years ago. I do not know whether my eyes were open or closed, but the vividness of the impression quite startled me. This occurred just after the expiration of time appointed for experiment (10.45—11.15)."

Mr. Kirk reports in his account of the trial, written on the 1st May, that he tried to transfer an image of himself, sitting on a low chair, and also the part of the room facing him in the light of the lamp. But after seeing Miss G.'s report, he adds:—

"The fact that I had another experiment to make, *i.e.* after the trial with Miss G., enables me to trace minutely my actions before beginning it. Immediately the time had expired with Miss G., I got up and rapidly lit the gas and three pieces of candle, which I had ready in the cardboard box-cover, to illuminate the diagram. The room was therefore brilliantly lighted. I now rested my right shoulder against the mantelpiece, with my face towards Miss G., but with my eyes bent on the carpet. In this position I thought intensely of myself and the whole room, and feeling really anxious to make a success, for at least six minutes. By this time my shoulder was aching very much with the constrained attitude and the pressure on the mantelpiece, and I broke off, using words (talking to myself) very similar to those given by Miss G. What I muttered, as nearly as I can remember, was, 'Now, Doctor, I'll get my pipe.' . . . Until within the last few weeks I have not smoked a pipe for many years, and I do not think it probable that Miss G. has ever seen me use one; but it is an absolute certainty that she was not aware I had taken to smoke one recently."

In the fifth experiment of the series, made on the 9th May, the impression which appears to have been transferred was fortunately recorded beforehand. Mr. Kirk's report of that date, after describing an attempt to transfer an image of the room, and of an imaginary witch, runs as follows:—

"Continued to influence her some minutes after limit of time for experiment (11.30 P.M.). During this time I was much bothered by a subcurrent of thought, which I in vain strove to cast off. In the morning, just before time to get up, I had a vivid dream of my lost dog ('Laddie').<sup>1</sup> I dreamt he had returned, and that my wife, Miss G., and myself made much of him. I thought of him all day, and tried to suppress the thought, fearing it would interfere with the success of experiments; feel worried and irritated at this, being really anxious to make an impression. Do not expect favourable result. Written same night. J. K."

Miss G.'s report is as follows:—

"Experiment last night (9-5-92) most unsatisfactory. Saw only a glow of light and once for a few seconds a figure (of a vase). Some minutes after 11.30 (time for conclusion of experiment) it seemed as if the door of my room were open, and on the landing I saw a very large dog moving as though it had just come upstairs. I cannot conceive what suggested this, nor can I understand why I thought of Laddie during time of experiment. I do not think we have mentioned him recently. My door was locked as usual. L. G."

The sixth experiment (15th May 1892) was, in the words of Mr. Kirk's contemporary report, "devoted to making hypnotic passes, done with great energy and concentration of mind. The passes were made, not only over Miss G.'s (imagined) face and arms, but specially over her hands," with the view of inducing hypnotic sleep.

Miss G. reports that she "fell asleep before the time arranged had expired. But it was only to awake again very soon, through dreaming I was in a basement room . . . making frantic efforts to strike a match, prevented doing so by some one behind clasping my wrists. The sensation was so unpleasantly real that it awoke me." The time fixed for the experiment had then passed. This was the

<sup>1</sup> Mr. Kirk explains later that this dog had been lost six years before. They had all been much attached to him, and his loss was still an occasional topic of conversation and of dreams by Mr. Kirk.

only occasion in this series on which Miss G. went to sleep during an experiment.

In the seventh experiment (5th June 1892) Mr. Kirk again made passes to send Miss G. to sleep. Miss G. on her side, saw only something "like the varied but regular movements one sees in turning a kaleidoscope, only without the colouring; it was simply luminous, and lasted more or less distinctly from 15 to 20 minutes." This impression may conceivably have been due, as Mr. Kirk suggests, to the regular movements of his hands in making the hypnotic passes.

In estimating the value of the coincidences between Mr. Kirk's thought and Miss G.'s impressions in the fourth and fifth trials, it should not be overlooked that the percipient's impressions were not vague images such as are wont to crowd through our minds on the near approach of sleep, but clear-cut visions, approximating to visual hallucinations.

**630 E.** *Mr. A. Glardon's Experiments.*—The following experiments in the transference of diagrams were carried out by the Rev. A. Glardon, of Tour-de-Peilz, Vaud, Switzerland, as agent, with a friend of his, Mrs. M., as percipient, both being Associates of the Society for Psychical Research.

An earlier and somewhat less successful series of the same kind was carried out by them in 1893, at a distance of at least 200 miles from one another. (See *Journal S.P.R.*, vol. vi. pp. 98-101.) This account is taken from the *Journal S.P.R.* vol. vii. pp. 325-329.

The original diagrams drawn by both agent and percipient, carefully dated and with the notes they made on them at the time, have been sent to us, and most of them are reproduced in the Plates. . . . It will be seen from the account what proportion of success was attained, though it is not easy to estimate this with exactitude, because the percipient several times made a number of little scribbles which might be counted either as parts of one drawing, or all as separate drawings. See *e.g.* Plate II., R.3. Where we have given the number of drawings she made, without reproducing all of them (see *e.g.* Plate I., R. 1 b) we have, of course, counted as many as possible, in order not to over-estimate the argument against chance coincidence. Thus, such a case as R. 3 would have been counted as eight drawings.

The experiments will be best understood by a full description of the Plates, which we now proceed to give.

In all cases the letter O on the Plates denotes the drawings of the agent and the letter R those of the percipient; and the dotted lines mark off the drawings belonging to each experiment.

**PLATE I.**—In the experiments here illustrated, the agent was at Tour-de-Peilz, and the percipient at Florence, and the former notes "10 P.M." on his sheet of diagrams as the hour of the experiments, also that he used the diagram O. 1 on May 8th and 9th [1893], and O. 2 on May 10th and 11th.

The percipient made one drawing, reproduced as R. 1 a, on May 8th. On May 9th she made eight attempts, of which the one most nearly resembling O. 1 is given, as R. 1 b. On her paper is noted "1893, Tuesday, May 9th, 10.15." On May 10th, she attempted nothing. The whole of what she drew on May 11th is reproduced as "R. 2"; her paper being marked, "May 11, '93; 10 P.M."

PLATE II.—The diagrams O. 3 and O. 4 were used in experiments in which the agent was at Tour-de-Peilz and the percipient at Torre Pellice, Italy; O. 3 was used on May 19th and O. 4 on May 22nd and 23rd; in all cases at 10 P.M. R. 3 represents all the drawings made by the percipient on May 19th; her paper is marked "19 May 1893; 10 P.M.;" and also bears the note: "a small very bright design or object." On May 23rd, at 10.5 P.M., she made three drawings, two of which are reproduced as R. 4. It will be observed that the bracket in the agent's drawing seems to be reproduced in the second of these, but this may be a mere chance resemblance. O. 5 is the diagram used by the agent on June 2nd at 10 P.M., he being still at Tour-de-Peilz, and the percipient at Vevey. She made no drawing on this date, but notes: "June 2nd, 1893; 10 P.M. See nothing but a sort of frame and a *crown*; too sleepy to draw it."

The agent's drawing corresponding to R. 6 is shown as O. 6 on Plate III. In this experiment, the agent and percipient were both in the same house at Tour-de-Peilz, but in different rooms. It occurred on June 7th, 1893, and Mr. Glardon gives the following account of it:—

"GRYON-SUR-BEX, VAUD, *June 27th*, 1893.

"Mrs. M. was sitting alone in a room adjoining the one I was in. I drew the diagram and fixed my attention on it. After two or three minutes, Mrs. M. called aloud, saying, 'I am too much excited to-day, don't go on;' and on my entering the room, she said, 'I can see nothing but the design of the embroidery I have been working at this morning, and I will not draw it because I think it too silly.'

"She sent me afterwards that design; you can judge for yourself. The fact is that, unawares, I had drawn a diagram resembling closely that design." . . .

The rest of the diagrams on Plates III. and IV. belong to a later series of experiments, carried out between December 14th, 1893, and January 9th, 1894. They were sent to us in April 1894 by Mr. Glardon, who writes:—

TOUR-DE-PEILZ, *April 24th*, 1894.

". . . I have made a new series with the same correspondent, Mrs. M., she being in Ajaccio, Corsica, where she is still, and I here. The time was half-past nine P.M., French time; and the results have not been very satisfactory. During December 1893 and January 1894, we tried many times a week. Unfortunately, Mrs. M. did not always attend, and I myself was sometimes prevented by visits or committees from attending; so that, in all, we had only a dozen real experiments, both attending the same night and at the same moment. Of these, I send you four instances in which it seems to me that we achieved a fair amount of success. One is a striking example of delayed and persistent impression. Two nights running I tried to send a Maltese cross [see O. 10]. Mrs. M. sat on the same days, and the two days following—pencil in hand and eyes shut as usual—on the 5th, the 6th, the 8th, and the 9th of January; and the approximation was every time greater, till the cross came out distinctly.

"On December 28th, Mrs. M. seems to have seen the comet I had drawn pretty well [see O. 9]. On the 14th, she had an impression of something resembling a crown, and I had drawn a rose [see O. 7]. Finally, on the 21st, she reproduced at once and exactly my drawing, as you will see from her own

PLATE I

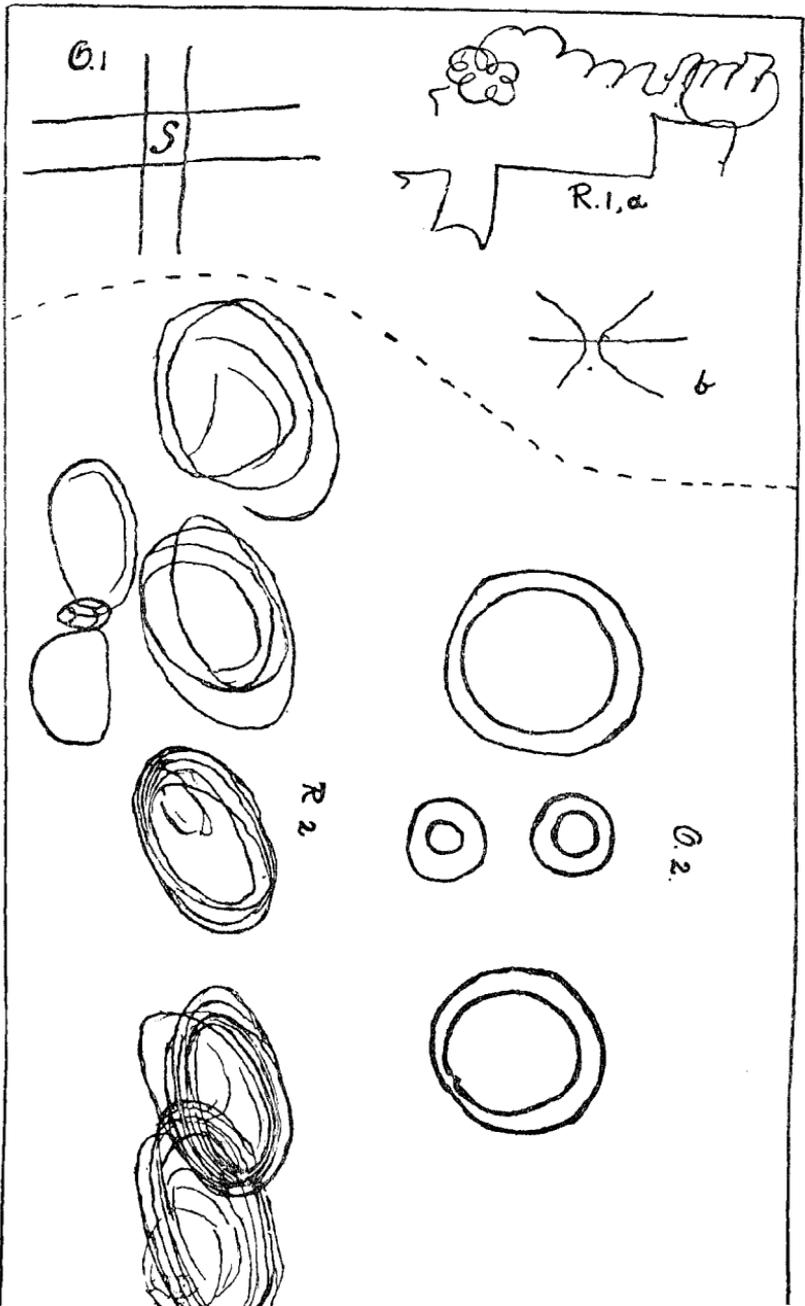


PLATE II

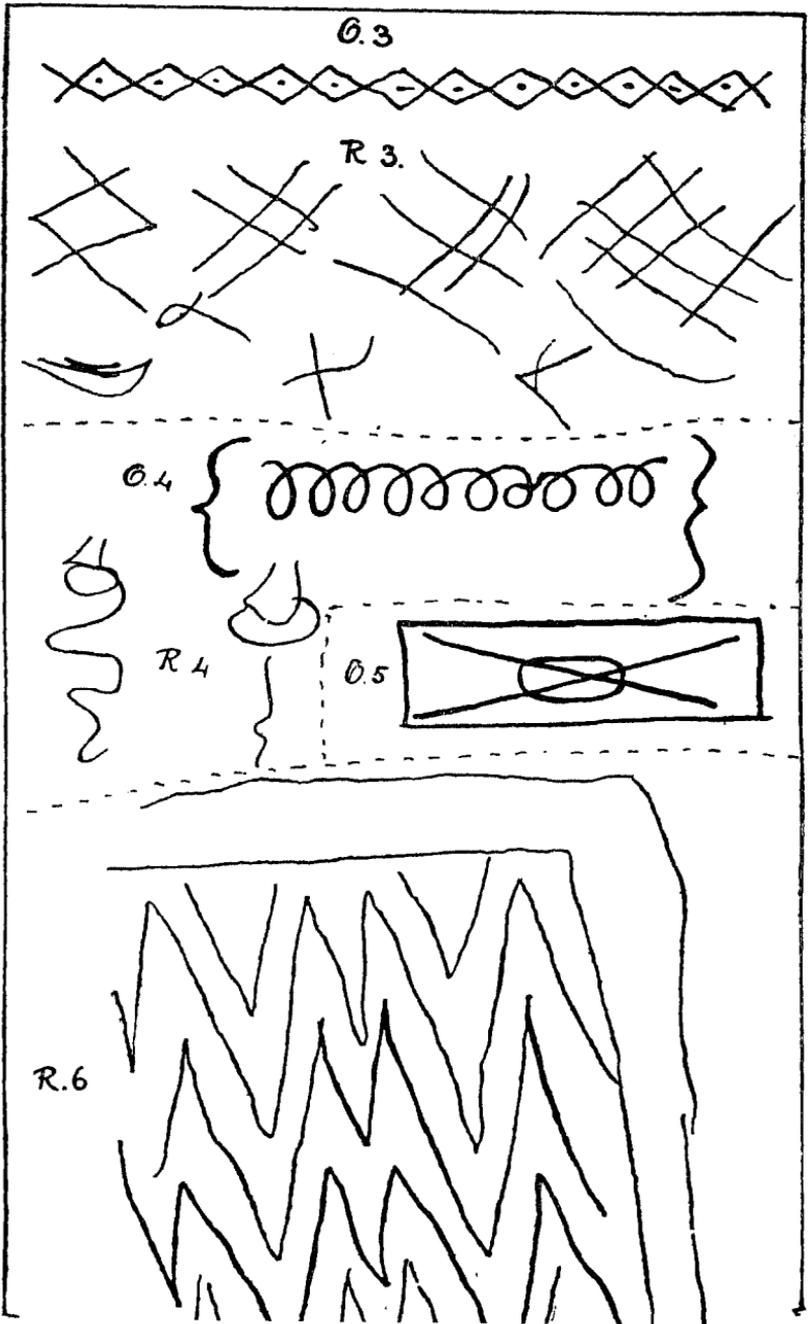


PLATE III

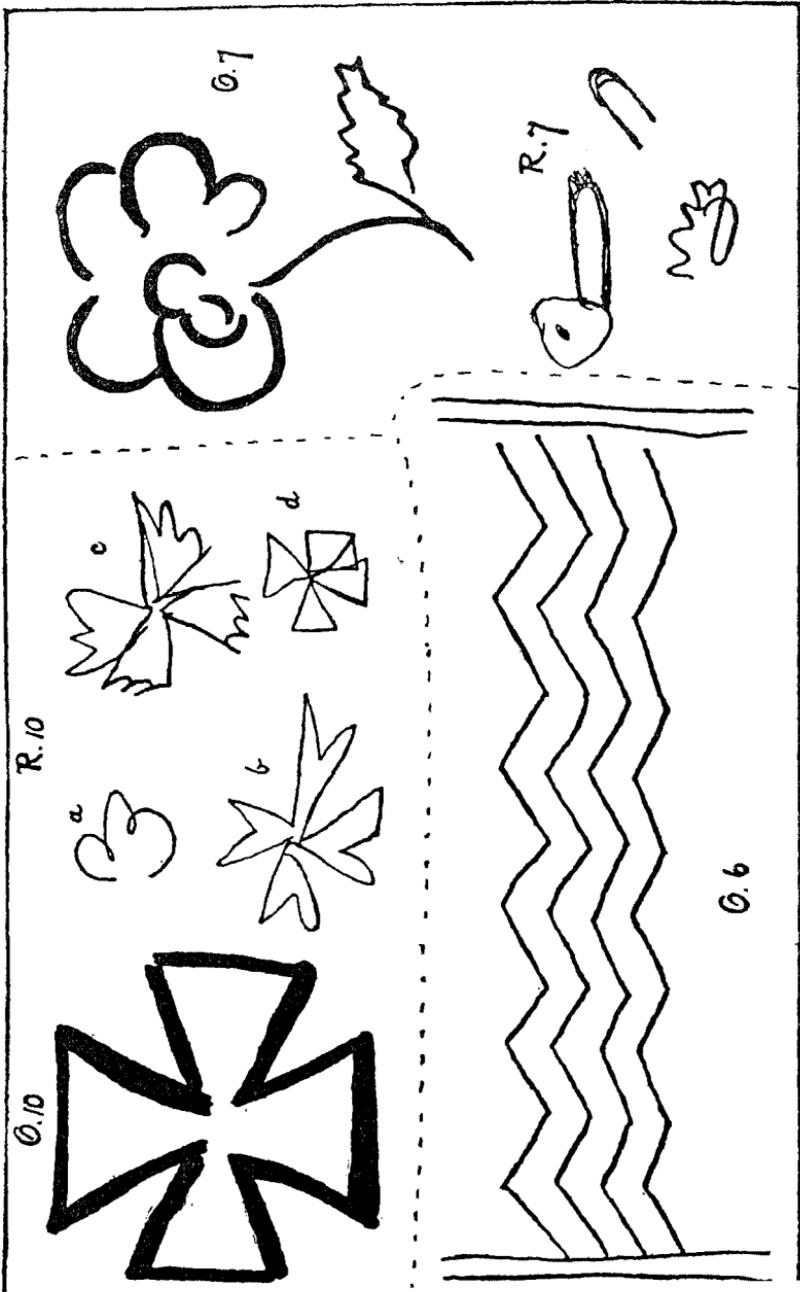
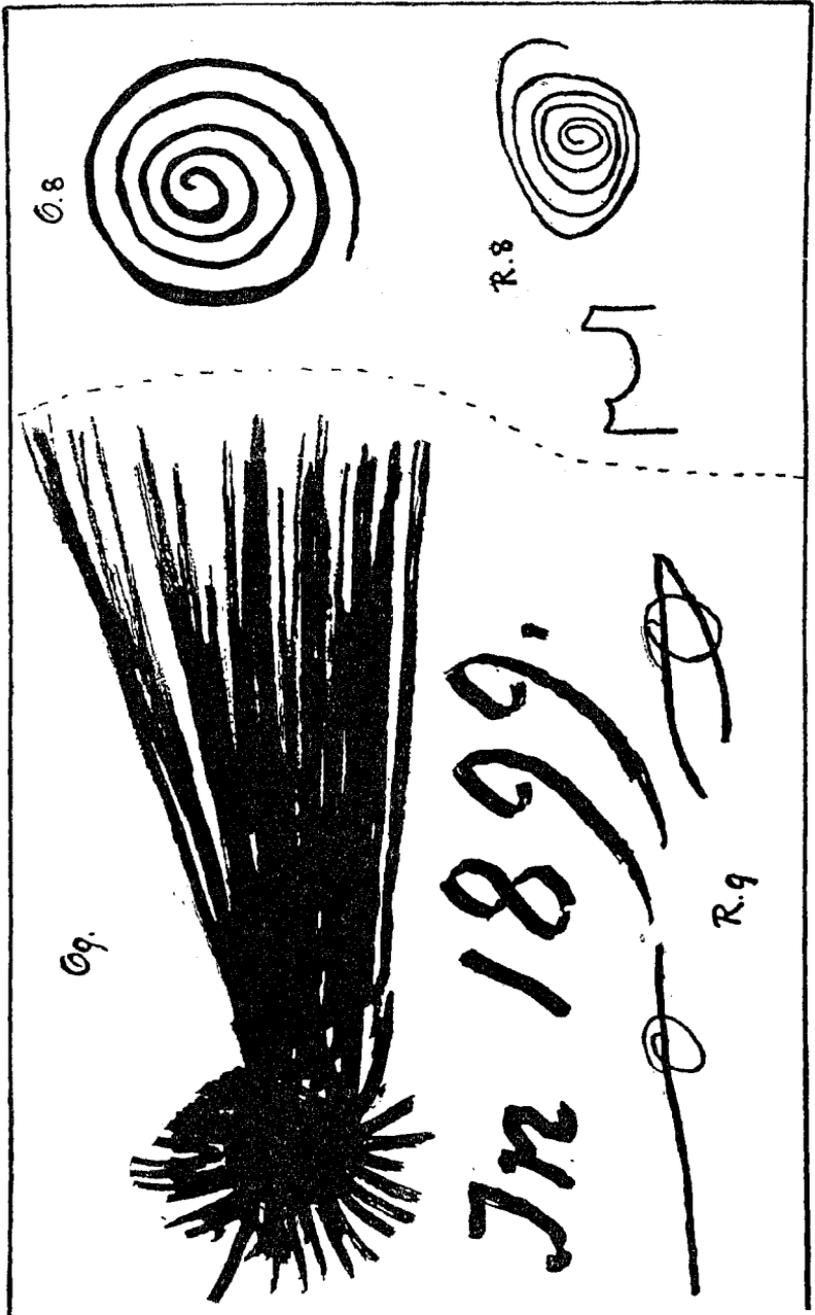


PLATE IV



bit of paper [see O. 8 and R. 8]. It is a pity she did not use for our sittings anything larger than a common note-book. However, I send you leaves torn from it, corresponding to my drawings."

In these four experiments, we have reproduced all the drawings made by the agent, and also all made by the percipient on each occasion, except in the experiment of January 5th-9th, 1894, which is marked O. 10 and R. 10.

In her drawings marked in the Plate R. 7, she notes the date and hour as December 14th, 10 P.M.; and writes: "Like a pair of tongs—a tooth with prongs—a crown" the three descriptions apparently referring to her three drawings. The agent's drawing, O. 7, is dated December 14th, 1893. Her drawings marked R. 8 are dated December 21st, 1893, 9.30 P.M., the agent's, O. 8, being dated December 21st, 1893; and those marked R. 9 are dated December 28th, 1893, 9.30 P.M., the agent's, O. 9, being also dated December 28th, 1893.

With regard to the experiment of January 5th-9th, 1894, the original diagram was a Maltese cross (Plate III., O. 10), which the agent notes that he used on January 5th and 6th, 1894. The percipient made on January 5th, at 9.30 P.M., four drawings, of which the one most like a Maltese cross is reproduced as R. 10 a. On January 6th, at the same hour, she made four drawings, none of which are at all like the cross. On January 8th, at 9.30 P.M., she made four drawings, the most successful of which is reproduced as R. 10 b. On January 9th, at 9.30 P.M., she made first two drawings, resembling each other pretty closely, and added the note, "same impression as last time." One of these is reproduced as R. 10 c. She seems then to have gone off on an altogether wrong tack, as nine diagrams of a different character, some of them resembling a flag or key, follow. Next she appears to have made a fresh start, drawing three diagrams, one of which is R. 10 d. To these she appends the note: "Always come back to the same thing. Probably he has sent nothing." Finally, on one corner of the sheet, she draws a Greek key pattern, marked "afterwards."

In this experiment, the large number of attempts made, and the fact that success was not attained until two or three days after the agent was trying to transfer the drawing, of course strengthen the probability that the success may have been merely due to chance. On the other hand, all the diagrams made on each day, except the last, resemble one another more or less closely, as if the percipient had had only one or two ideas of a form in her mind on each evening. On January 9th also, the drawings of each of the three sets just described show marked resemblances to one another. Consequently, the probability of a chance coincidence is not so great as the total number of drawings would make it appear to be.

We have also to remember that, as Mr. Glardon informs us, there was no written communication between agent and percipient during this time, so that she did not know that he was using the same diagram two days running. In answer to the question whether he attempted to transfer any diagrams to Mrs. M. on January 8th and 9th, Mr. Glardon says (May 2nd, 1894) that he does not remember, but he believes not.

**630 F.** We have as yet received very few cases of anything like a series of telepathic messages. One carefully reported case, carried out

by Miss Goodrich-Freer with a friend of hers, was given in her paper, "A Record of Telepathic and Other Experiences" (*Proceedings S.P.R.*, vol. vi. pp. 377-397). Another series, also carefully noted, of apparently telepathic impressions of a trivial kind—occurring between a doctor and one of his patients—was printed in the *Journal S.P.R.*, vol. vii. pp. 299-306, and 311-319. The following is a striking case of the same kind, obtained from a gentleman, Dr. J. S., who prefers his initials only to be published. The account is taken from *Proceedings S.P.R.*, vol. xi. p. 455.

We may observe in this case, as in others of the same kind, that some element of apparent prediction is included; though this is probably often a mere conversion of the agent's expectation and inference into what appears to the percipient an actual fact. It must, however, also be remembered that the occasional want of contemporaneity adds slightly to the probability of chance coincidence between the thoughts of the two experimenters.

From the *Pacific Theosophist*, San Francisco, *August 1893*.

The following experiments were conducted by a well-known physician of this city and his wife. Both were somewhat interested in the subject and, upon the latter leaving for a visit in the country, it was arranged that at a certain time of each day ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver.

The notes, carefully written down while separated nearly a hundred miles, speak for themselves. They also make it apparent that the physician accomplished something more than mere telepathy. In receiving supposed messages, he several times got accurate information of things which the wife had no idea she was imparting, and in one or two instances actually foresaw occurrences which could not possibly have been known to his transmitter. This shows how intimately our psychic senses blend one with the other, and how hard it is for an untrained person to distinguish just what psychic faculty is active. The phenomena recorded are commonplace in their character; the interest lies in their truthfulness and the scientific accuracy of their observation. The results are as follows:—

*May 12th.*—Transmitter, Mrs. S.

Arrived safely. Pleasant trip. B. feels fairly well. We have a nice place in an old-fashioned house.

*May 12th.*—Received.

Had a good trip. B. slept well. House squarely built and plain; porch surrounded by trees; not fronting the road; rooms very sunny. [All accurate. What follows was seen clairvoyantly, apparently.—E.D.] Landlady wears sun-bonnet with jacket of same. Little boy three years old. [Boy expected, but did not arrive until next day. The description accurate.] Fire in north-east. [Fire occurred next night.]

*May 13th.*—Transmitter, Dr. S.

Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.'s house burned yesterday.

*May 14th.*

Nothing sent.

*May 15th.*—Transmitter, Dr. S.

E. and R. went to park. Mrs. A. is angry. S. paid his bill.

*May 16th.*—Transmitter, Mrs. S.

Paid a visit to K.'s. B. feels quite well.

*May 17th.*—Transmitter, Dr. S.

Nothing sent; business prevented.

*May 18th.*—Transmitter, Mrs. S.

B. does not feel well at all. Went for medicine.

*May 19th.*—Transmitter, Dr. S.

Case of D. will come off in the courts 29th. Business still quiet. Played whist.

*May 20th.*—Transmitter, Mrs. S.

My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.

*May 13th.*—Received.

I think Theresa B. was there or is coming. Something, I can't make out, about business. I think it is bad.

*May 14th.*

Forgot to keep the appointed time.

*May 15th.*—Received.

Could get nothing definite; think you collected some money.

*May 16th.*—Received.

You took a long walk. I see a young man with a revolver in his hand. [A young man shot a dog in the garden that day.]

*May 17th.*—Received.

Could get nothing at all. Think you were out.

*May 18th.*—Received.

See a lot of wine casks and demi-johns. Something about curtains. [Mrs. S. visited a large wine cellar on the 17th. The curtains in her room annoyed her very much. But nothing about either was consciously sent.]

*May 19th.*—Received.

Think you had rain. You seem dissatisfied. You are telling me something about D., I am sure. [It did rain, but the fact was not consciously sent.]

*May 20th.*—Received.

You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want me to mail you the *Bulletin* and *Chronicle*. [Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. She was hoping for the *Bulletin* supplement only.]

*May 21st.*

Appointment forgotten.

*May 21st.*

Not at home; did not sit to receive.

*May 22nd.*—Transmitter, Mrs. S.*May 22nd.*—Received.

Visited springs. Very warm all day. I have a sick headache.

It must be warm; I see you fanning yourself; you were riding; on a donkey, I think. [She rode in a carriage, but saw a donkey on her trip which amused her very much.]

*May 23rd.*—Transmitter, Dr. S.*May 23rd.*—Received.

Up all night. Very tired. Nothing new.

You are looking very cross and tired.

*May 24th.*—Transmitter, Mrs. S.*May 24th.*—Received.

Sent nothing.

I see a big church-like building—brick. [Mrs. S. went the evening previous to a church entertainment. The description correct. Not sent consciously.]

*May 25th.*—Transmitter, Dr. S.*May 25th.*—Received.

I have a bad sore throat. I am going to Drs. F. and S. (dentists) to give ether. It is a windy day.

You have unpleasant weather. You are trying to tell me something about Dr. F. and his partner, Dr. S., but I can't make it out.

Mrs. S. was somewhat doubtful about the success or even possibility of such experiments succeeding, and was fairly startled upon comparing memoranda on her return home. B. is a sister of Mrs. S., for whose benefit the trip was taken. The doctor had never been in that part of the country, and so could not have seen the house and church he so accurately described. The experiments throw much light on psychic faculties other than mere telepathy.

J. S., M.D., Physician and Surgeon.

SAN FRANCISCO, *November 29th, 1893.*

R. HODGSON, ESQ.,—DEAR SIR,—In reply to yours of November 15th, my statement is that my experiment with my wife in telepathy resulted precisely as you find it given in the *Pacific Theosophist*. [In a later letter Dr. S. states that he is not himself a Theosophist.]

I came to try the experiment this way: I read in the daily papers of a certain drummer who, when absent from his home, made it a practice to sit at ten o'clock P.M., for about half-an-hour, his wife the same, and mentally communicate the news of the day to each other, as exchanging letters was inconvenient, he being compelled to change his location every day.

As my wife was to go away from San Francisco last summer with a sick sister of hers, we decided to try the experiment, with the result given in the *Pacific Theosophist*. My wife has grown up in an atmosphere of scepticism, consequently she did not give the subject as much attention as I did, otherwise we might have had better results. Now, of course, her personal experience convinced her of something.

No third person was aware of our doing, excepting what I state here: I

met Dr. J. Anderson in consultation about a patient, when I told him I believed in the possibilities of telepathy, and that I was making experiments just then with my wife. He asked me to show him the result, good or bad, which I did. Dr. Anderson never met my wife, neither did he know where she went to. She was in St. Helena, Sonoma County, about sixty-three miles from the city.

We agreed to sit twenty minutes at ten o'clock P.M. In sending news, I fixed my mind strongly on the messages; in receiving, I made my mind as near blank as I could, excluding all thought. Everything I received came to me as a mental picture. Sometimes I would see things only partly, like half of a face. When I saw her arm, with the poison oak, it came very clearly. I almost thought I could speak to her, but I never heard anything like noise. . . .

(Signed) DR. J. S.

I corroborate the above statement in every detail.

MRS. E. S.

Mr. W. E. Coleman, well known to Dr. Hodgson, writes to him as follows:—

CHIEF Q. M. OFFICE, SAN FRANCISCO, CALIFORNIA,  
December 21st, 1893.

Upon inquiry I find that Dr. J. S. is a reputable physician of character and standing. All speak well of him, and he is considered a man of veracity. I can find nothing against him as man or as doctor.

W. E. COLEMAN.

**630 G.** *Miss Despard's Experiments.*—The following case comes from two ladies well known to me, Miss R. C. Despard and Miss C. M. Campbell. After successful experiments with both in the same room, they made two trials, both of which were successful, with agent and percipient in different parts of London. Some time later they carried out another short series of experiments at a distance, which I quote in full from the *Journal S.P.R.*, vol. vii. pp. 234–237. (For full details of all their experiments, see the *Journal S.P.R.*, vol. vi. pp. 4–9, and vol. vii. pp. 234–238.)

The descriptions of each witness were always written before comparing notes with the other. All the letters quoted, with the envelopes corresponding to the first two of them, were sent to the Editor of the *Journal S.P.R.*

[Miss Despard describes the general conditions of the experiments thus:—]

Agent in Surbiton, Percipient in London, W.C. district, distance about 14 miles.

*Agreed upon:* Agent to concentrate attention at 11 P.M.; percipient to then write down any impression received. Experiments to begin on December 27th, 1895; one experiment each night, alternately an object and a diagram. December 31st to be omitted.

[The first account is a letter written from Surbiton by the agent, Miss Despard, to Miss Campbell in London.]

STRATHMORE, SURBITON HILL PARK, SURBITON,  
December 27th, 1895. 11.30 P.M.

DEAR K.,—As you know, we agreed a few days ago to try some experiments in thought-transference—to begin to-night at 11 P. M.—alternate nights to think

of an object and a diagram. So to-night I fixed my attention about 11.4 P.M. on a brass candlestick with a lighted candle in it. I feel the result will not be very satisfactory, for I found difficulty in concentrating my mind, and not having decided previously what object to think of, I looked over the mantelpiece first and rejected two or three things before fixing on the candlestick. A very noisy train was also distracting my attention, so I wonder if you will think of that.

*December 28th, 11.45 P.M.*—I thought of this diagram [a cross inscribed in a triangle], the [triangle] in thick black, and the cross inside in lighter.

*December 29th, 11.40 P.M.*—I hope this will be more successful. I found to-night I could bring up a much clearer mental picture of the object—a small *Bristol-ware jug* about six inches high, the lower part being brownish red, of a metallic coppery colour, the upper part having a band of reddish and light-purple flowers of a somewhat conventional rose pattern—handle greenish. I do not think you have seen this jug, as it has been put away in a cupboard and only lately brought out. I saw the jug chiefly by bright firelight.

*December 30th, 12 midnight.*—I am very tired and fear the result is vague; this is the diagram.

My mental image was not as correct, but tended to slope up to the right.

Let me know your impressions soon.—Yours, &c.,

R. C. DESPARD.

[The corresponding account of the percipient, Miss Campbell, is as follows:—]



77 CHESTERTON ROAD, W., *December 29th, 1895.*

DEAR R.,—I have nothing very satisfactory to report. I am sorry to say I quite forgot on the 27th about our projected experiments until I was just getting into bed, when I suddenly remembered, and just then I heard a train making a great noise, and as I have never noticed it like that before, I wondered if it was one of your trains. I could not fix my mind on any object, but clock, watch, bath, all flitted past, and the circle of firelight in the front room; the only word that came to me was "sand" and a sound like *k* or *q* at the beginning of a word (you know I as often hear the name of the object as see the thing itself). I stopped, for it seemed ridiculous, but *you* must have attracted my attention, for just after I stopped I heard the clock here strike the half-hour, and found next morning it was twenty minutes fast, so when I "suddenly remembered," it must have been just after eleven.

Last night I believe *you* forgot, for I had no strong impression, but you see the paper enclosed.<sup>1</sup> The scribbles in corner my pencil did without me; the rectangle I believe was a guess; as for the circle, my pencil would go round and round in the centre making that spot, the circle itself being a very shadowy impression.

11.15 P.M.—The first thing that came into my mind was a sponge, but I think that was suggested by the sound of water running in the bath-room, and next I had more distinctly an impression of a reddish metallic lustre, and I thought it must be the Moorish brass tray on May's mantelpiece; but at last I saw quite distinctly a small jug of a brownish metallic appearance below, with above that a white band with coloured flowers, lilac and crimson, on it. I can't be sure what it was like at the top, for that seemed to be in shadow and

<sup>1</sup> The diagram enclosed is not at all similar to the agent's figure.

seemed to be darkish,—perhaps like the bottom, but I saw no metallic gleam. I don't remember anything like this among May's things, but the impression was so vivid I describe it.

30th, 11.15 P.M.—Thought vaguely of a triangle and figure like this, but no vivid impression; if you were thinking of any figure at all, were also thinking of something else.



31st.—I send you this as far as it goes, and shall be glad to hear from you with your accounts.—Yours,

C. M. CAMPBELL.

15 Heathcote Street, W.C.

[The post-marks on the envelopes of these letters proved that Miss Campbell posted her letter before receiving Miss Despard's; and almost proved—but for an illegibility in a portion of one post-mark—that Miss Despard posted hers before receiving Miss Campbell's.

Five more experiments were made, of which I quote the first two, the last three being failures. The following is the agent's account:—]

STRATHMORE, SURBITON,

January 1st, 1896. 11.40 P.M.

DEAR K.—Have thought of a small dog's whip hung on M.'s wall, but did not see it clearly, kept thinking of it in use; was in E.'s room, looking at some dresses, and could not give whole attention to it.

January 2nd. 11.15 P.M.—Thought of small almanac with a picture of pink roses on it. . . .  
R. C. DESPARD.

[The percipient, Miss Campbell, wrote as follows. Her envelope was addressed to Miss Despard at Surbiton, but apparently not posted for the reason given in her final sentence.]

15 HEATHCOTE STREET, W.C.

January 1st, 1896. 11.10 P.M.—[Sketch of a capital S, the upper part sloping to the right and the lower to the left.] First I had inclination to let my pen wriggle, then saw large capital S, and heard sound of letter, though this was most probably imagination.

January 2nd. 11.30 P.M.—Had a very vivid impression of your walking up to the chest of drawers in your room, opening the top drawer and touching those velvet and lace straps, as if you were meditating what you could think of, and looking in front of you at the little glass-fronted bookcase; then there was a small scrimmage between the cat and the dog from downstairs and I lost the thread; but next seemed to be touching a book—no, a single leaf, a sheet of writing-paper, and then it seemed to be pink and blotty; but it all seemed very aimless and I had a bad headache, so could not concentrate attention well. . . .  
C. M. CAMPBELL.

**634 A.** We have on record a few cases suggestive of telepathic communication between human beings and animals. Since, from the nature of the case, only the witnesses on one side can be examined, any interpretation of such occurrences must remain dubious at best. Apart from the possibility of independent clairvoyance, the supposed telepathic impulse might come from some other human being acquainted with the condition of the animal,—not from the animal itself.

I quote an instance from the *Proceedings S.P.R.*, vol. xiv. p. 285. The account was received in December 1890,<sup>1</sup> from Mrs. Bagot, writing from The Palace, Hampton Court. Both Mrs. Bagot and her daughter, who confirms the account, are known to me.

In the year 1883 we were staying at the Hôtel des Anglais, at Mentone. I had left at home (in Norfolk), in the care of our gardener, a very favourite little dog, a black and tan terrier, named Judy. I was sitting at table d'hôte and suddenly saw my dog run across the room, and unthinkingly exclaimed, "Why, there's Judy!" There was no dog in the hotel, and when I went upstairs I told my daughter, who was ill, what I had seen. A few days after I got a letter saying that Judy had gone out with the gardener as usual in the morning quite well, but when he returned at breakfast-time she was suddenly taken ill, and died in half-an-hour. At this distance of time I cannot distinctly remember whether the dates agreed, but my impression is that she had died the day I saw her.

MARY BAGOT.

Mrs. Bagot's daughter, Mrs. Wodehouse, sent me on February 9th, 1896, the following corroboration, stating that the quotations were an exact copy of the references to the dog in her diary for March 24th and 28th, 1883. It will be observed that there is no proof that the dog was seen on the day of its death, but it is clear that Mrs. Bagot had not heard of its death till afterwards.

56 CHESTER SQUARE, S. W.

(*Copy of Diary.*) *March 24th*, 1883. *Easter Eve* (Mentone).—"Drove with A. and picked anemones. Lovely bright day. But my head ached too much to enjoy it. Went to bed after tea and read Hettner's 'Renaissance.' Mamma saw Judy's ghost at table d'hôte!"

*March 28th, Wednesday* (Monte Carlo).—"Mamma and A. came over for the day. Judy dead, poor old dear."

NOTE.—I distinctly remember my father and mother and sister (Mrs. Algernon Law) and my cousin (Miss Dawnay) coming into my bedroom all laughing and telling me how my mother had seen Judy (black and tan terrier) running across the room whilst they were at table d'hôte. My mother was so positive about it, that one of the others (I *think* my father) had asked the waiter if there were any dogs in the hotel, and he had answered in the negative. I can find no further mention of the time or day of the dog's death in my diary.

I may also be mistaken in the day on which my mother saw Judy, for although I usually write my diary every evening, I sometimes leave it for two or three days and then write it in as best I can remember. But I *distinctly* remember lying in my bed at Mentone when they told me the story, and equally clearly I remember receiving the news of Judy's death at Monte Carlo.

ADELA H. WODEHOUSE.

<sup>1</sup> In February 1896, Mrs. Bagot wrote a second account of the same incident, which was printed in the *Journal S.P.R.* for April 1896 (vol. vii. p. 243), with her daughter's confirmation, then obtained for the first time. The earlier account, here given, is practically identical with the later one, so that Mrs. Bagot's recollection of the circumstances does not seem to have varied.

For another somewhat similar case, see the *Journal S.P.R.*, vol. iv. p. 289.

**642 A.** *General Criticism of the Evidence for Telepathy.*—Various possible sources of error and the general canons of evidence in the case of spontaneous telepathy were discussed fully by Gurney in *Phantasms of the Living*, vol. i. chap. iv., of which the following is a brief abstract.

The most general objection to the evidence is that all manner of false beliefs have in their day been able to muster in their support a considerable amount of evidence,—even educated evidence,—much of which was certainly not consciously fraudulent; the belief in witchcraft is a favourite instance. But an enormous proportion of the witch evidence<sup>1</sup> consisted in confessions extracted by torture or intimidation; in many other cases, actual occurrences were attributed, on no grounds whatever, to any suspicious persons who happened to be in the neighbourhood. In the remaining cases (1) the testimony on which the alleged facts were believed came exclusively from the uneducated classes; and (2) the easy acceptance of this evidence by better-educated persons was due to the then almost universal ignorance of the phenomena of hallucination, hysteria, trance, and hypnotism. As a result of this ignorance, it was thought that there were only two alternative interpretations of the evidence: (a) that the facts happened as alleged, or (b) that the witnesses were practising deliberate fraud. There was, of course, some fraud, but the fact that many of them gained nothing but suffering for their statements showed that the testimony was on the whole honestly given. Fraud being thus excluded, the facts were believed genuine.

The phenomena of witchcraft which were then put down to “possession” can now be explained by hallucination, since we know that subjective hallucinations may appear absolutely real to the percipient, that they may easily be produced by hypnotic suggestion (which was probably often used by witches), and that they are also frequent in spontaneous trance and hysteria, both which conditions are contagious and no doubt were often present. With regard to such marvels as aerial rides and transformations into animals, there is absolutely no first-hand evidence—even from uneducated peasants—that these were actually witnessed. The evidence relied on for transformations was usually that the accused person proved to have some bodily hurt on the day the animal associated with her had been wounded.

There are, however, a few cases recorded on really good authority of the apparent possession of telepathic powers by the witches or their subjects. No stress can, of course, be laid on this, but it is noteworthy that the only cases of supposed magic with which persons of sense and education seem at the time to have come into close quarters were similar in

<sup>1</sup> See “Note on Witchcraft” in *Phantasms of the Living*, vol. i. p. 172, for an account, with numerous references, of the historical evidence for witchcraft.

character to cases for which persons of sense and education are still found to offer their personal testimony.

But in whatever light these residual cases are regarded, the general conclusion remains the same,—that the phenomena which were characteristic of witchcraft and which are an accepted type of exploded superstitions never rested on the first-hand testimony of educated and intelligent persons; and the sweeping assertion which is often made that such persons were, in their days, witnesses to the truth of these absurdities needs, therefore, to be carefully guarded. What the educated and intelligent believers did was to accept from others, as evidence of *objective* facts, statements which were really only evidence of *subjective* facts, the necessary means of correction not being within their reach. Those who were in any direct sense witnesses to the facts were invariably persons inclined to such beliefs to begin with,—who had been brought up in them and had accepted them as a matter of course.

When we come to compare the evidence for witchcraft with the modern evidence for telepathy, it will be seen that a very large number of our first-hand witnesses are educated and intelligent persons, by no means generally inclined beforehand to admit the reality of the phenomenon, nor even interested in it afterwards. The facts alleged are not connected with any special form of received belief; for while apparitions of the dead have been believed in widely from the earliest ages, the idea of apparitions at the time of death or of serious crises in life has no established vogue, though sporadic instances have often been reported.

There are, notwithstanding, several sources of error which may affect the testimony of honest and educated persons to events that are both unusual and of a sort unrecognised by contemporary science.

First, as to errors of *observation* these can only relate to real objects, seen and misinterpreted, *e.g.* a real figure seen out of doors and at some distance may be wrongly recognised, and the person supposed to have been seen may happen to have died on that day.

In most cases, however, the experience is clearly hallucinatory, and the next class of errors—those of *inference*—are therefore unimportant. The only question is,—not, how did the witness interpret his impression, but, what did he seem to himself at the time to perceive?

Errors of *narration* and of *memory* may be more serious. As to the former, there is the tendency to exaggerate,—to make the account graphic and picturesque; but this would vitiate oral rather than written accounts, and—as might be expected from general experience—affects especially second-hand accounts.

Errors of *memory* are much more difficult for a thoroughly honest person to avoid, since very few are aware of the untrustworthiness of their own memory. This ignorance aids unconscious tendencies to bring events into harmony with one's own beliefs and opinions—whether religious or scientific—and with each other; to exaggerate the clearness and precision

of recollections, and to simplify them, either by bringing any group of events into a connected whole or merely by dropping some of the details. The total effect may be an exaggeration of the marvellous elements in a story, or occasionally the reverse; e.g. a waking hallucination may be remembered as a dream.

Having reviewed these various possible sources of error, we may now pass on to consider the canons of evidence in the case of telepathy. In a typical instance of a telepathic phenomenon, there are three points on which indisputable evidence is required: (1) that the agent has had an unusual experience,—say, has died; (2) that the percipient has had an unusual experience, including a certain impression of the agent,—say, has, while awaké, had a vision of the agent in the room; (3) that the two events coincided<sup>1</sup> in time, which implies that their respective dates can be accurately fixed.

(1) Of the agent's experience, evidence independent of the percipient's statements can generally be obtained, either from printed notices if he has died, or, if not, from the man himself. (2) The percipient's experience consists in an impression affecting himself alone, to which therefore no one else can bear direct witness. But if this impression is made known at once to some other person, so that the latter's confirmation may date from a time *before the condition of the agent was known*, such confirmation is valuable as being practically independent of the percipient. (3) Evidence is required that the experiences of the agent and percipient happened on the same day,<sup>2</sup> since the closeness of the coincidence may easily be exaggerated in memory, especially after the lapse of some time.

The worth of the evidence of course varies greatly in different cases, and the evidential conditions may be summarised according to their value as follows:—

A. Where the event which befell the agent, with its date, is recorded in printed notices, or in contemporary documents which we have examined; or is reported to us by the agent himself independently, or by some independent witness or witnesses; and where

(1) The percipient ( $\alpha$ ) made a written record of his experience, with its date, at the time of its occurrence, which record we have either seen or otherwise ascertained to be still in existence; or ( $\beta$ ) before the arrival of the news<sup>3</sup> mentioned his experience to one or more persons, by whom the

<sup>1</sup> Supposing the facts proved, we have still to meet the objection that the coincidence of events may have been due to chance and not to telepathy (see account of the *Report on the Census of Hallucinations*, 612 A, for discussion of this); but the first step obviously is to prove the facts.

<sup>2</sup> Since numerical data are required to estimate the argument for chance coincidence, an arbitrary limit of time for the coincidence must be fixed, and we include all cases in which the interval between the two events is not more than twelve hours, though it appears generally to be much less than this.

<sup>3</sup> The words "the news" mean always in this connection the news of what has befallen the supposed agent.

fact that he so mentioned it is corroborated; or ( $\gamma$ ) immediately adopted a special course of action on the strength of his experience, as is proved by external evidence, documentary or personal.

(2) The documentary evidence mentioned in ( $1\alpha$ ) and ( $1\gamma$ ) is alleged to have existed, but has not been accessible to our inspection; or the experience is alleged to have been mentioned as in ( $1\beta$ ), or the action taken on the strength of it to have been remarked as in ( $1\gamma$ ), but owing to death or other causes, the person or persons to whom the experience was mentioned, or by whom the action was remarked, can no longer corroborate the fact.

This second class of cases is placed here for convenience, but should probably rank below the next class. At the same time the fact that the percipient's experience was noted in writing by him, or was communicated to another person, or was acted on, before the arrival of the news, is not one which is at all specially likely to be unconsciously invented by him afterwards.

(3) The percipient did not ( $\alpha$ ) make any written record, nor ( $\beta$ ) make any verbal mention of his experience until after the arrival of the news, but then did one or both; of which fact we have confirmation.

This class is, of course, as a rule, decidedly inferior to the first class. At the same time, cases occur under it in which the news was so immediate that the fact of the coincidence could only be impugned by representing the whole story as an invention.

(4) The immediate record or mention on the arrival of the news is alleged to have been made, but owing to loss of papers, death of friends, or other causes, cannot be confirmed.

(5) The percipient alleges that he remarked the coincidence when he heard the news; but no record or mention of the circumstance was made until some time afterwards.

Such cases, of course, rapidly lose any value they may have as the time increases which separates the account from the incident. Still, sometimes we have been able to obtain the independent evidence of some one who heard an account previous to the present report to us; or we have ourselves obtained two reports separated by a considerable interval. And where a comparison of accounts given at different times shows that they do not vary, this is to some extent an indication of accuracy.

B. Where the percipient is our sole authority for the nature and date of the event which he alleges to have befallen the agent.

In many of these cases, the percipient is also our sole authority for his own experience; and the evidence under this head will then be weaker than in any of the above classes. But where we have independent testimony of the percipient's mention of the two events, and of their coincidence, soon after their occurrence—he having been at the time in such circumstances that he would naturally know the nature and date of what had befallen the agent—the case may rank as higher in value than some of those of Class A (5).

The analysis just given refers exclusively to first-hand evidence, that is, evidence in which the main account comes to us direct from the percipient. There is one, and only one, sort of second-hand evidence which can on the whole be placed on a par with first-hand; namely, the evidence of a person who has been informed of the experience of the percipient while the latter was still unaware of the corresponding event; and who has had equal opportunities with the percipient for learning the truth of that event, and confirming the coincidence. The second-hand witness's testimony in such a case is quite as likely to be accurate as the percipient's, for though his impression of the actual details will no doubt be less vivid, yet on the other hand he will not be under the same temptation to exaggerate the force or strangeness of the impression in subsequent retrospection. The risks of error in all other second-hand evidence have been so abundantly proved by experience (some illustrations of this are given in this section of chapter iv. of *Phantasms*, pp. 149 to 157) that it is better to leave it altogether out of consideration, and the great majority of the cases given in *Phantasms* are first-hand.<sup>1</sup>

As regards the accuracy of the records, though it has been possible to draw up a sort of table of degrees, such a table affords, of course, no final criterion. Each case must be judged on its merits by reference to a considerable number of points. It is essential for judgment that the narrative should be given in the percipient's own words,—not converted into second-hand evidence by being paraphrased. This principle has been followed throughout, as well as that of obtaining, whenever possible, corroborative evidence of all sorts, whether from private sources, public notices, or official records.

Further, a very large proportion of the narratives in *Phantasms* have stood the test of cross-examination of the witnesses in personal interviews. This part of the investigation was carried out by the authors of the book and their colleagues, especially Professor and Mrs. Sidgwick, and it greatly added to their own confidence that the testimony they published came from trustworthy and intelligent witnesses. The practice of making the personal acquaintance of the witnesses has been continued as far as possible with all the best evidence received since by the Society for Psychical Research.

Another argument for the general trustworthiness of the evidence is the fact that amid all their differences, the cases present one general characteristic—an unusual affection of one person, having no apparent relation to anything outside him except the unusual condition, otherwise unknown to him, of another person. This characteristic gives them the

<sup>1</sup> Except in the Supplement, which includes a good many second-hand accounts, as well as first-hand accounts where the evidence, from lack of corroboration or other causes, falls short of the standard attained in the body of the work. The principle in selecting cases for the Supplement was to take only those which—supposing telepathy to be established as a fact in Nature—would reasonably be regarded as examples of it.

appearance of a true natural group, and involves the hypothesis that the facts, if truly stated, are probably due to a single cause. It involves further, a very strong argument that the facts *are* truly stated; since it is extremely unlikely—if all the accounts are erroneous—that the various supposed errors of inference, lapses of memory, and exaggerations and perversions of narration should issue in a consistent body of evidence, presenting one well-defined type of phenomenon, free in every case from excrescences or inconsistent features, and explicable and completely explicable by one equally well-defined hypothesis. What is the likelihood that a number of narratives, if we assume them to have diverged in various ways from the actual facts, should thus converge to a single result? We find that all of them stop short at or within a given line—the line being the exact one up to which a particular explanation, not of the witnesses but of ours, can be extended, and beyond which it could not be extended. Tempting marvels lie further on—marvels which in the popular view are quite as likely to be true as the facts actually reported, and which the general traditions of the subject would connect with those facts. But our reporters one and all eschew them. To take, for instance, the group of cases which the reader will probably find to be the most interesting, as it is also the largest, in our collection—apparitions at the time of death. Why should not such apparitions hold prolonged converse with the waking friend? Why should they not produce *physical* effects—shed tears on the pillow and make it wet, open the door and leave it open, or leave some tangible token of their presence? It is surely noteworthy that we have not had to reject, on grounds like these, a single narrative which on other grounds would have been admitted.

On the other hand, these details are found abundantly in second-hand cases, and they are precisely of the sort which the telepathic hypothesis could by no possibility be made to cover. The existence of such features in second-hand narratives shows how wide is the possible range of incidents in stories where ordinary human faculties are alleged to have been transcended. Of this wide field, the hypothesis of the action of mind on mind covers only a single well-defined portion. We can hardly suppose, then, that if error were widely at work in the case of our first-hand evidence, its results would always fall inside and not outside this very limited area—should all, that is, conform to the purely telepathic type.

Meanwhile, it is not, of course, claimed that the evidence is such as must convince every candid inquirer, and after setting forth the standard desired, and discussing the force of that actually attained, we may pass on to a consideration of some of the principal criticisms that have been directed against the latter.

**642 B.** *Contemporary Documentary Evidence.*—Some attacks were made on the ground of the scarcity of contemporary documentary evidence; for instance, one by Mr. A. Taylor Innes, in a paper entitled "The Psychical Society's Ghosts," in the *Nineteenth Century* for Nov-

ember 1891. He alleged that the natural thing to do after witnessing a "wraith or other intimation" would be at once to post a letter informing some one of it, and observed, "In all the most important of the Psychical Society stories of 1886 we have one such letter alleged—sometimes even two." The production of these letters would prove the stories, and with regard to some of them, "if such a letter exists, with contents and postmark undisputed, it is worth a thousand guineas in the market." But, he stated, there was not one case in which the editors of *Phantasms* had "seen or ascertained a letter or document issued at the time by the narrator, so as to prove his story to be true." Since, then, in a large proportion of the cases, contemporary documents had been alleged to have been written, the fact that none of them had been forthcoming showed, he maintained, that the evidence was worthless.

Mr. Innes's statements were misleading in two respects:—(1) they gave a very exaggerated impression of the proportion of cases in which documentary evidence was alleged to have existed; and (2) it was incorrect to say that such evidence was not forthcoming in any of them.

The following is a list of some of the cases authenticated by such evidence:—

(a) In *Phantasms of the Living*, vol. i. p. 93, Mr. S. H. B.; p. 108, Mr. S. H. B. (quoted in 668); p. 197, Mr. Keulemans (quoted in 662 A); p. 199, Mr. Wingfield (quoted in 429 C); p. 221, a lady, name not given; p. 324, Mr. Sladen; p. 407, Mr. Jukes; p. 425, Mrs. T. (quoted in 428); p. 527, Miss R. (quoted in 687 A).

*Ibid.* vol. ii. p. 31, Mr. Gottschalk (quoted in 662 B); p. 154, Mr. W. (quoted in 428 D); p. 693, Mr. Teale.

In all these cases, the written note of the percipient's experience, made before ascertaining whether it was veridical or not, was seen by one of the authors of *Phantasms*.

(b) In the *Proceedings* S.P.R., vol. vi. p. 31, Mr. Cameron Grant (also referred to in vol. viii. p. 212, and in *Phantasms of the Living*, vol. ii. p. 688); vol. xi. p. 431, Mr. Glardon; p. 438, Mrs. Chase; vol. xii pp. 268 and 270, Mrs. D.

(c) In the *Journal* S.P.R., vol. iii. p. 265, Mr. Boyle (quoted in 423); p. 267, Mr. Hamilton (quoted in 424); vol. vii. p. 239, Mr. Nascimento (quoted in 421 J); vol. ix. p. 134, Mrs. Verrall.

(d) In the *Proceedings of the American S.P.R.*, vol. i. p. 226, a lady, name not given; p. 227, Mrs. T.; p. 395, Mr. J. T.

In reply to Mr. Innes's suggestion of the commercial value of documentary evidence, Mr. Podmore (in the *National Review* for April 1892) observed that, "although a well-attested ghost story may be, to its possessor, of more value than gold, it is very doubtful whether an investigator can afford to give sixpence for it. The Society for Psychical Research, at any rate, early decided that it could offer no remuneration whatever to informants, holding it essential to avoid any inducement to the production of false or doctored evidence." (It is obvious, of course, that documentary

evidence could easily be forged, and rests therefore, generally speaking, on the *bona fides* of the witness. But supposing that the witness is not accused of practising deliberate fraud, but merely of remembering events inaccurately, the value of the documentary evidence simply lies in its independence of his memory.)

Mr. Podmore discusses various reasons why letters or other notes of the occurrences should seldom be made, and why only a small proportion of those made should be preserved, and goes on to give six cases received during the few years since the publication of *Phantasms*, in which the original documents had been preserved and seen.

The question is discussed more fully in the *Proceedings S.P.R.*, vol. x. ("Report on the Census of Hallucinations," pp. 220-223), from which I quote a short extract, as follows :—

"The importance and value of contemporary documentary evidence for telepathy was first pointed out in *Phantasms of the Living* (vol. i. pp. 134-147), and has been constantly and emphatically reiterated by those who are working at psychical research, with the result that, in addition to what existed at the time *Phantasms of the Living* was written, the amount of it has since been steadily, though slowly accumulating. Some of the critics of the Society's work have assumed that in a large proportion, probably about one in seven, of the cases where a sensory hallucination is experienced, the percipient would at once write a letter on the subject to some friend, and that letters containing such accounts would, in general, be carefully preserved. They have accordingly maintained that the absence of documentary evidence in the great majority of cases constitutes a *positive* argument against the telepathic explanation. The force of this argument depends, of course, primarily on the frequency with which contemporary notes of possibly telepathic incidents are made. We have therefore endeavoured to obtain information as to the cases in which any notes were taken at the time of the hallucinatory experience. From the information received, it appears that in 49 out of the 1942 cases recorded—that is, in 2.5 per cent.—some note was made, or some letter mentioning the hallucination written, within 24 hours of the occurrence, and before knowing whether it was coincidental or not, either by the percipient himself, or by some person who was told of it at the time. We have included in the 49 some cases in which it is not quite certain from the expressions used whether our informant meant that he had made a *written* or a *mental* note of his experience, in order to obtain an outside estimate of the number of cases in which contemporary documentary evidence of any kind ever existed."

[Of these 49 cases, 8 were hallucinations coinciding with deaths (of which 6 were recognised apparitions), 9 were coincidental with other events, and 32 were non-coincidental. With regard to the kinds of hallucinations, 24 out of the 49 were recognised apparitions of living persons, 4 of dead persons, and 9 other visual hallucinations; 10 were auditory

hallucinations and 2 tactile. The writers proceed to give reasons why the amount of documentary evidence should be so small, and continue :—]

“ Of the 17 coincidental cases which were noted at the time, the note has been seen by us in two cases ;<sup>1</sup> in the third case a letter which was written in answer to one from the percipient describing her experience, and which establishes the coincidence, has been seen by us ; in a fourth case we have received a copy of a similar letter ; and in five other cases we have evidence—either from the persons who received the letters, or from those who witnessed the making of the notes—confirmatory of the percipient’s statement that the letters or notes were written at the time.”

**642 C.** *Hallucinations and Illusions of Memory.*—Another important objection was raised on the score of possible hallucinations of memory as to the incidents alleged. Now, *illusions of memory*—inaccurate recollections of actual events—are as familiar as illusions of the senses—perceptions based on misinterpretations of material objects. It is also possible that there may be *hallucinations of memory*—or recollections of events that have never really occurred at all—analogueous to sensory hallucinations, or perceptions based on no material objects. In the case of memory, it is very difficult to draw the line in any concrete instance between illusion and hallucination ; but it is important to recognise the theoretical distinction between the two types and not to assume without proof that what can be predicated of one type necessarily applies also to the other.

The hypothetical “ pseudo-presentiments ” by which Professor J. Royce attempted to explain a large number of impressions reported as veridical belong to the class of hallucinations of memory. To quote his own description (see *Proceedings of the American Society for Psychical Research*, vol. i. p. 366) : “ This hypothesis is that in certain people, under certain exciting circumstances, there occur what I shall henceforth call *pseudo-presentiments*, i.e. more or less instantaneous and irresistible hallucinations of memory, which make it seem to one that something which now excites or astonishes him has been prefigured in a recent dream, or in the form of some other warning, although this seeming is wholly unfounded, and although the supposed prophecy really succeeds its own fulfilment.” Thus, on hearing of a death, one might think that one had just dreamt or had a presentiment of it. “ Members of the same family would,” he suggests, “ be especially apt to be similarly subject to this form of illusion, and then the same news would show them all the same mirage of memory, with startling results in the way of ‘ telepathic ’ evidence.” He compares this with the familiar illusion of “ double memory ” or the *déjà vu*,—the feeling that an experience which is being passed through is an exact repetition of something that has happened before,—though he admits

<sup>1</sup> For exact references to all these cases, see *Report on the Census of Hallucinations*, p. 223.

that this latter illusion generally corrects itself at once.<sup>1</sup> The only positive evidence brought forward in support of the supposed new type of illusion is afforded by two cases quoted from Professor Emil Kræpelin (*Archiv für Psychiatrie*, vol. xviii. p. 397) of insane patients who, among other delusions, constantly fancied that whatever happened to them, or attracted their attention, had already been predicted to them.

In reply, Gurney pointed out (1) that in recent cases where we have evidence that the percipient's experience was related to some one else before the arrival of the news, the hypothesis of collective illusion fails to account for the difference in the recollections of the witnesses,—one remembering that he has had a certain impression, and the other that this impression has been related to him. (2) Professor Royce omitted altogether to consider the type of case most important evidentially, namely, veridical sensory hallucinations. Supposing that the news of an exciting event has some tendency to produce the impression that one had known of it before, this would not show that the receipt of news, say, of the death of a friend, had any tendency to produce the impression of having recently seen an apparition of the friend, which did not announce, or even suggest his death. Further, the assignment of the supposed recollection to a particular time constitutes an essential difference from the familiar illusions of "double memory," which are quite unlocalised in time.

Mr. Hodgson (see *Proceedings of the American Society for Psychical Research*, p. 542) points out further that the hypothesis can only—with any show of reason—be applied to cases of certain kinds, namely, remote cases, and those depending only on the evidence of the percipient, especially where the experience is merely a dream or mental impression, still more if it is supposed to foreshadow future events, or if the percipient has forgotten it and is only reminded of it by receiving the news.

The conception of "pseudo-presentiments" has been adopted, greatly extended, and applied in a wholesale manner to the telepathic evidence by E. Parish.<sup>2</sup> He fails altogether to grasp the distinction between illusions of memory, for which there is ample evidence, and hallucinations of memory, for which the evidence is exceedingly meagre—resting, in fact, almost entirely on the rare morbid cases quoted again from Kræpelin. By premising both positive and negative defects of memory, Parish disposes at one blow of the argument that apparitions at the time of death are proportionately too numerous to be attributed to chance; he simply supposes that non-coincidental apparitions are very frequent, but that almost all of them are *forgotten*; while coincidental ones hardly ever really occur, but are often *falsely remembered*.

<sup>1</sup> For a discussion of this phenomenon, to which I have given the name of *promnesia*, see *Proceedings S.P.R.*, vol. xi. pp. 340-347.

<sup>2</sup> See *Ueber die Trugwahrnehmung*, by E. Parish (Leipzig, 1894), and Reviews of it in *Proceedings S.P.R.*, vol. xi. p. 162, and in Mr. A. Lang's *The Making of Religion*, p. 337 (Appendix on "Oppositions of Science"). Also *Zur Kritik des telepathischen Beweis-Materials*, by E. Parish (Leipzig, 1897), and Review of it in *Proceedings S.P.R.*, vol. xiii. p. 589.

*A priori* speculations as to the working of memory will obviously lead to whatever conclusion it is desired to support. But positive evidence is more worthy of serious consideration, and it is possible to obtain this by comparing the recollections of the same person at different times, and also by comparing the recollections of different persons. The great mass of records collected by the S. P. R. have been examined by their investigators with this special end in view. In particular, the study of one important type of cases (see "The Possibilities of Mal-observation and Lapse of Memory from a Practical Point of View: Introduction," by R. Hodgson; "Experimental Investigation," by S. J. Davey; *Proceedings S. P. R.*, vol. iv. pp. 381-495) has shown what kinds of error occur in actual experience. Many events are found to be absolutely forgotten; the blank in memory may be filled by conjectured details, or may close up, so that events really separated by an interval of time may be remembered as occurring close together; a detail afterwards remembered may be interpolated in a record; or an event occurring at one time may be remembered as occurring at another. All these are errors of omission, exaggeration, or distortion of a generally—though more or less vaguely—recognised kind; but few persons who have not made a special study of the subject realise the extent to which testimony is vitiated by them. Such false memories are illusions, which develop and consolidate gradually as time goes on. But investigation of the experiences of sane persons has not revealed any instances of Professor Royce's hypothetical hallucinations of memory which arise instantaneously in a complex and fully elaborated form.

Illusions of memory have also been studied from the point of view of their bearing on the subject of "hypnotic crimes" (see 555 A), stress having been laid especially on the facility with which hysterical or weak-minded persons may be made to imagine, or may spontaneously imagine, that they have witnessed fictitious occurrences, and may thus be brought to bear false witness. Bernheim also found that by hypnotic suggestion he could produce actual hallucinations of memory in a few specially susceptible subjects. But these cases, again, are obviously not comparable with Professor Royce's "pseudo-presentiments," which are supposed to arise suddenly and spontaneously in persons in a normal condition.

**645 A.** The following case of repeated apparitions is taken from *Phantasms of the Living*, vol. ii. p. 82, the account being given by the Rev. T. L. Williams, vicar of Porthleven, near Helston.

*August 1st, 1884.*

Some years ago (I cannot give you any date, but you may rely on the facts), on one occasion when I was absent from home, my wife awoke one morning, and to her surprise and alarm saw my *εἰδωλον* standing by the bedside looking at her. In her fright she covered her face with the bedclothes, and when she ventured to look again the appearance was gone. On another occasion, when I was not absent from home, my wife went one evening to week-day evensong, and on getting to the churchyard gate, which is about forty yards or so from the

church door, she saw me, as she supposed, coming from the church in surplice and stole. I came a little way, she says, and turned round the corner of the building, when she lost sight of me. The idea suggested to her mind was that I was coming out of the church to meet a funeral at the gate. I was at the time in church in my place in the choir, where she was much surprised to see me when she entered the building. I have often endeavoured to shake my wife's belief in the reality of her having seen what she thinks she saw. In the former case I have told her, "You were only half awake and perhaps dreaming." But she always confidently asserts that she was broad awake, and is quite certain that she saw me. In the latter case she is equally confident.

My daughter, also has often told me, and now repeats the story, that one day, when living at home before her marriage, she was passing my study door, which was ajar, and looked in to see if I was there. She saw me sitting in my chair, and as she caught sight of me I stretched out my arms, and drew my hands across my eyes, a familiar gesture of mine, it appears. I was not in the house at the time, but out in the village. This happened many years ago, but my wife remembers that my daughter mentioned the circumstance to her at the time.

Now nothing whatever occurred at or about the times of these appearances to give any meaning to them. I was not ill, nor had anything unusual happened to me. I cannot pretend to offer any explanation, but simply state the facts as told me by persons on whose words I can depend.

There is one other thing which I may as well mention. A good many years ago there was a very devout young woman living in my parish, who used to spend much of her spare time in church in meditation and prayer. She used to assert that she frequently saw me standing at the altar, when I was certainly not there in the body. At first she was alarmed, but after seeing the appearance again and again she ceased to feel anything of terror. She is now a Sister of Mercy at Honolulu.

THOMAS LOCKYER WILLIAMS.

[The circumstances, and the frequency, of this third percipient's experiences decidedly favour the view that they were merely subjective.]

Mrs. Williams writes:—

*June 20th, 1885.*

As requested, I write to tell you what I saw on two occasions. I am sorry that I am unable to give you the dates, even approximately, as many years have passed since I had the experiences referred to. On one occasion my husband was absent in Somersetshire, and on waking one morning I distinctly saw him standing by my bedside. I was much alarmed, and instinctively covered my face with the bedclothes. My friends have often tried to persuade me that I was not broad awake, but I am quite certain that I was, and that I really saw my husband's appearance.

The other occasion was on a certain evening I was going to church, and on getting to the churchyard gate, which is about twenty yards from the door of the church, I saw my husband come out of the church in his surplice, walk a little way towards me, and then turn off round the church. I thought nothing of it until on entering the church I was startled at seeing him in his place in the choir, about to conduct the service. It was then broad daylight, and I am quite sure that I saw the appearance. Nothing whatever occurred after either of these appearances, and, of course, I can in no way account for them.

EMMA WILLIAMS.

[In reply to the question whether his wife or daughter had ever experienced any other hallucination of the senses, Mr. Williams replies confidently in the negative.]

See also a case given in *Phantasms of the Living*, vol. ii. p. 83.

**645 B.** The next account (quoted from *Phantasms of the Living*, vol. ii. p. 85) is from Mrs. Stone, of Shute Haye, Walditch, Bridport, and was written in 1883.

On three occasions, each time by different persons, I have been seen when not present in the body. The first instance that I was thus seen was by my sister-in-law, who was sitting up with me, the night after the birth of my first child. She looked towards the bed where I was sleeping, and distinctly saw me and my double; the first my natural body, the second spiritualised and fainter; several times she shut her eyes, but on opening them there was still the same appearance, and the vision only faded away after some little time. She thought it a sign of my death. I did not hear of it for many months.

The second instance was by my niece; she was staying with us at Dorchester. It was rather early on a spring morning; she opened her bedroom door, and saw me ascending the flight of steps opposite her room, fully dressed in the mourning black gown, white collar, and cap, which I was then wearing for my mother-in-law. She did not speak, but saw me, as she thought, go into the nursery. At breakfast she said to her uncle, "My aunt was up early this morning; I saw her go into the nursery." "Oh no, Jane," my husband answered, "she was not very well, and is going to have her breakfast before coming down."

The third instance was the most remarkable. We had a small house at Weymouth, where we occasionally went for the sea. A Mrs. Samways waited on us when there, and took care of the house in our absence; she was a nice quiet woman, thoroughly trustworthy, the aunt of my dear old servant Kitty Balston, then living with us at Dorchester. She had written to her aunt the day before the vision occurred, telling her of the birth of my youngest child, and that I was going on well. The next night Mrs. Samways went to a meeting-house, near Clarence Buildings; she was a Baptist. Before leaving, she locked an inner door leading into a small courtyard behind the house, and the street-door after her, carrying both keys in her pocket. On her return, unlocking the street-door, she perceived a light at the end of the passage, and on going nearer saw, as she thought, the yard-door open. The light showed the yard and everything in it, but in the midst she clearly recognised me, in white garments, looking very pale and worn. She was terribly frightened, rushed into a neighbour's house (Captain Court's), and dropped in the passage. After recovering, Captain Court went with her into the house, which was exactly as she had left it, and the yard-door securely locked. I was taken very faint about the same time, and lingered for many weeks, hovering between life and death.<sup>1</sup>

<sup>1</sup> Taken in connection with these instances, the following experience of Mrs. Stone's own is of considerable interest:—

"When about nine or ten years old I was sent to a school in Dorchester as a day boarder; it was here my first curious experience occurred that I can clearly remember. I was in an upper room in the school, standing with some others, in a class opposite our

Professor Sidgwick visited Mrs. Stone, and after thoroughly questioning her on her narrative, he wrote (September 23, 1884) :—

She certainly understands thoroughly the importance of accuracy. She said she had heard of her apparition direct from the seers, in the first two cases mentioned. She had never heard of her sister-in-law having had any other hallucination before this time (1833) or afterwards, until very lately, when she has had an apparition of a dead person. She is old, and Mrs. Stone is unwilling to trouble her on the matter. Nor does she think that her niece, Jane Studley (who is dead), ever had any other hallucination. As regards the third instance, Mrs. Stone only heard it after her recovery, from Kitty Balston, whose account—as repeated by Mrs. Stone—was that Mrs. Stone was taken ill in the evening, or rather just before the evening, and was quite unconscious at the time when she was seen by Mrs. Samways.

**645 C.** Taken from *Phantasms of the Living*, vol. ii. p. 91. The account comes from Captain A. S. Beaumont, of 1 Crescent Road, South Norwood Park :—

*February 24th, 1885.*

About September 1873, when my father was living at 57 Inverness Terrace, I was sitting one evening, about 8.30 P.M., in the large dining-room. At the table, facing me, with their backs to the door, were seated my mother, sister, and a friend, Mrs. W. Suddenly I seemed to see my wife busting in through the door of the back dining-room, which was in view from my position. She was in a *mauve* dress. I got up to meet her, though much astonished, as I believed her to be at Tenby. As I rose, my mother said, "Who is that?" not (I think) seeing any one herself, but seeing that I did. I exclaimed, "Why, it's Carry," and advanced to meet her. As I advanced the figure disappeared. On inquiry, I found that my wife was spending that evening at a friend's house, in a *mauve* dress, which I had most certainly never seen. I had never seen her dressed in that colour. My wife recollected that at that time she was talking with some friends about me, much regretting my absence, as there was going to be dancing, and I had promised to play for them. I had been unexpectedly detained in London.

ALEX. S. BEAUMONT.

The following corroboration is from the friend who was present :—

11 GROSVENOR STREET, W.,  
*March 5th, 1885.*

As far as I can recollect, Captain Beaumont was sitting talking, when he looked up, and gave a start. His mother asked him what was the matter. He replied, "I saw my wife walk across the end of the room, but that is nothing; she often appears to people; her servants have seen her several times." The room we were in was a double dining-room, one end was lit with gas, and the

teacher, Miss Mary Lock; suddenly I found myself by her side, and looking towards the class saw myself distinctly—a slim, pale girl, in a white frock and pinafore. I felt a strong anxiety to get back, as it were, but it seemed a violent and painful effort, almost struggle, when accomplished. I was much frightened, but did not mention it till many years after."

I may mention that Mrs. Stone's daughter has had a similar experience; so that here is perhaps another example of hereditary tendency.

other, where Mrs. Beaumont appeared, was comparatively dark. No one else saw her except her husband. Mrs. Beaumont was at the time in Wales, and this happened in Inverness Terrace, Bayswater. FLORENCE WHIPHAM.

Mrs. Beaumont says :—

I distinctly remember hearing from my husband, either the next day or the second day after his experience; and in his letter he asked, "What were you doing at such an hour on such a night?" I was able to recall that I was standing in a group of friends, and that we were regretting his absence. I was in a mauve dress, which I am confident that he could never have seen.

C. BEAUMONT.

Captain Beaumont adds that he has never had any other hallucination of the senses except on the occasion next described. This other case, in which the same agent and percipient were concerned, and a third case appended to it, would be quite without evidential value if they stood alone; but they are of interest in connection with the foregoing stronger example.

*February 24th, 1885.*

In 1871 I was staying at Norton House, Tenby, for the first time, and had just gone to bed, and was wide awake. I had the candle on my right side, and was reading. At the foot of the bed and to the right was a door, which was locked, and, as I learnt afterwards, pasted up on the other side.

Through this I saw the figure of my future wife (the lady of the house) enter, draped in white from head to foot. Oddly enough, I was not specially startled. My idea was that some one was ill, and that she had come to get something out of the room. I averted my head, and when I looked up again the apparition was gone. I suppose that I saw it for two or three seconds.

ALEX. S. BEAUMONT.

Mrs. Beaumont says :—

*February 24th, 1885.*

In 1872, two or three months after my marriage, Captain Beaumont and I returned from London to Tenby. I went up into my dressing-room and gave the keys of my luggage to my servant, Ellen Bassett. I was standing before the looking-glass with my back turned to her, and I heard her utter a little sharp cry. I turned round, saying, "What's the matter?" and saw her with my nightcap in her hand. She said, "Oh, nothing, nothing," and I went downstairs. The day after, my husband saw her taking off the paper which pasted up the door between my bedroom and the dressing-room. He said, "What are you doing?" She said she was opening that door. He said, "Why, the first night that I slept in this house, I saw your mistress walk through that door." (I must explain that Captain Beaumont had been a guest in this house on a good many occasions before our marriage. On the occasion mentioned, he had imagined that perhaps some one was ill in the house, and that I had entered his room to get something, thinking him sure to be asleep.) Then the maid told him that she had seen me the night before we came home—she did not know exactly what day we were coming, and had been sleeping in the same bed as he had been in when he saw me. She was just going to step into bed when she saw me enter "through the door," with a nightcap on, and a candle

in my hand. She was so terrified that she rushed out of the room by the other door, and told the other servants she was sure I was dead. They comforted her as well as they could, but she would not return to the room. The cause of her crying out, when I heard her do so, was that, in unpacking, she recognised the identical nightcap that the apparition had worn. The curious point is that the nightcap was one that I had bought in London, and had not mentioned to her, and was perfectly unlike any that I had ever worn before. It had three frills. I had been accustomed to wear nightcaps of coloured muslin without frills.

The same servant, some months after the nightcap incident, went into the kitchen and said to the other servants, "We shall have news of missus to-day; I've just seen her standing in the dining-room door; she had on a black velvet bonnet and black cloak." (We had been in London some weeks.) This occurred about 9 o'clock A.M. About 10.30 she received a telegram from us to say we should be home that evening; the telegram was sent from Paddington Station as we waited for our train. The bonnet and cloak had been bought in town without her knowledge.

The maid was with me for years, and was certainly not nervous or hysterical. I have now parted with her for some years.

C. BEAUMONT.

**645 D.** From the *Journal S.P.R.*, vol. vi. p. 129. The case is recorded by the Misses H. M. and L. Bourne.

Additional evidence of the hallucinatory character of the figure seen is afforded by the details having been more clearly discernable than those of a real figure at the same distance would have been, and also by the second appearance, where the percipient had the impression of being transported to a different scene.

Miss L. Bourne writes :—

On February 5th, 1887, my father, sister, and I went out hunting. About the middle of the day my sister and I decided to return home with the coachman, while my father went on. Somebody came and spoke to us, and delayed us for a few moments. As we were turning to go home, we distinctly saw my father, waving his hat to us and signing us to follow him. He was on the side of a small hill, and there was a dip between him and us. My sister, the coachman, and myself all recognised my father, and also the horse. The horse looked so dirty and shaken that the coachman remarked he thought there had been a nasty accident. As my father waved his hat I clearly saw the Lincoln and Bennett mark inside, though from the distance we were apart it ought to have been utterly impossible for me to have seen it. At the time I mentioned seeing the mark in the hat, though the strangeness of seeing it did not strike me till afterwards.

Fearing an accident, we hurried down the hill. From the nature of the ground we had to lose sight of my father, but it took us very few seconds to reach the place where we had seen him. When we got there, there was no sign of him anywhere, nor could we see any one in sight at all. We rode about for some time looking for him, but could not see or hear anything of him. We all reached home within a quarter of an hour of each other. My father then told us he had never been in the field, nor near the field, in which

we thought we saw him, the whole of that day. He had never waved to us, and had met with no accident.

My father was riding the only white horse that was out that day.

LOUISA BOURNE.  
H. M. BOURNE.

The second signature was added later, with the words: "This was written by my sister and me together."

Miss H. M. Bourne enclosed the above in the following letter to Mrs. Dent, to whom we are indebted for the case :—

WESTON SUBEDGE, BROADWAY, WORCESTERSHIRE,  
*May 21st, 1891.*

MY DEAR MRS. DENT,—Louisa has asked me to send you the enclosed account of the impression she, the coachman, and I had of seeing papa on Paddy in the hunting-field. It was on the 5th February 1887 it happened, and in March the same year, when I was out walking alone, I thought I saw papa and Paddy stop at a little plantation of his close to, and look at the wall, which had fallen in [in] one part. He then appeared to ride a few yards towards me, but afterwards turned round and went back past the plantation and out of sight. When I went in I asked him if he had not seen me, and why he turned back, when it transpired he had not been past that plantation all day, but had ridden home another way. He said it must have been some one else on a white horse, and asked where I was when I saw him, and then, not before, it dawned on me that it was utterly impossible to see either plantation or wall from where I was. Since then I have often been along the same road, and stood, and looked, and wondered how it was I so distinctly saw the broken wall and papa on the white horse; a turn in the road makes my having really done so quite impossible. I am sorry I cannot give you the exact date of this: I know it was in March 1887, but cannot remember the day, except that it was *not* on the 5th. The other "experience" is, I always think, far more interesting, as having been seen by three, and also from the fact that Paddy was the only white or grey horse in the hunting-field that day; so that unbelievers could not say it was some one else on a white horse that we had mistaken. . . .

NINA M. BOURNE.

Mrs. Sidgwick writes :—

*February 25th, 1892.*

I saw Miss H. Bourne and her father this afternoon. Miss Bourne told me the stories of her seeing her father, first with her sister, and later by herself, and signed the account which she and her sister had, she says, made out together about it. The groom who saw the figure at the same time has since been dismissed, and cannot be asked for his evidence. Canon Bourne remembers hearing of the matter the day it happened. The groom rode up to the ladies as they were looking, and said: "The Canon is beckoning, Miss, and I think you had better go to him; his horse looks as if he had had a fall" (that is, muddy). The figure was beckoning to them with their father's usual (and peculiar) gesture. He is a heavy man, and his white horse, adapted to carry weight, was quite unlike any other horse in the neighbourhood. Every one agrees as to the impossibility of mistaking the horse. The horses of the neighbourhood were well known to the neighbourhood in general and to the

Miss Bournes in particular, as they were at that time constantly out with the hounds. The incident seems quite unaccountable.

**645 E.** From the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 275. This case is particularly interesting because the agent, Miss Maughan (now Mrs. G. Rayleigh Vicars), has been successful in producing an experimental apparition of herself (see **668 D**), while one of her sisters was the agent in another case of spontaneous telepathy (see "Report on the Census of Hallucinations," p. 291).

[Extract from letter received by Miss Maughan on March 12th from Miss Gatty. The original letter is in our possession.]

HOLBEIN HOUSE, SLOANE SQUARE, S.W.  
*Wednesday, March 11th, 1891.*

I wonder whether you have been experimenting psychically, or if it be a mere curious coincidence that I should have had a distinct vision of you last night.

The facts are these. Being very seedy yesterday—writing to you probably tired me a good deal, and feeling very helpless where you were concerned distressed me more than a little—I went off to [bed] at about 8 o'clock. I read for an hour or thereabouts, and then fell asleep. I woke again when mother passed through to go to her own room, and several times in the night after dreaming in an unexciting fashion. Then I lay awake for some time, and thought about a Roman Catholic I know, &c.

A little while after, I don't know what it was that made me turn my head towards one special corner of the room, where I saw you standing (in a night-dress trimmed with Swiss embroidery), in a most ill-balanced posture. So much did this strike me that I got out of bed (the cold of the floor was excessive), and went to catch you, so that you might not fall over on your face. You remained there until I had made the motion of touching, when I found nothing there any longer. This is all, except that you looked as if you had candlelight or some faintly perceptible yellowishness behind you. I went back to bed, and, not liking to disturb mother by asking her the time, I listened for the chimes, and shortly after heard four strike. Of course I didn't go to sleep again, but lighted my candle and read until day dawned. At breakfast I told mother, who accounts for everything by the word "somnambulism," but says she heard me moving about. I am perfectly convinced of my wakefulness, but in any case, as I am unused to sleep-walking, that would be strange enough in itself to make me wonder if there should be any cause for it beyond my subjective reason of anxiety about you. The time is the most curious part, is it not?

E. K. G.

Miss Maughan writes:—

EAST KIRKBY VICARAGE, SPILSBY, LINCOLNSHIRE,  
*May 21st, 1891.*

I left W—, in Derbyshire, on March 10th, and arrived at Collingham, in Nottinghamshire, about 3 P.M. I was not alone, or able in any way to give my attention to any one subject until nearly midnight, when I went to bed. During the whole evening, though I had been busy hearing and giving news of

mutual interest, I had experienced a sort of "undertone" of thought about my friend E. G. [Miss Gatty]. I had only once spoken of her incidentally during the evening, but I felt my mind revert to her in a general way for a few moments several times. When I got to bed I lay awake and thought of her again. Why, I did not really know. I had heard from her the day before, saying she was not well, but that was not specially in my mind, as I did not suppose she was more than temporarily indisposed. I remember wondering at the time why she was so present to my mind, as I had a great many things to think of that day totally apart from any connection with her.

I fell asleep at last, to wake up suddenly. It must have been after 3 A.M., as the fire had burnt very low—almost out.

During the short time I lay awake I remember clearly that the thought of E. G. returned strongly to my mind. I felt an instinctive turning towards her for the mental sympathy certain circumstances might render me in need of, and I felt with a sort of flash that she would be better able to understand what I wanted than any friend I had. I know I dwelt on this with strengthening confidence until I fell asleep.

I had not been dreaming consciously of anything: I merely woke up, thought of E. G., and mentally claimed her sympathy, but *with no intention whatever* of trying to influence her in any possible way. The whole attitude of my mind was unconscious and involuntary, and, but for the letter I received from her on the 12th, I should have attached no importance to the matter.

EDITH MAUGHAN.

Mrs. Sidgwick writes:—

June 26th, 1891.

I saw Miss Edith Maughan . . . this afternoon. . . . As to the appearance to Miss Gatty, Miss Maughan is quite sure that she did think of her in a special way, as the person who would be able to help her in an anticipated difficulty. This suddenly occurred to her in the middle of the night. It appears that Miss Gatty was troubled about Miss Maughan, wishing she could help her in her difficulty. Miss Maughan told me that she had written to Miss Gatty about this difficulty, and begged her to write to her often while it lasted. Miss Maughan is not sure whether the embroidery seen on the apparition by Miss Gatty was of the kind that she was wearing then.

Another case of the apparition of a person being seen twice is given in *Proceedings S.P.R.*, vol. x. p. 356.

✓ 651 A. From *Phantasms of the Living*, vol. ii. p. 144.

The following statement (which was first published in the *Spiritualist*) was drawn up sixteen days after the incident occurred, through the prompt energy of Mr. W. H. Harrison, and on the suggestion of the late Mr. Cromwell F. Varley, F.R.S., who had questioned Captain Blacklock on the subject.

The steamship *Robert Lowe* returned to the Thames on Tuesday, October 11th, 1870, from St. Pierre, Newfoundland, where she had been repairing one of the French Atlantic Telegraph Company's cables. An engineer on board, Mr. W. H. Pearce, of 37 Augusta Street, East India Road, Poplar, was taken ill with the typhus fever, and on the 4th of October last he died. One of his mates, Mr. D. Brown, of 1 Edward Street, Hudson's Road, Canning Town,

Plaiستow, a strong, healthy man, a stoker, not likely to be led astray by imagination, attended him till the day before he died. [Brown, it appears, bore the best of characters, and had a strong friendship for Pearce.] On the afternoon before his death, at three o'clock, in broad daylight, Brown was attending the sick man, who wanted to get out of bed, but his companion prevented him. And this is what the witness says he saw:—

“ I was standing on one side of the bunk, and while trying to prevent Pearce from rising, I saw on the other side of the bunk, the wife, two children, and the mother of the dying man, all of whom I knew very well, and they are all still living. They appeared to be very sorrowful, but in all other respects were the same as ordinary human beings. I could not see through them; they were not at all transparent. They had on their ordinary clothes, and, perhaps, looked rather paler than usual. The mother said to me in a clearly audible voice, ‘ He will be buried on Thursday, at 12 o'clock, in about fourteen hundred fathoms of water.’ They all then vanished instantly, and I saw them no more. Pearce did not see them, as he was delirious, and had been so for two days previously. I ran out of the berth in a state of great excitement, and did not enter it again while he was alive. He died on Tuesday, not Thursday, and was buried at four o'clock, not twelve. It was a sudden surprise to me to see the apparitions. I expected nothing of the kind, and when I saw them I was perfectly cool and collected. I had never before seen anything of the kind in my life, and my health is, and always has been, good. About five minutes afterwards I told Captain Blacklock I would stop with the sick man no longer, but would not tell him why, thinking that if I did, nobody else would take my place. About an hour later, I told Captain Blacklock and Mr. Dunbar, the chief engineer, whose address is Old Mill, near Port William, Wigtownshire, Scotland.”

The other sailors on board say that they saw that Mr. Brown was greatly agitated from some cause, and they gradually drew this narrative out of him. Captain Blacklock says:—

“ Brown came down into the cabin, looking very pale and frightened, and declared in a strong and decided way that he would not attend the sick man any more on any conditions—not for a thousand pounds. I told him that he ought to attend a sick and dying comrade, especially as a storm was raging, and he needed kind and considerate help, such as any of us might need one day. I pressed him all the more, as I wanted a strong, steady man to attend the delirious invalid; besides, it being bad weather, the other men were fagged and over-worked. Brown would not go back, and he left the cabin, as I think, crying, so I sent him out a glass of brandy. Shortly after that, I heard he was very ill, and that his mates had some trouble in soothing and calming him.

“ We the undersigned, officials on board the *Robert Lowe*, declare the above statements to be true, so far as each of the circumstances came under our personal notice, but we none of us commit ourselves to any opinion as to the cause of the phenomenon. We give the statement simply because we have been requested to do so, rumours of the occurrence having gone abroad and caused inquiries to be made.

(Signed) “ J. BLACKLOCK, Commander.

“ ANDREW DUNBAR, First Engineer.

(Signatures of six other members of the crew.)

“ Witness, W. H. HARRISON.

“ October 20th, 1870.”

[Captain Blacklock is dead. The *Robert Lowe* was lost in 1872, and only one or two of the crew escaped. The account included a description of some distressing experiences of Mrs. Pearce's, which had occurred in London during the few days before her husband's death, and filled her with anxiety on his account; but this anxiety cannot be confidently assumed to have been a condition of Brown's experience.]

<sup>2</sup> 654 A. From *Phantasms of the Living*, vol. ii. p. 97. The narrator is the late Rev. W. Mountford, of Boston, U.S.A., a minister and author of repute.

One day, some fifteen years ago, I went from the place of my abode to see some friends who resided in the fen districts of Norfolk. They were persons whom I knew, not merely well, but intimately. They were two brothers who had married two sisters. Their houses were a mile and a quarter apart, but standing on the same road, and with only two or three other habitations intervening. The road was a straight, bare, open road, like what is so often to be seen in the fens, and used chiefly and almost exclusively by the occupants of the few farms alongside of it. The house at which I was visiting stood about ten yards from the edge of the road. The day was fine and clear—a day in March. About four o'clock in the afternoon I stood at the window, and looking up the road I said, "Here is your brother coming." My host advanced to the window and said, "Oh yes, here he is; and see, Robert has got Dobbin out at last." Dobbin was a horse which, on account of some accident, had not been used for some weeks. The lady also looked out of the window, and said to me, "And I am so glad, too, that my sister is with him. They will be delighted to find you here." I recognised distinctly the vehicle in which they rode as being an open one, also the lady and the gentleman, and both their dress and their attitudes. Our friends passed at a gentle pace along the front of the window, and then turning with the road round the corner of the house, they could not longer be seen. After a minute my host went to the door and exclaimed, "Why, what can be the matter? They have gone on without calling, a thing they never did in their lives before. What can be the matter?"

Five minutes afterwards, while we were seated by the fireside, the parlour door opened, and there entered a lady of about twenty-five years of age; she was in robust health and in full possession of all her senses, and she was possessed, besides, of a strong common-sense. She was pale and much excited, and the moment she opened the door she exclaimed, "Oh, aunt, I have had such a fright! Father and mother have passed me on the road without speaking. I looked up at them as they passed by, but they looked straight on and never stopped nor said a word. A quarter of an hour before, when I started to walk here, they were sitting by the fire; and now, what can be the matter? They never turned nor spoke, and yet I am certain that they must have seen me."

Ten minutes after the arrival of this lady, I, looking through the window up the road, said, "But see, here they are, coming down the road again." My host said, "No, that is impossible, because there is no path by which they could get on to this road, so as to be coming down it again. But sure enough, here they are, and with the same horse! How in the world have they got here?" We all stood at the window, and saw pass before us precisely the same appearance which we had seen before—lady and gentleman, and horse and carriage. My

host ran to the door and exclaimed, "How did you get here? How did you get on to the road to be coming down here again now?" "I get on the road? What do you mean? I have just come straight from home." "And did you not come down the road, and pass the house, less than a quarter of an hour ago?" "No," said the lady and gentleman both. "This is the first time that we have come down the road to-day." "Certainly," we all said, "you passed these windows less than a quarter of an hour ago. And, besides, here is Mary, who was on the road and saw you." "Nonsense!" was the answer. "We are straight from home, as you may be very sure. For how could you have seen us pass by before, when you did see us coming down now?" "Then you mean to say that really you did not pass by here ten or fifteen minutes ago?" "Certainly; for at that time, probably, we were just coming out of the yard and starting to come here."

We all of us remained much amazed at this incident. There were four of us who had seen this appearance, and seen it under such circumstances as apparently precluded any possibility of our having mistaken some casual passengers for our intimate friends. We were quite satisfied that we had really not seen our bodily friends pass down the road that first time when we thought that we saw them. As for myself, I was sure that it was not they; and yet hardly could I help feeling that it could have been no persons else.

There is an old saying about keeping a thing ten years, and then finding a use for it. This curious experience of mine is as vivid in my mind as though it were of yesterday. Is it of use as illustrating mistakes as to identity, or is it rather a singular instance of what is called second-sight? M.

This account was first published in the *Spiritual Magazine* for August 1860. On our writing to Mr. Mountford on the subject, he replied:—

BEACON STREET, BOSTON, U.S.A.,  
8th August 1884.

The narrative of which you have sent me a copy was written by myself, as you had rightly supposed. It was carefully prepared, and I believe it to be as exactly true as any report ever made by phonograph or photograph. At the time when the occurrence happened, I was simply amazed at it, and I felt but just simply as some untaught ploughman might have felt in the open field, if an aerolite had fallen at his feet, hot from the skies.

The persons besides myself, of whom I wrote in that account, were all of the family name of Coe, and were all of Islington, near King's Lynn; and they were all living at the time when I wrote about them, but they have all been carried away. I have only to add that Mrs. Robert Coe said that she and her husband knew of their daughter's having started to see her aunt, but that they had had no intention of following her till Mr. Robert Coe, suddenly starting from his chair by the fireside, exclaimed "Let us go to Clement's."

654 B. From *Phantasms of the Living*, vol. ii. p. 194. Major W., resident near Conon Bridge, Ross-shire, writes:—

February 9th, 1882.

It was the month of August; rather a dark night and very still; the hour, midnight; when before retiring for the night I went, as is often my custom, to the front door to look at the weather. When standing for a moment on the

step. I saw, coming round a turn in the drive, a large close carriage and pair of horses, with two men on the box. It passed the front of the house, and was going at a rapid rate towards a path which leads to a stream, running, at that point, between rather steep banks. There is no carriage-road on that side of the house, and I shouted to the driver to stop, as, if he went on, he must undoubtedly come to grief. The carriage stopped abruptly when it came to the running water, turned, and, in doing so, drove over the lawn. I got up to it; and by this time my son had joined me with a lantern. Neither of the men on the box had spoken, and there was no sound from the inside of the carriage. My son looked in, and all he could discern was a stiff-looking figure sitting up in a corner, and draped, apparently, from head to foot in white. The absolute silence of the men outside was mysterious, and the white figure inside, apparently of a female, not being alarmed or showing any signs of life, was strange. Men, carriage, and horses were unknown to me, although I know the country so well. The carriage continued its way across the lawn, turning up a road which led past the stables, and so into the drive again and away. We could see no traces of it the next morning—no marks of wheels or horses' feet on the soft grass or gravel road; and we never again heard of the carriage or its occupant, though I caused careful inquiries to be made the following day. I may mention that my wife and daughter also saw the carriage, being attracted to the window by my shout. This happened on the 23rd of August 1878.

After a visit to the house in September 1884, Mr. Podmore wrote :—

Major W., on whom I called to-day, is practically satisfied that what he and his family saw was not a real carriage. He showed me the whole scene of its appearance. The spot where the carriage appeared to turn barely leaves sufficient room for the passage of an ordinary carriage, and that a carriage should turn round there seems almost impossible. The carriage went for some distance across the lawn—a mossy and rather damp piece of grass—and stopped in front of the house for more than a minute, while Major W. spoke to the man, but without receiving any reply. His wife, whom I also saw, was attracted to the window by the sound of the wheels, in the first instance, on the gravel. Major W. made many inquiries among his neighbours, but could not find that any one had seen the carriage at all. The house is situated on a peninsula stretching between the Cromarty and Moray Firths, and some three miles from the neck of the peninsula. The locality is very lonely, there being no villages or hamlets, and but few private residences of any kind; and it is difficult to imagine the errand which could bring a strange carriage into such a country at the dead of night. Major W. has had one other purely subjective hallucination.

**655 A.** From *Phantasms of the Living*, vol. ii. p. 103. In the following auditory case the actual word used by the agent was distinguished by the percipient. The account is from Mr. R. Fryer, of Bath, brother of our colleague, the Rev. A. T. Fryer, now of 13 Dumfries Place, Cardiff, who tells us that he “distinctly remembers being told of the occurrence within a few weeks of its happening.” He explains that “Rod” was the name by which his brother, the percipient, was called in the family.

January 1883.

A strange experience occurred in the autumn of the year 1879. A brother of mine had been from home for three or four days, when, one afternoon, at half-past five (as nearly as possible), I was astonished to hear my name called out very distinctly. I so clearly recognised my brother's voice that I looked all over the house for him; but not finding him, and indeed knowing that he must be distant some forty miles, I ended by attributing the incident to a fancied delusion, and thought no more about the matter. On my brother's arrival home, however, on the sixth day, he remarked amongst other things that he had narrowly escaped an ugly accident. It appeared that, whilst getting out from a railway carriage, he missed his footing, and fell along the platform; by putting out his hands quickly he broke the fall, and only suffered a severe shaking. "Curiously enough," he said, "when I found myself falling I called out your name." This did not strike me for a moment, but on my asking him during what part of the day this happened, he gave me the time, which I found corresponded exactly with the moment I heard myself called.

In answer to an inquiry, Mr. R. Fryer adds:—

I do not remember ever having a similar experience to the one narrated to you; nor should I care to, as the sensation, together with the suspense as to the why and wherefore of the event, is the reverse of pleasant.

In conversation, he explained that he had frequently expostulated with his brother on the latter's habit of alighting from trains in motion; and the automatic utterance of his name, on this occasion, might thus be accounted for by association. The agent's account of the matter is as follows:—

NEWBRIDGE ROAD, BATH,  
November 16th, 1885.

In the year 1879 I was travelling, and in the course of my journey I had to stop at Gloucester. In getting out of the train I fell, and was assisted to rise by one of the railway officials. He asked if I was hurt, and asked if I had any one travelling with me. I replied "No" to both questions, and inquired why he asked. He replied, "Because you called out Rod." I distinctly recollect making use of the word Rod.

On arriving home, a day or two afterwards, I related the circumstance, and my brother inquired the time and date. He then told me he had heard me call at that particular time. He was so sure of its being my voice that he made inquiries as to whether I was about or not.

JOHN T. FRYER.

**656 A.** This case is taken from the "Report on the Census of Hallucinations" in *Proceedings S.P.R.*, vol. x. p. 308. The account was written in 1890 by one of the two percipients concerned, Miss A. E. R.

When out in camp in an Indian jungle, my sister and I were anxiously awaiting the return of her husband, who had left in the morning on a surveying expedition, promising to return early in the afternoon. Between six and seven P.M. we were very uneasy, and were watching the line of road, I should say, 200 yards distant from where we stood. Simultaneously we exclaimed, "There he is," and I distinctly saw him, sitting in his dog-cart driving his grey horse

the syce occupying the seat behind. We at once returned to the tents—my sister ordering the bearer to get the Sahib's bath-water ready, and the butler to prepare dinner—I running to set my brother-in-law's mother's mind at rest as to the safety of her son. However, as time passed on, and he did not appear, our alarm returned, and was not allayed until he arrived in safety at eight o'clock. On interrogating him, we found he was just starting from the surveying ground, about eight miles distant, at the very time we had the above related experience. I should add, we were both in good health and certainly wide awake at the time, and I have never before or since had any experience of the kind.

Miss R. was about ten years old at the time of this incident. Her sister, Mrs. H., writes :—

*December 17th, 1890.*

In answer to your request, I write to say that I fully endorse the statement made by my sister with reference to our experience in India. I was present at the time. Also I may state that there was no possibility of our mistaking any other person for my husband, as the road ended at our tents, and the figure we saw must necessarily have driven straight to us. I should also say we were in an isolated part of the country.

I called on Mrs. H. in December 1891, and she informed me that the incident took place "about 18 years ago," when her son, who was then twenty, was about two years old. She explained to me in conversation that a mistake of identity was impossible, both from the lonely nature of the country and from the great height of her husband, who is about 6 ft. 4 in. tall.

Mrs. H. added a further note to her sister's account, to the following effect :—

*December 5th, 1891.*

I fully endorse all the details of this account. I may add that the time I saw my husband was about the hour I expected him home. He had been detained later than he expected, and I know would be concerned as to my anxiety about him. I have never had any other similar experience.

In this case the proof that the figure was not real depends not so much on the recognition—for the distance was probably too great for certain recognition—as on the combination of that with the very great improbability that any human being whatever was driving a dog-cart in the place at that moment.

**656 B.** The following case is quoted from *Over the Teacups*, by Oliver Wendell Holmes (3rd ed. 1891, p. 12). We are told in the Introduction that the part of the book containing these cases was written in March 1888.

I relate a singular coincidence which very lately occurred in my experience. . . . I will first copy the memorandum made at the time :—

"Remarkable coincidence. On Monday, April 18th, being at table from 6.30 P.M. to 7.30, with — and — [the two ladies of my household], I

told them of the case of 'trial by battel' offered by Abraham Thornton in 1817. I mentioned his throwing down his glove, which was not taken up by the brother of his victim, and so he had to be let off, for the old law was still in force. I mentioned that Abraham Thornton was said to have come to this country, 'and [I added] he may be living near us for aught that I know.' I rose from the table and found an English letter waiting for me, left while I sat at dinner. I copy the first portion of this letter :—

'20 ALFRED PLACE WEST (NEAR MUSEUM), SOUTH KENSINGTON,  
LONDON, S.W., April 7th, 1887.

'DR. O. W. HOLMES,—DEAR SIR,—In travelling the other day I met with a reprint of the very interesting case of Thornton for murder, 1817. The prisoner pleaded successfully the old Wager of Battel. I thought you would like to read the account, and send it with this . . . —Yours faithfully,  
'FRED. RATHBONE.'

Mr. Rathbone is a well-known dealer in old Wedgwood and eighteenth-century art. As a friend of my hospitable entertainer, M. Willett, he had shown me many attentions in England, but I was not expecting any communication from him; and when, fresh from my conversation, I found this letter just arrived by mail and left while I was at table, and on breaking the seal read what I had a few moments before been telling, I was greatly surprised, and immediately made a note of the occurrence, as given above.

I had long been familiar with all the details of this celebrated case, but had not referred to it, so far as I can remember, for months or years. I know of no train of thought which led me to speak of it on that particular day. I had never alluded to it before in that company, nor had I ever spoken of it with Mr. Rathbone. . . .

The case I have given is, I am confident, absolutely free from every source of error. I do not remember that Mr. Rathbone had communicated with me since he sent me a plentiful supply of mistletoe a year ago last Christmas. The account I received from him was cut out of *The Sporting Times* of March 5th, 1887. My own knowledge of the case came from *Kirby's Wonderful Museum*, a work presented to me at least thirty years ago. I had not looked at the account, spoken of it, nor thought of it for a long time, when it came to me by a kind of spontaneous generation, as it seemed, having no connection with any previous train of thought that I was aware of. I consider the evidence of entire independence, apart from possible "telepathic" causation, completely waterproof, airtight, incombustible, and unassailable.

**662 A.** From *Phantasms of the Living*, vol. i. p. 196. In the following case, the percipient, Mr. J. G. Keulemans, acquires information of what is happening at a distance through a mere mental impression, completely unexternalised, but yet conveying both the abstract idea of an event and the concrete picture of a scene. Mr. Keulemans' account, which I quote, is prefaced by some remarks of Gurney's on the evidential aspect of the case, as follows :—

It occasionally happens that a number of occurrences, perhaps trivial in character, and each of them likely enough to be dismissed as merely a very odd coincidence, fall to the experience of one person; and if he is observant of his

impressions, he may gradually become conscious of a certain similarity between them, which leads him to regard them as telepathic, or at any rate as something more than accidental. Before it can be worth while to consider such evidence, we must have reason to believe that the witness is a good observer, and alive to the very general mistake of noting hits and not misses in these matters. Such an observer we believe that we have found in Mr. Keulemans, of 34 Matilda Street, Barnsbury, N., a well-known scientific draughtsman, of whose care and accuracy we have had several examples. He has experienced so many of these coincidences that, even before our inquiries quickened his interest in the matter, he had been accustomed to keep a record of his impressions—which, according to his own account, were invariably justified by fact. Some more of his cases will be given in the sequel. The one here quoted is trivial enough (except perhaps to the baby who fell out of bed), and of little force if it were a single experience. Yet it will be seen that the impression was precise in character, was at once written down, and proved to be completely correct. We may perhaps assume Mrs. Keulemans to have been the agent.

Mr. Keulemans writes:—

October 16th, 1883.

My wife went to reside at the seaside on September 30th last, taking with her our youngest child, a little boy thirteen months old.

On Wednesday, October 3rd, I felt a strong impression that the little fellow was worse (he was in weak health on his departure). The idea then prevailed on my mind that he had met with a slight accident; and immediately the picture of the bedroom, in which he sleeps, appeared in my mind's eye. It was *not* the strong sensation of awe or sorrow, as I had often experienced before on such occasions; but, anyhow, I fancied he had fallen *out of the bed*, upon chairs, and then rolled down upon the floor. This was about 11 A.M., and I at once wrote to my wife, asking her to let me know how the little fellow was getting on. I thought it rather bold to tell my wife that the baby had, to my conviction, really met with an accident, without being able to produce any confirmatory evidence. Also I considered that she would take it as an insinuation of carelessness on her part; therefore I purposely wrote it as a *post scriptum*.

I heard no more about it, and even fancied that this time my impression was merely the consequence of anxiety. But on Saturday last I went to see my wife and child, and asked whether she had taken notice of my advice to protect the baby against such an accident. She smiled at first, and then informed me that he had tumbled out of the bed upon the chairs placed at the side, and then found his way upon the floor, without being hurt. She further remarked, "You must have been thinking of that when it was just too late, because it happened the same day your letter came, some hours previously." I asked her what time of the day it happened. Answer: "About 11 A.M." She told me that she heard the baby fall, and at once ran upstairs to pick him up.

I am certain, without the shadow of a doubt, that I wrote immediately after the impression; and that this was between 11 and 11.30 in the morning.

The following note was made by Gurney:—

I have seen the letter which Mr. Keulemans wrote to his wife. The envelope bears the post-mark of Worthing, October 3rd; and the postscript contained the following words: "Mind little Gaston does not fall out of bed.

Put chairs in front of it. You know accidents soon happen. The fact is, I am almost certain he has met with such a mishap this very morning."

Mrs. Keulemans' aunt supplied the following testimony, a day or two after Mr. Keulemans' letter of October 16th:—

36 TEVILLE STREET, WORTHING.

Mrs. Keulemans (my niece) and her baby are staying at my house. The baby had fallen out of bed the morning of the day the letter [*i.e.* Mr. Keulemans' letter] was received.

C. GRAY.

662 B. From *Phantasms of the Living*, vol. ii. p. 31. The following case, though undoubtedly sensory, seems still to belong to a somewhat indescribable stage of visualisation. If interpreted as telepathic, it is further of interest as illustrating that rarer type where the phantasm is not merely representative of the agent, but visibly reproduces some actual percept or idea which is prominently present at the time to the agent's consciousness. The account is from Mr. F. Gottschalk, of 20 Adamson Road, Belsize Park, N.W., and is dated February 12, 1886.

[Mr. Gottschalk begins by describing a friendship which he formed with Mr. Courtenay Thorpe, at the rooms of Dr. Sylvain Mayer, on the evening of February 20th, 1885. On February 24th, being anxious to hear a particular recitation which Mr. Thorpe was shortly going to give, Mr. Gottschalk wrote to him, at the Prince's Theatre, to ask what the hour of the recitation was to be.] In the evening I was going out to see some friends, when on the road there seemed suddenly to develop itself before me a disc of light, which appeared to be on a different plane to everything else in view. It was not possible for me to fix the distance at which it seemed to be from me.<sup>1</sup> Examining the illumined space, I found that two hands were visible. They were engaged in drawing a letter from an envelope which I instinctively felt to be mine and, in consequence, thought immediately that the hands were those of Mr. Thorpe. I had not previously been thinking of him, but at the moment the conviction came to me with such intensity that it was irresistible. Not being in any way awe-struck by the extraordinary nature and novelty of this incident, but in a perfectly calm frame of mind, I examined the picture, and found that the hands were very white, and bared up to some distance above the wrist. Each forearm terminated in a ruffle; beyond that nothing was to be seen. The vision lasted about a minute. After its disappearance I determined to find out what connection it may have had with Mr. Thorpe's actual pursuit at the moment, and went to the nearest lamp-post and noted the time.

By the first post the next morning, I received an answer from Mr. Thorpe, which began in the following way: "Tell me, pray tell me, why did I, when I saw your letter in the rack at the Prince's Theatre, know that it was from you?"

<sup>1</sup> Cf. a remark in M. Marillier's account of his interesting subjective experiences, referred to in [*Phantasms of the Living*] vol. i. p. 521: "Je ne pourrais indiquer ni la place de l'image que j'ai objectivée, ni la distance à laquelle elle se trouve." The *indescribability* of a certain sort of externalisation is well brought out in the same writer's description of his vision of parts of his body which could never actually be seen by him—*e.g.* the back of his head.

[We have seen this letter, which is dated "Tuesday night"; and February 24th, 1885, fell on a Tuesday.] Mr. Thorpe had no expectation of receiving a letter from me, nor had he ever seen my writing. Even had he seen it, his knowledge of it would not affect the issue of the question, as he assured me that the impression arrived the moment he saw there was a letter under the "T clip," before any writing was visible. [Mr. Gottschalk explains that from the construction of the rack, which he has examined, the address on the envelope would be invisible.]

On the evening of February 27th, by arrangement, I again met him at the rooms of Dr. Mayer, and there put questions to him with a view to eliciting some explanation. As near as possible, I give them as they were put at the time, and add the answers. It is necessary for me here to state that he and the Doctor were in complete ignorance of what had happened to me. Having first impressed upon him the necessity of answering in a categorical manner and with the greatest possible accuracy, I commenced:—

"When did you get my Tuesday's letter?" "At 7 in the evening, when I arrived at the theatre." "Then what happened?" "I read it, but, being very late, in such a hurry that when I had finished I was as ignorant of its contents as if I had never seen it." "Then?" "I dressed, went on the stage, played my part, and came off." "What was the time then?" "About 20 minutes past 8." "What happened then?" "I talked for a time with some of the company in my dressing-room." "For how long?" "Twenty minutes." "What did you then do?" "They having left me, my first thought was to find your letter. I looked everywhere for it, in vain. I turned out the pockets of my ordinary clothes, and searched among the many things that encumbered my dressing-table. I was annoyed at not finding it immediately, especially as I was anxious to know what it was about. Strangely enough I discovered it eventually in the coat which I had just worn in the piece 'School for Scandal.' I immediately read it again, was delighted to receive it, and decided to answer at once." "Now be very exact. What was the time when you read it on the second occasion?" "As nearly as I can say, 10 minutes to 9."

Thereupon I drew from my pocket a little pocket-diary in which I had noted the time of my vision, and asked Dr. Mayer to read what was written under the date 24th February.

"Eight minutes to 9."

[Mr. Gottschalk has kindly allowed us to inspect his diary, which confirms all the dates given.]

Having established in this way, without any assistance, the coincidence of time between his actually opening the envelope and my seeing him do so, I was satisfied as to the principal part, and proceeded to analyse the incident in detail. The whiteness of the hands was accounted for by the fact that actors invariably whiten their hands when playing a part like the one Mr. Thorpe was engaged in—"Snake" in the "School for Scandal." The ruffles also formed part of the dress in this piece. They were attached to the short sleeves of the shirt which Mr. Thorpe was actually wearing when he opened my letter.

This is the first hallucination I ever had. I have had one since of a similar nature, which I will recount separately.

FERDINAND GOTTSCHALK.

Dr. Mayer, of 42 Somerset Street, Portman Square, W., corroborates as follows:—

*March 1st, 1886.*

I well remember having read something [*i.e.* in Mr. Gottschalk's diary]—the exact words memory will not allow me to give—which tallied almost exactly with the story told by Courtenay Thorpe ; and can bear positive testimony of the above conversation having taken place.

SYLVAIN MAYER.

We cannot lay any stress on Mr. Thorpe's impression as to the letter and its writer, since that may easily have been accidental. But it is a point to be noticed that he read the letter with very decided pleasure, after a considerable hunt for it—in other words, that the reading of the letter stood out rather distinctly from the general run of such experiences. Though the incident is trivial, the close correspondence of time and detail is strongly suggestive of telepathic clairvoyance. In the second case mentioned, an illuminated disc was again seen, which “seemed not to belong to the surroundings” ; but the details were not quite as distinctive as in the above instance.

**662 C.** From *Phantasms of the Living*, vol. ii. p. 35. In the case just quoted, the vision hardly suggested a real external object, and further stages remain, on the path to the final one of natural solid-looking externality. In the following case the image appeared with a sort of apparent relief, but certainly not yet as co-ordinate in any natural fashion with the real objects in view. The account is from Mr. Richard Searle, barrister, of Home Lodge, Herne Hill, who tells us that he has had no other experience of a hallucination.

*November 2nd, 1883.*

One afternoon, a few years ago, I was sitting in my chambers in the Temple, working at some papers. My desk is between the fireplace and one of the windows, the window being two or three yards on the left side of my chair, and looking out into the Temple. Suddenly I became aware that I was looking at the bottom window-pane, which was about on a level with my eyes, and there I saw the figure of the head and face of my wife, in a reclining position, with the eyes closed and the face quite white and bloodless, as if she were dead.

I pulled myself together, and got up and looked out of the window, where I saw nothing but the houses opposite, and I came to the conclusion that I had been drowsy and had fallen asleep, and, after taking a few turns about the room to rouse myself, I sat down again to my work and thought no more of the matter.

I went home at my usual time that evening, and whilst my wife and I were at dinner, she told me that she had lunched with a friend who lived in Gloucester Gardens, and that she had taken with her a little child, one of her nieces, who was staying with us ; but during lunch, or just after it, the child had a fall and slightly cut her face so that the blood came. After telling the story, my wife added that she was so alarmed when she saw the blood on the child's face that she had fainted. What I had seen in the window then occurred to my mind, and I asked her what time it was when this happened. She said, as far as she remembered, it must have been a few minutes after 2 o'clock. This was the time, as nearly as I could calculate, not having looked at my watch, when I saw the figure in the window-pane.

I have only to add that this is the only occasion on which I have known my wife to have had a fainting-fit. She was in bad health at the time, and I did not mention to her what I had seen until a few days afterwards, when she had become stronger. I mentioned the occurrence to several of my friends at the time.

R. S.

Mr. Paul Pierrard, of 27 Gloucester Gardens, W., writes as follows:—

4th December 1883.

It may be interesting for special observers to have a record of an extraordinary occurrence which happened about four years ago at my residence, 27 Gloucester Gardens, W.

At an afternoon party of ladies and children, among whom were Mrs. Searle, of Home Lodge, Herne Hill, and her little niece, Louise, there was a rather noisy, bustling, and amusing game round a table, when little Louise fell from her chair and hurt herself slightly. The fear of a grave accident caused Mrs. Searle to be very excited, and she fainted.

The day after, we met Mr. Searle, who stated that in the afternoon of the preceding day he had been reading important cases in his chambers, No. 6 Pump Court, Temple, when a peculiar feeling overcame him, and he distinctly saw, as it were in a looking-glass, the very image of his wife leaning back in a swoon, which seemed very strange at the moment.

By comparing the time, it was found that this extraordinary vision was produced at the very same instant as the related incident.

We often spoke of the case together, and could not find any explanation to completely satisfy our minds; but we registered this rare fact for which a name is wanted.

PAUL PIERRARD.

Here there was more than the mere representation of the agent; she was represented apparently in the aspect which she actually wore, but in which the percipient had never seen her, and in which she would hardly be consciously picturing herself. We are scarcely driven, however, in this case, to the difficult conception of "telepathic clairvoyance"; for it is possible to suppose that the *idea* of fainting, impressed on Mr. Searle's mind, worked itself out into perception in an appropriate fashion.

662 D. From *Phantasms of the Living*, vol. ii. p. 37. The stage of visualisation in the next case is particularly interesting. The narrator is Mrs. Taunton, of Brook Vale, Witton, Birmingham.

January 15th, 1884.

On Thursday evening, 14th November 1867, I was sitting in the Birmingham Town Hall with my husband at a concert, when there came over me the icy chill which usually accompanies these occurrences.<sup>1</sup> Almost immediately, I saw with perfect distinctness, between myself and the orchestra, my uncle, Mr. W., lying in bed with an appealing look on his face, like one dying. I had not heard anything of him for several months, and had no reason to think he was ill. The appearance was not transparent or filmy, but perfectly solid-

<sup>1</sup> This refers to a few other experiences of a different character, one of which, however, involved a hallucination of sight.

looking; and yet I could somehow see the orchestra, not through, but behind it. I did not try turning my eyes to see whether the figure moved with them, but looked at it with a fascinated expression that made my husband ask if I was ill. I asked him not to speak to me for a minute or two; the vision gradually disappeared, and I told my husband, after the concert was over, what I had seen. A letter came shortly after telling of my uncle's death. He died at exactly the time when I saw the vision.

E. F. TAUNTON.

[The signature of Mrs. Taunton's husband is also appended.]

RICH. H. TAUNTON.

[We find from an obituary notice in the *Belfast News-Letter* that Mr. W. died on November 14th, 1867.]

The phantasm here was perfectly external, and is described as "perfectly solid-looking"; yet it certainly did not hold to the real objects around the same relation as a figure of flesh and blood would have held; it was in a peculiar way transparent. This feature is noticeable, as it is one which occasionally occurs also in hallucinations of the purely subjective class.<sup>1</sup> It may thus be taken as one of the numerous minor indications of the hallucinatory character of telepathic phantasms (see *Phantasms*, chap. xii. § 10).

The "Report on the Census of Hallucinations" (*Proceedings S.P.R.*, vol. x.) gives further examples of what are there called "incompletely developed hallucinations," and discusses in chapter iv. the distinction between mental images, including what Kandinsky<sup>2</sup> calls "pseudo-hallucinations,"

<sup>1</sup> Of many subjective hallucinations, it has been specially noticed that they hid whatever was behind the place which they appeared to occupy; and the rule seems to be that when the percept is completely externalised, it is solid-looking. But exceptions are not infrequent. Whitish transparent figures were a feature in a pathological case first published in the *Phrenological Journal and Miscellany* (Edinburgh), No. vi. p. 290, &c., and described in the well-known article on "Spectral Illusions" in *Chambers's Miscellany*. Wundt (*Grundzüge der physiologischen Psychologie*, vol. ii. p. 357), records the experience of an overseer of forests, who saw heaps of wood all round him in his house, but also saw the furniture and carpet just as usual. (Cf. case 193.) Miss Morse, of Vermont, a careful observer, who has had hallucinations at rare intervals during a good many years, tells me that at first "they seemed to be pictured just *within* instead of before my eyes." Lately, however, "they have usually been projected into space; but however real the apparitions at first appear, a close inspection reveals that they have no solidity—that objects can be seen through them." Another of my informants, who on waking had a hallucination of a tall female figure, noticed that he could see a towel through her; and similarly in one of my cases of persistent dream-images. Professor Goodwin reports that with him they "retain an appearance of solidity for some seconds after waking, the furniture of the room being distinctly recognised through these figures, like a dissolving view." Another correspondent describes such images as seen "as it were with one eye asleep, the other awake." In one of Paterson's cases (*Edinburgh Medical and Surgical Journal* for Jan. 1843), the phantasm appeared as though seen through gauze. I may also refer to the telepathic phantasms which gave the impression of being formed from mist (*Phantasms*, chap. xii. § 3, cases 315, 518, and Mrs. Deane's experience, p. 237). I have mentioned that the *disappearance* is occasionally through a stage of increased tenuity and transparency.—E. G.

<sup>2</sup> *Kritische und klinische Betrachtungen im Gebiete der Sinnestäuschungen*, Berlin, 1885.

and fully externalised sensory hallucinations. Examples of figures gradually developed out of a mist or glow of light are given on pp. 117, 120, and 293, and examples of transparent figures on pp. 117, 119, and 143 of the "Report."

**663 A.** In the Appendices to section 425 I have given some cases of premonitions occurring in dreams. Other precognitive cases are given in my article on "The Subliminal Self: the Relation of Supernormal Phenomena to Time" (*Proceedings S.P.R.*, vol. xi. pp. 334-593), and I quote here one of them (from p. 573). The narrative comes from Dr. A. S. Wiltse, of Skiddy, Kansas, personally known to Dr. Hodgson and myself as a careful and conscientious witness, who writes:—

This incident occurred in Morgan Co., Tennessee, I think in the spring of 1878. Mrs. Wiltse and myself had spent the day with her mother and step-father, Mr. and Mrs. Todd. I had passed most of the day with Mr. Todd in the field where he was planting corn. We retired early, and Mrs. Wiltse almost immediately fell asleep.

Mr. Todd and myself being wakeful, lay and talked. There was but one room, in which there was an open fireplace containing fire mostly buried up with ashes, a large pine knot having been laid on top of these embers, and so nearly buried in ashes as to give about a one candle power of light. . . .

While we were talking, I saw a picture slide on to the wall at my feet, at such a height as to rest easily in the line of my vision. I called to Mr. and Mrs. Todd to cease talking, and told them what I saw. The picture was some feet in size each way, and remained before me long enough for me to describe [it] in detail to them. It was a landscape, the main features in which were a river with a large creek emptying into it very nearly at right angles. When I had given a full description, the picture disappeared with a quick movement like that with which it had appeared, but in the opposite direction from which it came. Mr. Todd said, "You have described Emerald River and Rock Creek where it empties into it,"—which I thought correct, as I was familiar with the two streams.

While we were talking, another picture slid on to the wall in the same manner as the first one. It was the same picture as the first, with the addition of several open fields and wooded lands along the banks. In one of the fields was a log-house with its surroundings which I did not recognise. The picture remained stationary until I had described it thoroughly, when it disappeared similarly to the first.

Both Todd and his wife said I had described the "Cass Davis House," which was about a mile distant, across the river. At this another picture slid on to the wall, the very counterpart of the second one, except that a good portion of the landscape was left out, but the house was there, the door of which was closed, and as I announced its appearance, I heard the muffled report of a gun on the inside of the house, and immediately afterwards the door flew open and a man rushed out seemingly in a great fright.

At this point Todd said, "See here, Doc., are you seeing these things, or just playing off a drive on us?" I assured him that I actually saw, or seemed to see the things I described, although they did not seem possessed of solidity, but were more as if one should breathe over a looking-glass, then stand at some distance from it and observe his image; it would look shadowy and dim.

In the meantime the door of the house in the picture had been left open so that I could see into the house, where I saw a man staggering toward the door with blood running from his mouth. He reached the door, where he supported himself by leaning against the door-facing, and steadied himself off the doorstep on to the ground. In so doing he left the print of his hand in blood upon the door-facing.

At this point the picture again disappeared and was immediately replaced by another much the same as the other, but in it the dead body of the man was lying on the ground some few feet from the door, while from the field advanced several people, with hoes and mattocks in their hands, who gathered round the body in apparent excitement and consternation, when the picture vanished and I saw nothing more.

I asked Todd if he was sure of the house; he assured me that it bore the exact description I had given. I asked if there was any rumour, or ever had been to his knowledge, of a tragedy having occurred there. "Not that he had ever heard of." I believe I said that "something of the kind has occurred there or else will. If it is past we may never know it; if it is to come, we may see."

When the corn which Todd had planted that day was ready for hoeing, I was with him again in the field a portion of a day, and together we left the field and started to go to Wartburg, the county seat about two miles distant. On the way we met *Cass Davis*, a quadron, who asked us if we had heard of Henderson Whittaker killing himself. We had not, and he told us that during the (forenoon, I think) Whittaker went into the house, where Mr. Haun was sitting alone, and asked Haun to loan him his rifle to go hunting. Haun pointed to the corner where the rifle stood, saying, "I don't know whether it is loaded or not." Whittaker put his mouth over the muzzle to blow into the gun, pushing back the hammer with his foot. The foot slipped off and the gun was discharged into his mouth. Haun ran out into the field for help. The hands came up and I think found the young man dead in the yard. I have also been told that the hand-print of blood was left upon the door-facing, but these lesser points can be learned best from parties who lived in the neighbourhood at the time. The main points are absolutely certain. The tragedy occurred in the house I had described, and was of substantially the nature I had described from the picture-writing on the wall.

We obtained the following answers to questions sent to Mr. William Todd, January 15th, 1891, *re* Dr. Wiltse's Vision.

Q. 1. "Did Dr. Wiltse describe to you picture appearances which he said he was seeing at the time?"

A. 1. "Yes."

Q. 2. "Did he describe particulars of what he was seeing, such as the print of a bloody hand upon the door-facing of the Cass Davis House; the sound of a gun inside; one man running out in apparent fright and the other staggering out of the doorway and dying upon the ground near the door?"

A. 2. "He did describe the place and asked me if I knew of such a place; I told him that it was the Cass Davis House."

Q. 3. "Do you recollect if he told you he believed something of such nature had happened in the Cass Davis House, or else would in the future?"

A. 3. "He told me that something had happened at that place, or would in the future."

Q. 4. "Did the future events in that house, in the matter of the death of H. Whittaker, lead you to conclude that Dr. Wiltse really saw that night what he told you he was seeing?"

A. 4. "It did as to H. Whittaker, and I do believe he saw what he said he saw."

WM. TODD, *January 26th, 1891.*

Mr. M. Haun writes as follows to Dr. Hodgson:—

KISMET, TENN., *March 2nd, 1891.*

Your request received, and will say in reply, 1st, that I remember Dr. A. S. Wiltse having told me of his "prophetic vision," but whether it was before or after the fulfilment I can't say. However, the facts were about as follows: The young man shot himself in the mouth while attempting to blow in the gun; ball passed out through the back of his neck just in the edge of his hair, rupturing some large vein or artery. He fell instantly and was unable to utter a word intelligibly. He raised himself up on his hands with his head drooping over, and from his mouth the blood ran profusely, making a large pool of blood upon the floor. I ran about forty rods from the house to call the nearest help, and on returning found the young man lying full length, flat on his face, dead, his hat lying on the doorstep; the print of his hand made on door-casing; it seemed that he had crawled out upon his hands and knees.

Now the hand-print on the door; the blood-stained hat on the doorsteps; the kind of house and its location; the season of the year when the accident occurred, correspond with the Dr.'s vision, if I remember correctly.

The tragedy occurred, I think, in the month of July, not far from the 18th. As to when the Dr. had this vision or dream I don't remember.

No. I don't remember thinking of his vision at the time, for, as before stated, I don't remember having heard it before, although I might have heard it.

MANIPIHEE HAUN.

Mr. J. Bales writes to Dr. Hodgson:—

WARTBURG, TENN., *March 14th, 1891.*

In reply to yours of 2/27, will say that I remember hearing Dr. Wiltse talk of the occurrence you mentioned in regard to the tragedy which happened at the Cass Davis Place. He told me of it before it happened, and when it did occur he came and asked me if I remembered what he had told me about it before. As to the dates, I can't remember exactly, but it must have been twelve or fourteen years ago. There was no newspaper published here at that time, and there was never any publication of it, so far as I am aware.

I do not remember the appearance of a bloody hand on the door or anywhere else, but there was blood on the house in different places.

Would have answered you sooner, but I wanted to remember correctly before writing. Dr. A. S. Wiltse considered a truthful and honest man here.

JAMES BALES.

Mr. Howard writes to Dr. Hodgson:—

KISMET, TENN., *March 23rd, 189[1]*.

Your inquiry of recent date just received, and will say in reply that Dr. Wiltse told his vision to Mr. William Todd and his wife, my stepfather and my mother, a short time before the occurrence. I was informed by Mr. Todd that the details in the case were exactly similar to the Dr.'s vision. My mother stated the same fact in my hearing, but she is now dead. I understand from different parties that the blood-print, &c., were exactly as seen in the vision. Dr. Wiltse was stopping at our house (Mr. Todd's) at the time, and, after relating his vision, my stepfather recognised the place described as the "Cass Davis House," where the tragedy afterwards occurred. I would refer you to Mr. William Todd for further particulars, as he probably remembers the date; I do not.

W. T. HOWARD.

I may refer also to a small group of predictions of numbers to be drawn in the conscription for the Belgian army; the report of which was sent in 1894 by Professor G. Hulin, of the University of Ghent, to Professor Sidgwick, and given by me at length in the paper already mentioned (*Proceedings S.P.R.*, vol. xi. p. 545). Five cases of the right numbers being predicted during the eight years, 1886-94, are given on good authority; the numbers in the first four cases being respectively, 90, 112, 216, 111. The first case was an especially striking one; a clearly externalised vision of the number 90 appeared to the percipient, and produced a strong impression on his mind, convincing him that he would draw that number: In the fifth case the man who was to draw first announced that his number would be 116, and on being told that that was already drawn, said it would be 115, which turned out correct. The report only professes to give correct predictions, and we have no means of knowing how often predictions of these numbers are made which turn out wrong. Neither are we told how many numbers there were to draw from, except in one case, where it appears that there were at least 150, the lowest of them being 46 and the highest 223. In this case the number 216 was the one rightly guessed. We must assume, I think, that these facts were known to the man who was to draw—the narrative certainly does not exclude this supposition, and, in fact, rather suggests it—and, if so, the chance of his making a correct guess was, of course, about 1 in 150, and the cases are hardly numerous enough to exclude the explanation of chance coincidence.

Dr. G. B. Ermacora, in an article published in 1898 in the *Rivista di Studi Psichici* (of which a translation, with the title "Sur la possibilité des théories rationnelles de la prémonition," appeared in the *Annales des Sciences Psychiques*, January-February, 1899, p. 46), suggests that the fulfilment of premonitions about the results of drawing by lot—when the drawing is done by the person who experiences the premonition—might be explained by telæsthesia, as we might suppose that in such a case the drawing of the number is not accomplished blindly, but is guided by a supernormal perception which leads the subject to *select* automatically, and probably unconsciously, the particular number.

665 A. From the *Journal S.P.R.*, vol. vii. p. 25. The following case is interesting on account of the different stages through which the impression passed. It will be noticed that it began with a vivid sense of presence, then took the form of an externalised visual hallucination, but transparent,—thus being what was called in the *Report on the Census of Hallucinations* (as just mentioned) an incompletely developed hallucination,—and finally assumed a “pseudo-hallucinatory” form. The account was received by me from Mr. Kearne, of 37 Avonmore Gardens, West Kensington, on December 24th, 1894, and the signatures of the two other witnesses were added later.

On the evening of February 10th, 1894, I was sitting in my room expecting the return of two friends from a concert in the provinces where they had been performing. The friends in question had lived with me for some years, and we were more than usually attached to one another. I had no knowledge by what particular train they intended returning to town, but knew when the last train they could catch was due to arrive in London (9.5 P.M.) and how long to a few minutes they would take from the terminus to get home (about 10 P.M.). Our profession entails a great deal of travelling; my friends have had plenty of experience in this direction, and there was no question of their being well able to look after themselves. I may just add that one of these friends has made this same journey weekly for the last eight or nine years, so that I knew quite well his usual time of arrival at Liverpool Street.

On the day mentioned they were performing at an afternoon concert, and I had every reason to believe they would be tired and get home as soon as possible. I allowed half-an-hour beyond the usual time (10.30 P.M.) of arrival to elapse before I got at all uneasy, speculating as people will under such circumstances as to what was keeping them, although arguing to myself all the time that there was not the slightest occasion for alarm. I then took up a book in which I was much interested, sitting in an easy chair before the fire with a reading-lamp close to my right side, and in such a position that only by deliberately turning round could I see the window on my left, before which heavy chenille curtains were drawn. I had read some twenty minutes or so, was thoroughly absorbed in the book, my mind was perfectly quiet, and for the time being my friends were quite forgotten, when suddenly without a moment's warning my whole being seemed roused to the highest state of tension or aliveness, and I was aware, with an intenseness not easily imagined by those who have never experienced it, that another being or presence was not only in the room but close to me. I put my book down, and although my excitement was great, I felt quite collected and not conscious of any sense of fear. Without changing my position, and looking straight at the fire, I knew somehow that my friend A. H. was standing at my left elbow, but so far behind me as to be hidden by the arm-chair in which I was leaning back. Moving my eyes round slightly without otherwise changing my position, the lower portion of one leg became visible, and I instantly recognised the grey-blue material of trousers he often wore, but the stuff appeared semi-transparent, reminding me of tobacco smoke in consistency.<sup>1</sup> I could have touched it with my hand without moving

<sup>1</sup> The trousers of grey-blue stuff proved to be what A. II. wore the evening the vision was seen.

more than my left arm. With that curious instinctive wish not to see more of such a "figure," I did no more than glance once or twice at the apparition and then directed my gaze steadily at the fire in front of me. An appreciable space of time passed,—probably several seconds in all, but seeming in reality much longer,—when the most curious thing happened. Standing upright between me and the window on my left, and at a distance of about four feet from me and almost immediately behind my chair, I saw perfectly distinctly the figure of my friend,—the face very pale, the head slightly thrown back, the eyes shut, and on one side of the throat, just under the jaw, a wound with blood on it. The figure remained motionless with the arms close to the sides, and for some time, how long I can't say, I looked steadily at it; then all at once roused myself, turned deliberately round, the figure vanished, and I realised instantly that I had seen the figure behind me without moving from my first position,—an impossible feat physically. I am perfectly certain I never moved my position from the first appearance of the figure as seen physically, until it disappeared on my turning round.

I should like to state that for the last fifteen years I have been the witness of psychic phenomena of almost every kind, that in consequence I am not flurried or afraid at their appearance as one strange to them would be; but in all that time never once has anything of a psychical nature happened to me alone and unsought for; it was in fact a unique experience to me. I was now of course thoroughly alarmed, and as rapidly as possible considered what was to be done. My first thought was to go to the railway terminus and see if anything had happened. I, however, carefully noted the time (10.50 P.M.) by the clock in front of me, and reflected that if the apparition meant an accident to my friend at anything like the time of its appearance, the last train had been due in London at least  $1\frac{1}{2}$  hours, so that it could not have happened on the journey home. How I got through the next 40 minutes, with our housekeeper worrying about our missing friends, I don't know. At the end of this time I heard a hansom stop before the door (11.35 P.M.). My friends came in and apparently [did] not hurry themselves to come up and see me, from which fact I felt reassured that nothing very serious could have happened, or I should have been informed of it at once. My friend B. then came up, saying, "Come and see A. H., what a state he is in." I found him in the bathroom with his collar and shirt torn open, the front of the latter with blood upon it, and bathing a wound under his jaw which was bleeding. His face was very pale, and he was evidently suffering from a shock of some kind. As soon as I could, I got an account of what had happened.

They had arrived in London punctually, and feeling tired, although in good spirits, drove with a third gentleman, who had been performing with them, to a restaurant opposite King's Cross Station to have some supper. Before leaving the restaurant, my friend, A. H. (whose apparition I saw), complained of feeling faint from the heat of the place, went out into the street to get some fresh air, and had hardly got into the open when he felt his senses leave him, and he fell heavily forward, striking his jaw on the edge of the kerb, then rolling over on his back. On recovering consciousness, two policemen were standing over him, one of whom,—failing to unfasten his collar to give him air,—had cut both that and his tie. After informing the rest of the party of what had happened, a cab was called, and my two friends were driven home as quickly as possible. The exact time that my friend, A. H., fainted was not of course noted by them; but judging by the average time a cab takes to do the distance,

cut rather short on this occasion in the effort to get A. H. home quickly, it would correspond within three minutes to the time when the apparition appeared to me.

In conclusion it may be of interest to state that a curious mental sympathy seems to exist between A. H. and myself. In addition to the phenomenon of saying the same thing at the same time, and being aware on special occasions of one another's thoughts, I have on many occasions distinctly felt his approach before seeing him, and generally when I have been walking in the street and he has overtaken me on the top of the 'bus. On one occasion I was making a purchase in a shop, and the man took his time wrapping up the article I wanted. Without any apparent reason, I began to get uneasy, and felt that unless he quickly handed me my parcel and let me go, I must leave it and go into the street. To his astonishment, I suddenly rushed out of the shop, saw my friend riding past on a 'bus, signed to him to come down, and we returned to the shop together. I don't know which of the three was most surprised.

Signed { PERCY KEARNE, *January 9th, 1895.*  
 { ALFRED HOBDAY, *January 9th, 1895.*  
 { ARTHUR BENT, *January 9th, 1895.*

[I had an interview with Mr. Kearne and Mr. Bent on December 29th, 1894, when we went carefully over the *times* of the various incidents of the evening in question, and were satisfied that the accident and the apparition were probably simultaneous. Mr. A. H., I understand, had no conscious thought or impression of Mr. Kearne at the time of the accident.]

**665 B.** From the *Journal S.P.R.*, vol. v. p. 68. The following is an instance of a visual impression of a communication which the agent was at the moment anxious to make to the percipient. It was sent to us by Mr. Robert Lodge, an Associate of the Society. The letters were addressed to him by a relative.

50 ADELAIDE SQUARE, BEDFORD,  
*February 17th, 1891.*

In answer to your request I send you account about the telegram.

On the 27th of April 1889, we were expecting my sister-in-law and her daughter from South America. My wife, being away from home, was unable to meet them at Southampton, so an intimate friend of the family, a Mr. P., offered to do so. It was between Derby and Leicester about 3.30 P.M. My wife was travelling in the train. She closed her eyes to rest, and at the same moment a telegram paper appeared before her with the words, "Come at once, your sister is dangerously ill." During the afternoon I received a telegram from Mr. P. to my wife, worded exactly the same and sent from Southampton 3.30 P.M. to Bedford. On my wife's arrival home about 9 P.M., I deferred communicating it until she had some refreshment, being very tired. I afterwards made the remark, "I have some news for you," and she answered, "Yes, I thought so, you have received a telegram from Mr. P.!" I said, "How do you know?" She then told me the contents and her strange experiences in the train, and that it impressed her so much that she felt quite anxious all the rest of the journey.

With regard to the above, my wife had no idea of her sister being ill, and was not even at the time thinking about them, but was thinking about her own child she had just left at a boarding school. Also the handwriting my wife

saw, she recognised at once to be Mr. P.'s. But then, again, he would have been writing on a white paper form, and the one she saw was the usual brown coloured paper.

FREDK. L. LODGE.

In reply to inquiries, Mr. F. Lodge wrote as follows:—

The letter I sent you, with account of vision, I wrote from my wife's dictation. After it occurred in the train she took notice of the hour, and from the time marked on the telegram of its despatch from Southampton, we at once remarked it must have occurred as Mr. P. was filling in a form at Southampton. Mr. P. is now in South America constructing a railway line, and will not return to England for about a year. The occurrence was mentioned to him.

Two years having elapsed, my wife could not say the exact time now, but it was between 3 and 4 P.M., although when it happened, we did notice from the telegram that the time corresponded.

FREDK. L. LODGE.

665 C. From the *Journal S.P.R.*, vol. v. p. 147. The following account of a very curious experience of Mr. Dickinson, a photographer, of 43 Grainger Street, Newcastle-on-Tyne, was obtained for us by Mr. E. T. Nisbet, of Newcastle-on-Tyne.

*February 25th, 1891.*

On Saturday, the 3rd of January this year, I arrived at my place of business a few minutes before 8 A.M. The outer door is protected by an iron gate, in which is a smaller lock-up gate, through which I passed into the premises. Having opened the office and turned the gas on at meter, and lit the gas-fire, I stood at the office counter for a few minutes waiting for the lad who takes down the iron gate at the front door. Before the lad came, however, a gentleman called to inquire if his photographs were finished; I asked him if he had the receipt (which usually accompanies any inquiry), and he replied that he had no receipt, but his photograph was taken on— (giving the date), and that the prints were promised to be sent to him before this call. Having got the date and his name, I referred to my book and found the order as he stated. I read out to him the name and address, to which he replied, "That is right." In my book I found a date given on which the negative was ready to be put into the printer's hands, and the date being seventeen days previous I had no hesitation in saying, "Well, if you call later on you will get some," and I called his attention to the fact that it was very early, and explained to him that the employées would not be at work until nine o'clock, and if he could call after that time he would be certain to get some of his photographs. He said, "I have been travelling all night, and cannot call again." With that he turned abruptly, and went out. Anxious to retain his good will, I shouted after him, "Can I post what may be done?" but I got no answer. I turned once more to the book, looked at the number, and on a slip of paper wrote, "No. 7976, *Thompson, post.*" (This I wrote with pen and ink, and have the paper yet.) At nine o'clock, when Miss S. (clerk and reception-room attendant) came, I handed the slip of paper to her and asked her to have it attended to, telling her that the man had called for them, and seemed much disappointed that he had not received them before. Miss S., with considerable surprise, exclaimed: "Why, an old man called about these photographs yesterday (Friday), and I told him they could not be ready this week owing to the bad weather, and that we were nearly three weeks behind with our work." I suggested that it was quite time

Mr. Thompson's were ready, and inquired who was printing the order. I was told it was not in print, and pointing to a pile of negatives Miss S. said, "Thompson's is amongst that lot, and they have been waiting quite a fortnight." I asked to be shown the negative, and about half-an-hour later Miss S. called me, saying, "This is Thompson's negative." I took it in my hands and looked at it carefully, remarking, "Yes, that is it; that is the chap who called this morning." Miss S. again referred to the fact that she had told the man who had called on the previous day that none were done, or could be done that week. "Well," I said, "put this to one side and I will see to it myself on Monday, and endeavour to hurry it forward." On the Monday (January 5th), I was in one of the printing rooms, and, about 10.30 A.M., having one or two printing frames empty, I thought of Thompson's negative, and accordingly went down to the office and asked Miss S. for it. "Oh yes," she replied, "and here are a few more equally urgent; you may take them as well." I said, "That cannot be, as I have only two or three frames at liberty" (she had about twenty negatives in her hand, holding them out to me); "give me Thompson's first and let me get my mind at rest about it." To which she answered, "His is amongst this lot; I will have to pick it out." (Each negative was in a paper bag.) I offered to help her, and she commenced at one end of the batch and I at the other, and before we got half-way through I came across one which I knew was very urgent, and turned away to look up the date of taking it, when crash! went part of the negatives on the floor. This accident seemed so serious that I was almost afraid to pick up the fallen negatives, but on doing so, one by one, I was greatly relieved to find *only one* was broken, but judge of my horror to find that that *one* was Thompson's! I muttered something (not loud, but deep), and would fain have relieved my feelings, but the presence of ladies restrained me (this accident being witnessed also by my head-printer, Miss L.). I could not honestly blame Miss S. for this—each thought the other was holding the lot, and between us we let them drop. The negative was broken in two, right across the forehead of figure. I put the pieces carefully away, and, taking out a memo. form, wrote to Mr. Thompson, asking him to kindly give another sitting, and offering to recoup him for his trouble and loss of time; this letter was posted five minutes after the negative was broken, and the affair was forgotten by me for the time. However, on Friday, the 9th of January, I was in the printing-room upstairs when I was signalled by the whistle which communicates with the office, and Miss S. asked if I could go down, as the gentleman had called about the negative. I asked "What negative?" "Well," she replied, "the one we broke, Mr. Thompson's." I answered, "I am very busy, and cannot come down, but you know the terms I offered him; send him up to be taken at once." "But he is *dead!*" said Miss S. "Dead!" I exclaimed, and without another word I hastened down the stairs to my office. Here I saw an elderly gentleman, who seemed in great trouble. "Surely," said I to him, "you don't mean to say that this man is dead?" "It is only too true," he replied. "Well, it must have been dreadfully sudden," I said sympathetically, "because I saw him only last Saturday." The old gentleman shook his head sadly, and said, "You are mistaken, for he died last Saturday."

"Nay," I returned, "I am not mistaken, for I recognised the negative by him." However, the father (for such was his relationship to my sitter) persisted in saying I was mistaken, and that it was he who called on the Friday and not his son, and, he said, "I saw that young lady (pointing to Miss S.), and she told me the photographs would not be ready that week." "That is quite right,"

said Miss S., but Mr. D. also saw a gentleman on Saturday morning, and when I showed Mr. D. the negative he said, 'Yes, that's the man who called.' I told Mr. D. *them* of your having called on the Friday.' Still Mr. Thompson sen. seemed to think that we were wrong, and the many questions and cross-questions I put to him only served to confirm him in his opinion that I had got mixed; but this he said: No one was authorised to call, nor had they any friend or relative who would know of portraits being ordered, neither was there any one likely to impersonate the man who had sat for his portrait. I had no further interview with the old gentleman until a week later, when he was much calmer in his appearance and conversation, and at this interview he told me that his son died on Saturday, January 3rd, at about 2.30 P.M.; he also stated that at the time I saw him (the sitter) he was unconscious, and remained so up to the time of his death. I have not had any explanation of this mysterious visit up to present date, February 26th, 1891.

It is curious to me that I have no recollection of hearing the man come upstairs, or of him going down. In appearance he was pale and careworn, and looked as though he had been very ill. This thought occurred to me when he said he had been travelling all night. (Signed) JAMES DICKINSON.

43 GRAINGER STREET, NEWCASTLE-ON-TYNE.

Miss S. signs the following statement:—

I am the Miss S. referred to in the foregoing narrative. I have read Mr. Dickinson's statement carefully, and I can testify that everything in it referring to me has been correctly stated. ETHEL MAUD SIMMON.

66 MALCOLM STREET, HEATON, *April 1st*, 1891.

The next statement was written by Mr. Nisbet from Mr. Thompson sen.'s information, and with a little alteration and addition signed by him.

*March 22nd*, 1891.

At the beginning of December 1890, my son, John Thompson, got photographed by Mr. Dickinson, of Grainger Street, Newcastle-on-Tyne. He was wishful to present a photograph of himself to each of his chief comrades on New Year's Day. During the Christmas week he took typhoid fever and was very ill.

On Friday, January 2nd, 1891, I went to Newcastle to purchase certain articles for him, and being in Newcastle I thought I would kill two birds with one stone, so I called at Dickinson's to see if his photos were ready. I called chiefly because he seemed anxious about them—he spoke of them when he was delirious. I saw a young woman at Dickinson's who told me that the photos were not ready.

On Saturday, January 3rd, my son died at 2.5 P.M.

On Monday, January 5th, 1891, I received a letter addressed to my son asking him to call and sit again for his photograph as the negative had been broken. I still possess this letter and envelope<sup>1</sup> (dated January 5th, 1891).

On Friday, January 9th, I called at Mr. Dickinson's, when he explained that he had seen my son in his place on the previous Saturday. I told him he must be mistaken, as my son was then ill in bed, but I told him that I had called on the Friday about the photographs. Mr. Dickinson persisted in saying

<sup>1</sup> Mr. Nisbet has seen it.

he had seen my son on the Saturday, so I showed him the "burial lines" to convince him.

I know of no one who could have called about the photos on the Saturday, nor do I know of any of my son's friends who could be mistaken for him. My son was 21 years of age, and was studying for the Primitive Methodist ministry. There was always strong sympathy between me and my son. I had the power of influencing him at a distance. My son was calm and steady, not easily excited; the joy of the household, and a general favourite with the public.—  
Yours truly,  
THOMPSON.

Mr. Dickinson informed Mr. Nisbet that he was perfectly well at the time of this occurrence. He has never had any other experience at all resembling this, but he is subject to nightmare and walking in his sleep.

Mr. Nisbet learned that Mr. Dickinson was not quite sure whether he was present when Mr. Thompson was photographed; his assistant said he was, but Mr. Dickinson could not remember. They photographed about 40 people on the day Mr. Thompson sat. Mr. Dickinson was quite sure that Miss S. had said nothing to him on the Friday about Mr. Thompson, senior, calling, and Miss S. confirmed this.

Professor Sidgwick was introduced to Mr. Dickinson in September 1891, and heard his story vividly and fully told by himself. Extracts only from his notes need be given here.

D. did not hear T. come in, but being busy writing was not surprised at this, though he was surprised that he had come so early. . . .

T. said that "He could not call later, he had been travelling all night." He had an overcoat on, and a careworn look—looked ill. The thought passed through D.'s mind, "Yes, poor man, you have been travelling all night, and you are going home to die." Meanwhile T. turned and went out: he had not sat down, but stood all the time. D. ran round the counter towards the door and called after him, "Can I post them?" but got no answer, and did not *hear* the visitor go down or out; this he would ordinarily have done, but the not hearing did not surprise him. He thought the visitor was "huffed," and turned to copy out the number of the order and the name on a piece of paper, on which he wrote the word "post." (This paper Mr. Nisbet saw, and remembers reading the number and name, but the paper seems to be lost.) All this, according to his recollection, with perfect wakefulness, and without the least idea or feeling of anything abnormal.

Careful inquiries (described fully in the account in the *Journal*) were made by Mr. Nisbet to ascertain whether it could have been possible for Mr. Thompson, junior, to have actually called at the photographer's, unknown to his family, or whether any one else had called on his behalf; with the result that both these hypothetical explanations of the case seemed to be excluded.

666 A. The following example of a "reciprocal" case (quoted from *Phantasms of the Living*, vol. ii. p. 162) is from the Hon. Mrs. Parker, of 60 Elm Park Gardens, S.W., who wrote to us on May 24th, 1883:—

The following experience happened in the month of November 1877, in Regency Square, Brighton. My husband [since deceased] was undergoing a course of magnetism from Mr. L., an American. The treatment consisted of rubbing by mesmeric passes down the back and arms and legs, but in all this there was no intention of putting my husband to sleep. The passes were intended to give strength. Mr. L. called himself, I believe, a professional mesmerist, but at the time we employed him he was not practising as such. He had come to Brighton for rest.

After the treatment my husband was in the habit of sitting, for some hours, in his wheel-chair, at the top of the Square garden, and on the day of which I am writing he had expressed a wish to stay out rather later than usual. I went into the house for luncheon, leaving him alone, but on looking out of the window a little later, at two o'clock, I saw a man standing in front of his chair, and apparently talking to him. I wondered who it was, and concluded it must be a stranger, as I did not recognise the figure, or the wide-awake hat and rather oddly-cut Inverness cape which he wore. However, as it very often happened that strangers did stop and speak to him, I was not surprised. I turned away my eyes for a moment, and when I again looked up the garden, the man had disappeared. I could not see him leaving the garden by any of the numerous gates, and remarked to myself how very quickly he must have walked to be so soon out of sight. Regency Square does not possess a tree and scarcely a shrub, so that there was nothing to impede my view.

When my husband came in a little later, I said to him, carelessly, "Oh, who was that talking to you in the square just now?"

He replied, "No one has spoken to me since you left. No one has even passed near me."

"But I saw a man standing in front of you and—as I thought—talking to you about a quarter of an hour ago. His dress was so odd, I couldn't at all tell who it could be."

At this my husband laughed, saying, "I should think not, for there was no one to recognise. I assure you not a soul has been near me since you left."

"Have you been asleep?" I asked, though I did not think it very likely. He assured me he had not. So the subject dropped; still in my own mind I knew I had seen the mysterious figure.

Two days afterwards, Mr. L., after giving my husband his treatment, came, as was his usual habit, to speak to me before leaving the house. After a few words and directions, he said, "It is a very odd thing, but the same experience has happened to me twice since I have attended your husband, that, when in quite another place, I have suddenly felt as if I were standing by his side, either in your drawing-room or out there in the garden."

I looked at him, and for the first time noticed his overcoat which he had put on before coming into the room, and the wide-awake in his hand. It struck me that these articles were very similar to those worn by the figure I had seen, and that in every way Mr. L. resembled this same figure. I asked him when, and at what time, he had had the last experience spoken of? "The day before yesterday," was the reply. "I had just finished an early dinner, and was sitting in front of the fire with a newspaper. It was about two o'clock; I remember the time perfectly. Suddenly I felt I was no longer there, but standing near your husband in the Square garden."

I then told him of the figure I had seen at the same time and place, and how I now recognised it to be his. -Afterwards I asked my husband if he had

mentioned the circumstance to Mr. L., but he had not done so, and had indeed forgotten all about it. My husband was the *only* person to whom I had mentioned the fact of my vision. It could not by any possibility have got round to Mr. L.

AUGUSTA PARKER.

In answer to the inquiry whether she had ever had any other hallucination of the senses, Mrs. Parker replied that she had had one other. It seems likely, however, that this was merely a case of mistaken identity, the figure being seen at the end of a long hotel passage; and this was her own impression at the time.

666 B. The next case (from *Phantasms of the Living*, vol. ii. p. 164) was one of *collective* percipience. The full names of the persons concerned were given to us, but not allowed to be printed. Mrs. S., one of the percipients, writes:—

April 1883.

A and B<sup>1</sup> are two villages in Norfolk, distant about five miles from each other. At the time of the occurrence about to be related, the clergymen of these parishes both bore the same name, though there was no relationship between them; at the same time there was a great friendship between the two families. On the 20th February 1870 a daughter, Constance, about fourteen years old, of the clergyman of A, was staying with the other family—a daughter, Margaret, in that family, being her great friend. Edward W., the eldest son of the Rector of A, was at that time lying dangerously ill at home with inflammation of the lungs, and was frequently delirious. On the day mentioned, at about noon, Margaret and Constance were in the garden of B Rectory, running down a path which was separated by a hedge from an orchard adjoining; they distinctly heard themselves called twice, apparently from the orchard, thus: “Connie, Margaret—Connie, Margaret.” They stopped, but could see no one, and so went to the house, a distance of about forty yards, concluding that one of Margaret’s brothers had called them from there. But to their surprise they found that this was not the case; and Mrs. W., Margaret’s mother, assured the girls no one had called them from the house, and they therefore concluded they must have been mistaken in supposing they had heard their names repeated. This appeared to be the only explanation of the matter, and nothing more was thought of it.

That evening Constance returned to her home at A. On the following day Mrs. W. drove over to inquire for the sick boy Edward. In the course of conversation, his mother said that the day before he had been delirious, and had spoken of Constance and Margaret, that he called to them in his delirium, and had then said, “Now I see them running along the hedge, but directly I call them they run towards the house.” Mrs. W., of B, at once called to mind the mystery of the previous day, and asked, “Do you know at what time that happened?” Edward’s mother replied that it was at a few minutes past twelve, for she had just given the invalid his medicine, twelve being his hour for taking it. So these words were spoken by Edward at the same time at which the two

<sup>1</sup> The letters are substituted for those actually given, for the sake of clearness. The names of the villages were not suppressed in the accounts that follow; but as they were suppressed in this first one, it has been thought right to suppress them throughout.

girls had heard themselves called, and thus only could the voice from the orchard be accounted for.

M. K. S.

(The "Margaret" of the narrative.)

The following statement is from Mrs. R., the "Constance" of the narrative.

*Sept. 1884.*

Margaret and I were walking in some fields at B., away from the road, but not very far from the house. Here I heard a voice call "Connie and Margaret" clearly and distinctly. I should not have identified it with Ted's voice (*i.e.* her brother's at A), for we thought it was one of the B brothers at the time, till we found no one had called us. I remember that it was before early dinner, and that I was expecting to be fetched home that same morning, because of Ted's illness; and that Mrs. W. thought of asking mother if Ted had mentioned our names in any way, *before* she told her of what had passed at B. I ought to add that an explanation of the story might be found in the conduct of some B plough-boy, playing a trick upon us. The situation was such that he might easily have kept out of sight behind a hedge.

C. E. R.

Mr. Podmore says:—

*November 26th, 1883.*

I saw Mrs. R. yesterday. She told me that they recognised the voice vaguely as a well-known one at the time. She thinks that the coincidence in time was quite exact, because Mrs. W. of B made a note of the circumstance immediately. Her brother—an old school-fellow of mine—cannot recollect the incident at all.

If a written note was made, the girls' experience must have seemed odder than the "nothing more was thought of it" in Mrs. S.'s account would imply. Mrs. W. of A says:—

My son was about seventeen years old. He had had fever and inflammation, and was weakened by illness. It was about twelve o'clock. I was sitting with him, after his washing and dressing, and he seemed quiet and sleepy, but not asleep. He suddenly sprang forward, pointed his finger, with arms outstretched, and called out in a voice the loudness of which astonished me, "Connie and Margaret!" with a stress on each name, "near the hedge," looked wildly at them, and then sank down, tired. I thought it odd at the time, but, considering it a sort of dream, did not allude to it. The next day, Mrs. W. called with Connie and Margaret, and said the girls had heard their names called; had run home; were walking by a hedge in their field, had found no one had called them from B Rectory. The voice sounded familiar, but as far as I can remember—my daughter will say—it was not distinctly thought to be Edward's. I at once told my story, as it was too striking not to be named.

They said it was about twelve o'clock. Though he was constantly delirious in the evening, when the pulse rose, he was never so in the middle of the day, and there was no appearance of his being so at the time this occurred.

M. A. W.

Mrs. W. of B says:—

*August 1884.*

Connie was staying with us on account of the illness of her brother Edward, and had—with Margaret—been reading with me one morning. At about 11.30

they went into the garden to play (they were girls of about thirteen and fourteen), and in half-an-hour came up to the window to know what I wanted. I said "Nothing," and that I had not called them, though they had heard both their names called repeatedly. I asked them where they were when they heard it, and they said in the next walk—which, you will remember, is formed on one side by the orchard hedge. Margaret said directly, "There, Connie; I said it was not mother's, but a boy's voice." Then I turned to look at the clock—for we had some boys as pupils then—and I said, "It would not be one of the boys, for they are not out of the study; it is now twelve o'clock, and I hear them coming out."

I was to take Connie home that afternoon,<sup>1</sup> and, on arriving, of course my first question was "How was Edward?" Mrs. W. told me that he had not been so well, and had been very delirious. She said that morning he had been calling, "*Margaret! Connie! Margaret! Connie! Oh, they are running by a hedge, and won't listen to me.*" I did not say what had happened at home, but asked if she knew at what time this had so distressed him. She said "Yes;" for she had looked at the clock, hoping it was nearly time to give him his medicine, which always quieted him, and was thankful to find it was just twelve o'clock.

**666 C.** The following case is taken from Mrs. Sidgwick's paper, "On the Evidence for Clairvoyance," in *Proceedings S.P.R.*, vol. vii. p. 41. The case was sent to us by Mr. W. B. H., who writes:—

BRIDGEPORT, CT., *December 18th, 1889.*

. . . The incidents were related to me by Mr. S. R. Wilmot, a manufacturer of this city, several years ago, and I wrote them down from memory, and he afterwards revised the manuscript. Mr. Wilmot and his wife and sister are still living here, and would, no doubt, be happy to answer any questions about the matter. He does not know that I have had his narrative compared with a file of the *New York Herald*, as per memorandum appended. It seems to stand the test pretty well, however.

If published, please do not give my name, as I have simply acted as scribe, and have no personal knowledge about the incidents. W. B. H.

The manuscript account, in which Mr. Wilmot's corrections are embodied, was as follows:—

On October 3rd, 1863, I sailed from Liverpool for New York, on the steamer *City of Limerick*, of the Inman line, Captain Jones commanding. On the evening of the second day out, soon after leaving Kinsale Head, a severe storm began, which lasted for nine days. During this time we saw neither sun nor stars nor any vessel; the bulwarks on the weather bow were carried away, one of the anchors broke loose from its lashings, and did considerable damage before it could be secured, and several stout storm sails, though closely reefed, were carried away, and the booms broken.

Upon the night following the eighth day of the storm the tempest moderated a little, and for the first time since leaving port I enjoyed refreshing sleep. Toward morning I dreamed that I saw my wife, whom I had left in the United States, come to the door of my state-room, clad in her night-dress.

<sup>1</sup> The other accounts make it probable that it was not till next day that Mrs. W. of B went to A.

At the door she seemed to discover that I was not the only occupant of the room, hesitated a little, then advanced to my side, stooped down and kissed me, and after gently caressing me for a few moments, quietly withdrew.

Upon waking I was surprised to see my fellow-passenger, whose berth was above mine, but not directly over it—owing to the fact that our room was at the stern of the vessel—leaning upon his elbow, and looking fixedly at me. “You’re a pretty fellow,” said he at length, “to have a lady come and visit you in this way.” I pressed him for an explanation, which he at first declined to give, but at length related what he had seen while wide awake, lying in his berth. It exactly corresponded with my dream.

This gentleman’s name was William J. Tait, and he had been my roommate in the passage out, in the preceding July, on the Cunard steamer *Olympus*; a native of England, and son of a clergyman of the Established Church. He had for a number of years lived in Cleveland, in the State of Ohio, where he held the position of librarian of the Associated Library. He was at this time perhaps fifty years of age, by no means in the habit of practical joking, but a sedate and very religious man, whose testimony upon any subject could be taken unhesitatingly.

The incident seemed so strange to me that I questioned him about it, and upon three separate occasions, the last one shortly before reaching port, Mr. Tait repeated to me the same account of what he had witnessed. On reaching New York we parted, and I never saw him afterward, but I understand that he died a number of years ago in Cleveland.

The day after landing I went by rail to Watertown, Conn., where my children and my wife had been for some time, visiting her parents. Almost her first question when we were alone together was, “Did you receive a visit from me a week ago Tuesday?” “A visit from you?” said I, “we were more than a thousand miles at sea.” “I know it,” she replied, “but it seemed to me that I visited you.” “It would be impossible,” said I. “Tell me what makes you think so.”

My wife then told me that on account of the severity of the weather and the reported loss of the *Africa*, which sailed for Boston on the same day that we left Liverpool for New York, and had gone ashore at Cape Race, she had been extremely anxious about me. On the night previous, the same night when, as mentioned above, the storm had just begun to abate, she had lain awake for a long time thinking of me, and about four o’clock in the morning it seemed to her that she went out to seek me. Crossing the wide and stormy sea, she came at length to a low, black steamship, whose side she went up, and then descending into the cabin, passed through it to the stern until she came to my state-room. “Tell me,” said she, “do they ever have state-rooms like the one I saw, where the upper berth extends further back than the under one? A man was in the upper berth, looking right at me, and for a moment I was afraid to go in, but soon I went up to the side of your berth, bent down and kissed you, and embraced you, and then went away.”

The description given by my wife of the steamship was correct in all particulars, though she had never seen it. I find by my sister’s diary that we sailed October 4th; the day we reached New York, 22nd; home, 23rd.

With the above corrections I can very willingly subscribe my name.

S. R. WILMOT.

Mr. W. B. H. adds:—

The files of the *Herald* show that the *City of Limerick* left Liverpool October 3rd, 1863, Queenstown October 5th, and arrived at New York early on the morning of the 22nd of October, 1863. *Herald*, October 14th, 1863, says:—

“Steamer *Africa* from Queenstown on the 4th inst. put into St. John’s N.F., yesterday afternoon, on her voyage to Boston by way of Halifax. The *Africa* struck on the rocks near Cape Race at ten o’clock last Monday night (October 12th) during a dense fog. She was put about before she struck, but took ground, fore, aft, and amidships. There was considerable sea running, with a southerly wind at the time. The steamer’s boats were got ready, but not launched. The *Africa* floated off after an hour, and was speedily cleared of water by her pumps. Captain Stone then headed her for Halifax, but soon deemed it prudent to put into St. John’s, Newfoundland. Both cargo and vessel were badly damaged. When our last despatch was forwarded from St. John’s, the *Africa* was making a large quantity of water.”

Found no report of severe storm.

A. H.

July 1889.

In answer to inquiries Mr. Wilmot writes to Mr. Hodgson:—

BRIDGEPORT, February 25th, 1890.

As to whether I and my wife have ever had any analogous experiences, will say for myself, Yes, dreams revealing subsequent events, but nothing of such a *joint nature*.

I only spoke of my dream and Mr. Tait’s experience to my sister (who was with me *then*, and is *now*), as I could not quite divest myself of the thought that Mr. T. might have invented his part from witnessing something unusual in me while asleep, therefore my questions to him when about to disembark at N.Y. I do not think it likely that Mr. Tait mentioned to others on board ship, or if he had, that it could now be ascertained. I did not mention these things to any but my sister till after reaching home and learning what I did from my wife. That astonished me; it almost took my breath away.

S. R. WILMOT.

Miss Wilmot writes:—

In regard to my brother’s strange experience on our homeward voyage in the *Limerick*, I remember Mr. Tait’s asking me, one morning (when assisting me to the breakfast table, for the cyclone was raging fearfully), if I had been in last night to see my brother; and my astonishment at the question, as he shared the same state-room. At my “*No, why?*” he said he saw *some* woman, in white, who went up to my brother (who was too seasick to leave his berth for several days). I soon went in to see [my brother], who told me that Mr. Tait had wondered at my coming in to see him, and I think he said *he* had dreamed of seeing his wife there, but in the imminent danger that loomed over us, I did not fix my mind on their after conversations.

I think my brother must have written to Mr. Tait the share my sister had in the vision—shall I call it? When visiting at the Tait’s in Cleveland, two or three years after, he spoke of the wonderful coincidence. It evidently impressed him. If he were still living, I would refer you to him.

ELIZA E. WILMOT.

Mrs. Wilmot says :—

BRIDGEPORT, CONN., *February 27th, 1890.*

. . . In reply to the question, Did I "notice any details about the man I saw in the upper berth?" I cannot at this late day positively say that I did, but I distinctly remember that I felt much disturbed at his presence, as he leaned over, looking at us.

I think that I told my mother the next morning about my dream; and I know that I had a very vivid sense all the day of having visited my husband: the impression was so strong that I felt unusually happy and refreshed, to my surprise. . . .

[Signed] Mrs. S. R. WILMOT.

In commenting on this case, Mrs. Sidgwick observes :—

This case differs from those that precede it. In them the clairvoyant person was apparently a passive recipient of the telepathic impulse from the agent which led to the clairvoyant perception. But here Mrs. Wilmot seems, as it were, to have actively sought communication with her husband. I should still hold with Mr. Gurney that this is no reason for regarding the incident as other than telepathic, for there is as little ground for supposing that Mrs. Wilmot could have perceived psychically *any* cabin as there is for thinking that Mrs. Paquet [see 663] could have had a vision of *any* death scene. In other words, it is probable that the presence of the husband and brother respectively were essential conditions of the percipience, which, therefore, depended on some unknown process of communication from mind to mind. The fact that Mr. Wilmot at the same time dreamt of his wife seems to me, if anything, to strengthen the telepathic hypothesis, because it shows that there was actually a community of mental impressions.

But it may be said that it is more difficult thus to account for Mr. Tait's seeing a figure at the same time as Mr. Wilmot, and that this at least tends to show that Mrs. Wilmot was actually there in some sense other than a purely mental one. The question here raised is the difficult one of the significance of collective psychical experiences. . . . Briefly, . . . besides the possibility of a direct telepathic communication between the primary agent and both percipients, there are two hypotheses to account for collective hallucinations,—assuming of course that they are not due to suggestion by word or gesture. One is that there is some kind of objective presence, some centre of "phantasmogenetic efficacy," located in space and within range of the operation of the percipient's senses. The other is that the primary percipient, B, whether his own impression is due to telepathy or is purely subjective, becomes an agent as regards the secondary percipient C, who receives his impression by thought-transference from or through B.

It is this second view which I agree with Mr. Gurney in thinking the most probable. . . .

667 A. From *Phantasms of the Living*, vol. i. p. 527. The next account was from a lady known to Mr. Gurney, whose only reason for withholding her name and address was her fear that a near relation might object to their publication.

*December 17th, 1883.*

Years ago, a friend and myself made the time-worn arrangement that whichever died first would endeavour to return to visit the other. Some years after, I asked this man's sister to remember me to him and say, did he remember his promise, and having received for answer "Perfectly, and I hope I shall appear to —, and not she to me," the whole matter passed out of my mind. My friend was in New Zealand, his sister I don't know where. One night I awoke with a feeling some one was in the room. I must tell you that I always have a bright light burning on a table, not far from my bed. I looked about, and presently saw something behind the little table; felt myself grow perfectly cold; was not in the least frightened, rubbed my eyes to be sure I was quite awake, and looked at it steadfastly. Gradually a man's head and shoulders were perfectly formed, but in a sort of misty material, if I may use such a word. The head and features were distinct, but the whole appearance was not substantial and plain; in fact it was like a cloud, formed as a man's head and shoulders. At first I gazed and thought, who is it, some one must be here, but who? Then the formation of the head and forehead (which are most marked in my friend) made me exclaim to myself "Captain W——." The appearance faded away.

I got up and put the date down; and waited until news from New Zealand was possible. I made inquiries about my friend, never doubting but that he was dead. The answer always came "No news." At last this also, "We are so anxious, it is so long since we have heard. We shall again wait another mail, and write to so-and-so." And then came the news, a mere scrap, "Have had a severe fall off the coach; can't write; head all wrong still." That was all, and pretty much the exact words as far as I can remember. In due time we heard more. He had fallen off the coach, and was insensible for some time, and then, as he had said, his head was not clear for a while. I have never had the slightest doubt but that, while insensible, his spirit came here. The appearance to me was coincident with the time of his insensibility. I have never had but this one experience of an apparition.

E. W. R.

In a subsequent letter, Miss R. adds:—

*January 1st, 1884.*

I put the date down in a book I use daily: there is a page for every day in the month. I mentioned it to several people—quite three or four. One was extremely amused because my friend had not died; which she always used to assure me was—she was sure—a cause of sincere regret to me.

"The present writer (says Gurney) has seen the book, which is one containing reading for every day of the month. The words written in pencil, on the page of the 15th day, are: 'Night of this day, March, '74.'"

The following corroborative note was obtained from Miss R.'s sister:—

*DITCHINGHAM, May 1st, 1884.*

As far as I can remember, my sister told me of her vision soon after it occurred, and before the news of her friend's accident arrived. It is so many years ago that I cannot speak more positively.

MOTHER C.

In conversation, Miss R. especially, and unasked, confirmed the fact that the feeling of a presence in the room preceded the vision. She described the formation of the figure as like a cloud taking a definite shape.

She further said that the hair of the head which appeared was distinctly *grey*, and that this was the chief reason why she did not sooner recognise the face. Her friend had *black* hair when she last saw him, and she had never thought of him otherwise; but she found out afterwards that he had become *grey*, and was so at the time of his accident. She also stated that she had ascertained beyond a doubt that her vision fell during the period of her friend's insensibility.

See also another "compact" case in *Phantasms of the Living*, vol. ii. p. 253.

**667 B.** From *Phantasms of the Living*, vol. ii. p. 227. The next account is from Commander T. W. Aylesbury (late of the Indian Navy), of Sutton, Surrey. The case, at first sight, (says Gurney) may seem as if it belonged to the *reciprocal* class; but Commander Aylesbury's vision did not include enough detail to justify us in regarding it as other than subjective, the scene being apparently such as he might naturally have conjured up.

*December 1882.*

The writer, when thirteen years of age, was capsized in a boat, when landing on the island of Bally, east of Java, and was nearly drowned. On coming to the surface, after being repeatedly submerged, the boy called his mother. This amused the boat's crew, who spoke of it afterwards, and jeered him a good deal about it. Months after, on arrival in England, the boy went to his home, and while telling his mother of his narrow escape, he said, "While I was under water, I saw you all sitting in this room; you were working something white. I saw you all—mother, Emily, Eliza, and Ellen." His mother at once said, "Why, yes, and I heard you cry out for me, and I sent Emily to look out of the window, for I remarked that something had happened to that poor boy." The time, owing to the difference of E. longitude, corresponded with the time when the voice was heard.

Commander Aylesbury adds:—

I saw their features (my mother's and sisters'), the room and the furniture, particularly the old-fashioned Venetian blinds. My eldest sister was seated next to my mother.

I think the time must have been very early in the morning. I remember a boat capsized the day before, and washed up. The mate said we would go and bring her off in the morning, but the exact time I cannot remember. It was a terrible position, and the surf was awful. We were knocked end over end, and it was the most narrow escape I ever had—and I have had many; but this one was so impressed on my mind with the circumstances—the remarks and jeers of the men,—“Boy, what was you calling for your mother for? Do you think she could pull you out of Davy Jones's locker,” &c., with other language I cannot use.

The following is an extract from a letter written to Commander Aylesbury by one of his sisters, and forwarded to us, in 1883:—

I distinctly remember the incident you mention in your letter (the voice calling "Mother"); it made such an impression on my mind, I shall never

forget it. We were sitting quietly at work one evening; it was about nine o'clock. I think it must have been late in the summer as we had left the street door open. We first heard a faint cry of "Mother"; we all looked up, and said to one another, "Did you hear that? Some one cried out 'Mother.'" We had scarcely finished speaking, when the voice again called, "Mother," twice in quick succession, the last cry a frightened, agonising cry. We all started up, and mother said to me, "Go to the door and see what is the matter." I ran directly into the street and stood some few minutes, but all was silent and not a person to be seen; it was a lovely evening, not a breath of air. Mother was sadly upset about it. I remember she paced the room, and feared that something had happened to you. She wrote down the date the next day, and when you came home and told us how near you had been drowned, and the time of day, father said it would be about the time nine o'clock would be with us. I know the date and the time corresponded.

The difference of time at the two places is a little more than seven hours; consequently nine in the evening in England would correspond with "very early in the morning" of the next day at the scene of the accident. But the incident happened too long ago for memory to be trusted as to the exactitude of the coincidence.

**668 A.** From the Rev. Clarence Godfrey. This case first appeared in the second edition of *Phantasms of the Living*, vol. i. p. lxxxii., having been sent to Mr. Podmore by the experimenter, a friend of his. I quote the somewhat briefer account given in Mr. Podmore's *Apparitions and Thought-transference*, pp. 228-230. Mr. Godfrey wrote to Mr. Podmore on November 16th, 1886, as follows:—

I was so impressed by the account on p. 105 [of *Phantasms of the Living*], that I determined to put the matter to an experiment.

Retiring at 10.45 (on the 15th November 1886), I determined to appear, if possible, to a friend, and accordingly I set myself to work with all the volitional and determinative energy which I possess, to stand at the foot of her bed. I need not say that I never dropped the slightest hint beforehand as to my intention, such as could mar the experiment, nor had I mentioned the subject to her. As the "agent" I may describe my own experiences.

Undoubtedly the imaginative faculty was brought extensively into play, as well as the volitional, for I endeavoured to *translate myself*, spiritually, into her room, and to attract her attention, as it were, while standing there. My effort was sustained for perhaps eight minutes, after which I felt tired and was soon asleep.

The next thing I was conscious of was meeting the lady next morning (*i.e.* in a dream, I suppose?) and asking her at once if she had seen me last night. The reply came, "Yes." "How?" I inquired. Then in words strangely clear and low, like a well-audible whisper, came the answer, "I was sitting beside you." These words, so clear, awoke me instantly, and I felt I must have been dreaming; but on reflection I remembered what I had been "willing" before I fell asleep, and it struck me, "This must be a *reflex* action from the percipient." My watch showed 3.40 A.M. The following is what I wrote immediately in pencil, standing in my night-dress: "As I reflected upon those clear words, they struck me as being quite *intuitive* I mean *subjective*, and to

have proceeded *from within, as my own conviction*, rather than a communication from any one else. And yet I can't remember her face at all, as one can after a vivid dream."

But the words were uttered in a clear, quick tone, which was most remarkable, and awoke me at once.

My friend, in the note with which she sent me the enclosed account of *her own* experience, says: "I remember the man put all the lamps out soon after I came upstairs, and that is only done about a quarter to four."

Mr. Godfrey received from the percipient on the 16th November an account of her side of the experience, and at his request she wrote it down as follows:—

Yesterday—viz., the morning of November 16th, 1886—about half-past three o'clock, I woke up with a start and an idea that some one had come into the room. I heard a curious sound, but fancied it might be the birds in the ivy outside. Next I experienced a strange, restless longing to leave the room and go downstairs. This feeling became so overpowering that at last I rose and lit a candle, and went down, thinking if I could get some soda-water it might have a quieting effect. On returning to my room I saw Mr. Godfrey standing under the large window on the staircase. He was dressed in his usual style, and with an expression on his face that I have noticed when he has been looking very earnestly at anything. He stood there, and I held up the candle and gazed at him for three or four seconds in utter amazement, and then, as I passed up the staircase, he disappeared. The impression left on my mind was so vivid that I fully intended waking a friend who occupied the same room as myself, but remembering that I should only be laughed at as romantic and imaginative, refrained from doing so.

I was not frightened at the appearance of Mr. Godfrey, but felt much excited, and could not sleep afterwards.

On the 21st of the same month (says Mr. Podmore) I heard a full account of the incident given above from Mr. Godfrey, and on the day following from Mrs. ——. Mrs. —— told me that the figure appeared quite distinct and life-like at first, though she could not remember to have noticed more than the upper part of the body. As she looked it grew more and more shadowy, and finally faded away. Mrs. ——, it should be added, told me that she had previously seen two phantasmal figures, representing a parent whom she had recently lost.<sup>1</sup>

Mr. Godfrey at our request made two other trials, without, of course, letting Mrs. —— know his intention. The first of these attempts was without result, owing perhaps to the date chosen, as he was aware at the time, being unsuitable. But a trial made on the 7th December 1886 succeeded completely. Mrs. ——, writing on December 8th, states that she was awakened by hearing a voice cry, "Wake," and by feeling a hand rest on the left side of her head. She then saw stooping over her a figure which she recognised as Mr. Godfrey's.

In this last case the dress of the figure does not seem to have been seen distinctly. But in the apparition of the 16th November, it will be observed that the dress was that ordinarily worn in the day-time by Mr. Godfrey, and

<sup>1</sup> These details are taken from notes made by the writer immediately after the interview.

that in which the percipient would be accustomed to see him, *not* the dress which he was actually wearing at the time. If the apparition is in truth nothing more than an expression of the percipient's thoughts, this is what we should expect to find, and as a matter of fact in the majority of well-evidenced narratives of telepathic hallucination this is what we actually do find. The dress and surroundings of the phantasm represent, not the dress and surroundings of the agent at the moment, but those with which the percipient is familiar.

**668 B.** The next case is taken from the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 270. It is to be observed that the agent in this case—Mr. Kirk—seems to possess an unusual capacity for impressing other minds telepathically, as shown by his experiments in thought-transference, some of which are given in **630 D**. His own account is as follows:—

2 RIPON VILLAS, UPPER RIPON ROAD, PLUMSTEAD, *July 7th, 1890.*

I have to inform you that from the 10th to 20th June I tried a telepathic experiment each night upon Miss G. I did so, as suggested by you in your letter of June 3rd, without her knowledge, as a preliminary to entering upon experiments with her under conditions of expectancy and the recording of dates and hours. Each trial had for its object the rendering myself visible to her—simply visible. With the exception of one—which was made one afternoon from my office in the Arsenal—each trial took place at my house between the hours of 11 P.M. and 1 A.M.

Up to June 23rd I heard nothing *direct* from my "subject." Indirectly, however, I learnt that my influence was acting rather strongly. Each time Miss G. came to my house, while the experiments were in progress, she complained of being kept sleepless and restless from an uneasy feeling which she was unable to describe or account for. On one night so strong was this uneasy feeling, she was compelled to get up, dress herself, and take to some needle-work, and was unable to throw off the sensation and return to bed until two o'clock. I made no comments on these complaints—never dropped a hint, even, as to what I was doing. Under these circumstances it seemed probable to me that, although my influence was telling upon her, to her discomfort, I had not succeeded in the object of my experiments. Supposing this to be the case, and that I was only depriving her of rest, I thought it best to discontinue the trials for a time.

I felt disappointed at this apparently barren result. But, on June 23rd, an agreeable surprise was sprung upon me, in that I learnt I had most effectually succeeded on one occasion—the very occasion on which I had considered success as being highly improbable—in presenting myself to Miss G. As you will find in her statement, herewith enclosed, the vision was most complete and realistic. The trial which had this fortunate result was that I had made from my office and on the spur of the moment. I had been rather closely engaged on some auditing work, which had tired me, and as near as I can remember the time was between 3.30 and 4 P.M., that I laid down my pencil, stretched myself, and in the act of doing the latter I was seized with the impulse to make a trial on Miss G. I did not, of course, know where she was at the moment, but, with a flash, as it were, I transferred myself to her bedroom. I cannot say why I thought of that spot, unless it was that I did so because my first experi-

ment had been made there.<sup>1</sup> As it happened, it was what I must call a "lucky shot" for I caught her at the moment she was lightly sleeping in her chair—a condition which seems to be peculiarly favourable to receiving and externalising telepathic messages.

The figure seen by Miss G. was clothed in a suit I was at the moment wearing, and was *bareheaded*, the latter as would be the case, of course, in an office. This suit is of a dark reddish-brown *check* stuff, and it was an unusual circumstance for me to have had on the *coat* at the time, as I wear, as a rule, an office coat of *light* material. But this office coat I had, a day or so before, sent to a tailor to be repaired, and I had, therefore, to keep on that belonging to the dark suit.

I tested the reality of the vision by this dark suit. I asked, "How was I dressed?" (not at all a leading question). The reply of Miss G. was, touching the sleeve of the coat I was then wearing (of a *light* suit), "Not this coat, but that dark suit you wear sometimes. I even saw clearly the *small check* pattern of it; and I saw your features as plainly as though you had been bodily present. I *could not* have seen you more distinctly."

Miss G.'s account is:—

*June 28th, 1890.*

A peculiar occurrence happened to me on the Wednesday of the week before last. In the afternoon (being tired by a morning walk), while sitting in an easy-chair near the window of my own room, I fell asleep. At any time I happen to sleep during the day (which is but seldom) I invariably awake with tired uncomfortable sensations, which take some little time to pass off; but that afternoon, on the contrary, I was suddenly quite wide awake, seeing Mr. Kirk standing near my chair, dressed in a dark-brown coat, which I had frequently seen him wear. His back was towards the window, his right hand towards me; he passed across the room towards the door, which is opposite the window, the space between being 15 feet, the furniture so arranged as to leave just that centre clear; but when he got about 4 feet from the door, which was closed, he disappeared.

My first thought was, "had this happened a few hours later I should have believed it telepathic," for I knew Mr. Kirk had tried experimenting at different times, but had no idea he was doing so recently. Although I have been much interested by his conversation about psychical phenomena at various times during the past year, I must confess the element of doubt *would* very forcibly present itself as to whether telepathic communication could be really a fact; and I then thought, knowing he must be at the office at the time I saw him (which was quite as distinctly as if he had been really in the room), that in this instance, at least, it must be purely imaginary, and feeling so sure it was only fancy, resolved not to mention it, and did not do so until this week, when, almost involuntarily, I told him all about it. Much to my astonishment,

<sup>1</sup> The first experiment of this series was on the night of the 10th, the successful experiment on the afternoon of June 11th (Wednesday). Mr. Kirk tells us that he made a note at the time on his blotting-paper of day and hour. Mr. Kirk had on four occasions during the previous four years tried from a distance to produce an impression of presence on Miss G. with considerable success, but had not tried to appear to her. These experiments and others are described in the *Journal S.P.R.*, vol. v. pp. 21-30, and briefly summarised in 630 D.

Mr. Kirk was very pleased with the account, and asked me to write it, telling me that on that afternoon, feeling rather tired, he put down his pen for a few moments, and, to use his own words, "threw himself into this room." He also told me he had purposely avoided this subject in my presence lately, that he might not influence me but was anxiously hoping I would introduce it.

I feel sure I had not been dreaming of him, and cannot remember that anything had happened to cause me even to think of him that afternoon before falling asleep.

Mr. Kirk writes later :—

I have only succeeded once in making myself visible to Miss G. since the occasion I have already reported, and that had the singularity of being only my features—my face in *miniature*, that is, about *three inches* in diameter.

In a letter dated January 19th, 1891, Mr. Kirk says as to this last appearance :—

Miss G. did not record this at the time, as she attached no importance to it, but I noted the date (July 23rd) on my office blotting-pad, as it was at the office I was thinking of her. I say "thinking," because I was doing so in connection with another subject, and with no purpose of making an experiment. I had a headache, and was resting my head on my left hand. Suddenly it occurred to me that my thinking about her might probably influence her in some way, and I made the note I have mentioned.<sup>1</sup>

Mrs. Sidgwick had a talk with Mr. Kirk and with Miss G. on April 8th, 1892, about the above incidents and other experiments in thought-transference between them, and writes :—

Mr. Kirk's appearance to Miss G. evidently impressed her very much. It was extremely realistic. She is quite sure she was awake. It was as if she had waked up to see it, but she had not been dreaming of Mr. Kirk. The figure did not look towards her or appear to take any interest in her. The other time she saw his face it was like a miniature. She did not think so much of that experience.

**668 C.** The following case is quoted from an article by Dr. R. Hodgson in the *Forum* for March 1900. He writes :—

Dr. G., a cultured lady, an M.D., some of whose experiences as percipient have been recorded in the *Proceedings* of the American S.P.R., drew my attention some time ago to an account which she had given in *The Herald of Health*, of an experience where she herself was the agent, and a friend of hers, whom I shall call Mrs. C., the percipient. According to the account, which I abridge, Dr. G. arranged, early in October of 1885, to try voluntarily to appear or cause a vision of herself to appear to Mrs. C. at a distance. Soon afterwards Dr. G. went to a city 500 miles from where Mrs. C. was living, and at intervals endeavoured (vainly) to go to her friend mentally; but no written communication took place between them, nor had any hour been fixed for the experiment.

<sup>1</sup> Mr. Kirk enclosed the piece of blotting-paper with the note.

“ . . . One night I went to bed in a high fever consequent upon a sudden but slight indisposition. My mind was idly but nervously occupied by a great number of topics. Among other things I thought of a certain reception which I had to attend in a few days, of having no dress suitable for the occasion, but of one which I had at home and wished for. And then I wandered, by association of ideas, to think of a certain evening company which I had attended with the friend with whom I wished to try my experiment in telepathy. I thought of this idly, without volition, but as in fever the mind seems to cling to idle thoughts with great persistence, so these thoughts kept repeating themselves. I became weary of their persistence, yet could not escape them. I finally began to wonder why I could not appear to my friend, but did not try—only kept thinking of it.

“ Suddenly my body became slightly numb, my head felt light, my breathing became slow and loud, as when one goes to sleep. I had often been in a similar state. When I came out of it I lit the candle and looked at my watch. The next day I thought of the experience of the night as meaningless, and was ashamed of having considered a change of breathing as anything more than a premonition of going to sleep.

“ A few days after this experience I received a letter from my friend, forwarded from where she supposed I was, in which she stated that I had appeared to her on a certain evening, giving the time; that I wore a dress she had never seen before, but which she perfectly described; that I stood with my back to her and remained but a moment or two.

“ As I had not written to her of my efforts to appear to her, and as the opportunities of two months for guess-work or deception had elapsed, I felt that my proof was as positive as I could desire. Not proof, however, of the outgoing of an astral body. Had I appeared to my friend as I was at the moment, in bed in my night-dress, the case would have simply paralleled many of which we have read; but my appearance in a dress that was 200 miles away, and which had never been seen by the percipient, forms proof of the best theory that has yet been propounded by students of telepathy. . . .”

I have received a corroborative account from the lady who had this vision, and her original letter has also been kindly forwarded to me for my inspection. It reads thus :—

NEW YORK, *November 21st*, 1885.

“ DEAR —, Did you come to me last evening, Friday, November 20th? Somebody did, near ten o'clock. She wore a blue velvet dress, handsomely draped, with white cuffs at the wrist. But I only saw the figure. The face was not revealed to me. I had gone to bed and put out the light. It was with the interior sight I saw. It was gone in an instant.—Yours,

—————”

668 D. The experiment in the following case succeeded on the first trial. The agent was Miss Edith Maughan (now Mrs. G. Rayleigh Vicars), and the account is taken from the *Proceedings S.P.R.*, vol. x. p. 273. Miss Maughan writes :—

September 1890.

One night in September 1888 I was lying awake in bed reading. I forget what the book was, but I had recently been studying with interest various cases of astral projection in *Phantasms of the Living*, and I distinctly remember making up my mind that night to try whether I could manage to accomplish a projection of myself by force of will-concentration.

The room next to mine was occupied by a friend of mine [Miss Ethel Thompson], who was an old acquaintance, and not at all of an excitable turn of mind. This room had formerly been used as a dressing-room, and there was a door connecting it with mine. For some years, however, it had been absolutely separated by the locked door, on my side of which stood a very heavy wardrobe, which would require two strong men to move it away. The only available exit from my room was the other door which opened on to the landing, as was also the case with the dressing-room. That night I perfectly recall lying back on my pillow with a resolute but half-doubtful and amused determination to make Miss Thompson see me. The candle was burning on a chair at the side of my bed, and I heard only the ticking of the clock in my room as I "willed" with all my might to appear to her. After a few minutes I felt dizzy and only half-conscious.

I don't know how long this state may have lasted, but I do remember emerging into a conscious state and thinking I had better leave off, as the strain had exhausted me.

I gave up, and changing into an easy position I thought I had failed and needlessly fatigued myself for an impossible fancy. I blew out my candle; at the instant I was startled by hearing an indistinct sound from the next room.

It was Miss Thompson's voice raised slightly, but I could not distinguish more than the actual sound, which was repeated, and then there was silence. I wondered whether she had had a bad dream, and listened a short time, but did not seriously imagine that it was more than an accidental coincidence. Soon after my clock struck two (A.M.), and I fell asleep.

Next morning I noticed that Miss Thompson looked rather tired at breakfast, but I asked no questions. Presently she said, "Had I gone into her room to frighten her during the night?" I said I had not left my room. She declared that I seemed to her to come in and bend over her. From what she said I concluded it must have been between 1 and 2 A.M. Her own account is in the possession of the Psychical Society. All I have to add is, that I was in my ordinary state of health, and not at all excited, but merely bent on trying an experiment.

In a letter accompanying this, Miss Maughan says:—

I can't find the fact noticed in my diary for 1888. I only keep a very tiny one, just for the sake of entering letters, &c., and have no allusions to what happens as a rule. I fancy, though, that it was on the night of September 10th. Does Miss Thompson give any exact date? for if it approximates to that, it would be the correct one. I know it was just at that time, because it was during her last visit at this house.

Miss Thompson writes :—

THE CHIMES, GROVE PARK, CHISWICK, *December 30th, 1889.*

During the summer of 1888 (end of August) I was staying with the Miss Maughans in Lincolnshire. We were interested in Theosophy, and had been discussing the phenomena of people leaving their bodies and appearing in their astral forms. I am not a good sleeper, but not at all of a nervous temperament. I stayed awake one night until two or three. I was perfectly wide awake, when suddenly I saw Miss Edith Maughan standing by my bedside in her ordinary dark dressing-gown. The moonlight came in at the window sufficiently for me to distinguish her face clearly, and her figure partially. I sat up in bed, and said, rather crossly, "What do you want here, Edith?" I thought she had come for some joke. As she didn't answer, I *immediately* struck a light, but she was gone. It is a mistake that I screamed out. I may have spoken sufficiently loudly to be heard in the next room. I thought she had got out of the room with astonishing rapidity, but I didn't trouble much about it. The next morning I asked why she came into my room. She denied having done so, but said she had thought of coming, but that as it might disturb me she decided not. She said she sat up in bed, and for the sake of something to do was willing herself to go out of her body and come to me, and mentioned about the time I saw her. Although it is more than a year ago, I remember the incident clearly, as it made a distinct impression upon me.

ETHEL THOMPSON.

Mrs. Sidgwick talked over this experience with Miss Maughan and Miss Thompson separately, and questioned them specially as to the possibility that Miss Maughan had really gone into Miss Thompson's room unconsciously. They were both quite certain that she had not done so, Miss Thompson dwelling on the impossible rapidity of the disappearance, and Miss Maughan on the fact that, when she roused herself, she was lying in the same position as before—hands clasped and feet crossed in a special manner, which, she had been told, is adopted by Eastern people wishing to concentrate themselves on anything, and which she adopted deliberately on this account.

In connection with this incident, it is interesting that Miss Maughan has appeared, but unintentionally, on other occasions to other percipients (see 645 E).

668 E. From the "Report on the Census of Hallucinations," *Appendix G. "A Proposed Scheme of Apparitions,"* by F. W. H. MYERS, *Proceedings S.P.R.*, vol. x. p. 418.

The following is an account of an experiment made between two ladies well known to me, whom I will call Miss Danvers and Mrs. Fleetwood, which I here quote as well illustrating some of the points to which I wish to call attention. I asked Miss Danvers to endeavour to appear to Mrs. Fleetwood, without forewarning that lady, and to send me a *letter-card* (the best vehicle for such communications, as it carries the postal date impressed on what remains, nevertheless, a private letter),—to tell me of the attempt before she knew whether it had succeeded or no.

On June 20th, 1894, I received the following letter, dated June 19th, from Miss Danvers, with two enclosures:—

“On Sunday night at 12 P.M. I tried to appear to Mrs. Fleetwood [at a distance of about nine miles] and succeeded in feeling as if I were really in her room. I had *previously* written my statement, which I enclose, together with Mrs. Fleetwood’s, which she has just sent me. She wrote it also *at the time*, not knowing I was trying to appear. I was lying down, not kneeling, but the other details are correct.”

A memorandum, signed by Miss Danvers, was enclosed, as follows: “June 17th, 1894, 12 P.M. I write this just before trying to appear to Mrs. Fleetwood. My hair is down, and I am going to lie down and try to appear with my eyes closed.”

Also a memorandum, signed by Mrs. Fleetwood, as follows: “Sunday night, June 17th, 1894.—I woke from my first sleep to see Edith Danvers apparently kneeling on an easy chair by my bedside, her profile turned towards me, her hair flowing, and eyes closed, or looking quite down. I felt startled at first, as I always do, on seeing”visions in waking moments, but determined to keep quiet; and after I was fully awake and able to reason with myself, the figure still remained, and then gradually faded like a dissolving view. I got up and looked at the clock. It was just twelve. I was alone in the room. As I now write, it is about two minutes after twelve.”

In conversation on June 23rd Miss Danvers told me that she had seen, in a sort of flash, Mrs. Fleetwood start up in bed, rest on her elbow, and look towards her. She had not been clearly aware of her own attitude in Mrs. Fleetwood’s room, although she seemed aware of her *position*, which corresponded to the place towards which Mrs. Fleetwood gazed. Miss Danvers had never previously made notes of an experiment, and had not seen the importance of writing down this point at once, nor had she felt confident that Mrs. Fleetwood really saw her. Mrs. Fleetwood also sent me a letter of Miss Danvers to herself, dated June 18th, in which, among various other matters, Miss Danvers asks, “Have I appeared to you at all? I tried last night, but you may not have been alone.” There is, of course, therefore, no proof that Miss Danvers’ sense of invasion of the room was more than subjective; but the point is worth mention in connection with the experiment presently to follow. As regards Mrs. Fleetwood’s “visions in waking moments,” that lady herself believes them to have been all in some sense veridical, but they have not been recorded. They included two visions of Miss Danvers, at moments when Miss Danvers on her part was strongly directing her attention to Mrs. Fleetwood. So, at least, both ladies believe; but the visions were not recorded at the time.

Miss Danvers then made a second experiment, in which, through some misunderstanding of the due conditions, she informed Mrs. Fleetwood beforehand of her intended invasion. It turned out, however, that Mrs. Fleetwood saw nothing whatever;—so that we have at least the negative assurance that mere expectation on her part does not necessarily produce a vision. Miss Danvers then made a third (unannounced) experiment of a rather different kind, which she describes to me as follows in a letter dated June 27th, 1894.

“On Monday, June 25th, at 12.15 A.M., I thought I would try to go to Mrs. Fleetwood’s room, but did not think she could see me. I succeeded in seeing her room, and saw the third volume of *Marcella*, lying on a chair by the bedside. I did not know she was reading it, as I thought she had finished it long ago, so I was surprised. Mrs. Fleetwood did not appear to see me, or make

any sign. The room was otherwise much as usual. On the same day I saw Mrs. Fleetwood, and asked her if what I saw was correct, and she said it was perfectly so. She also said she was suffering from toothache and could not see me, but felt a presence in the room."

Mrs. Fleetwood writes, June 27th: "When Miss Danvers came to lunch with me, on Monday last, she asked me if I had taken the third volume of *Marcella* up to my room the night before (the 24th); as she had been there in the spirit, and had seen it lying on a chair by my bed. This was precisely what had happened. I had taken up the book to read in the early morning, but I am sure Miss Danvers did not know of my often doing so [*i.e.* taking a book to her bedroom], as it is not my usual habit." On June 30th, Mrs. Fleetwood adds: "Miss Danvers did know we had had *Marcella* in the house, for she read it when here; but she quite thought it had been sent away long before she saw it in my room. She did not know that I had laid it aside, being busy, and had kept back the third volume."

**668 F.** From the *Journal S.P.R.*, vol. vii. p. 99. This case is specially interesting in being *reciprocal*, as well as *experimental*. It must be observed, however, that the attempt to produce an apparition of himself seems to have been only a secondary object on the part of the agent; his main desire being to discover himself something of the percipient's condition. It will be observed that he did not appear in the clothes which he was actually wearing at the time, but in a garb familiar to the percipient.

The case was sent to us by Dr. M. L. Holbrook (an Associate of the American Branch of the S.P.R.), who writes concerning it to Dr. Hodgson:—

[June 1894.]

I think the enclosed case is a very good one. I have known of it for years, and got it written out a day or two ago, when in Lakewood, N.J. The son's testimony (Geo. Sinclair) was written out without any consultation with his parents, or knowledge of what they had said.

M. L. HOLBROOK.

The following is the account of the agent, Mr. B. F. Sinclair:—

LAKWOOD, June 12th, 1894.

On the 5th of July, 1887, I left my home in Lakewood to go to New York to spend a few days. My wife was not feeling well when I left, and after I had started I looked back and saw her standing in the door looking disconsolate and sad at my leaving. The picture haunted me all day, and at night, before I went to bed, I thought I would try to find out if possible her condition. I had undressed, and was sitting on the edge of the bed, when I covered my face with my hands and willed myself in Lakewood at home to see if I could see her. After a little, I seemed to be standing in her room before the bed, and saw her lying there looking much better. I felt satisfied she was better, and so spent the week more comfortably regarding her condition. On Saturday I went home. When she saw me, she remarked, "I don't know whether I am glad to see you or not, for I thought something had happened to you. I saw you standing in front of the bed the night (about 8.30 or before 9) you left, as plain as could be,

and I have been worrying myself about you ever since. I sent to the office and to the dépôt daily to get some message from you." After explaining my effort to find out her condition, everything became plain to her. She had seen me when I was trying to see her and find out her condition. I thought at the time I was going to see her and make her see me.

B. F. SINCLAIR.

Mrs. Sinclair writes :—

I remember this experience well. I saw him as plain as if he had been there in person. I did not see him in his night-clothes, but in a suit that hung in the closet at home. It made me very anxious, for I felt that some accident or other had befallen him. I was on the rack all the time till Saturday, and if he had not come home then, I should have sent to him to find out if anything was wrong.

H. M. SINCLAIR.

Mr. George Sinclair, in answer to Dr. Holbrook's request for his testimony, wrote to him :—

27, 7TH STREET, N. Y. CITY, N. Y., June 14th, 1894.

DEAR SIR,—Yours of the 13th inst. at hand, and I will with pleasure give you whatever information I can. At the time in question I was living at the Seven Stars house in Lakewood, going to and from my work and stabling my horse at father's. I do not remember the date, but think it was about the middle of the week that mother told me in the morning that "she had seen father the night before just before she retired for the night." "His face was drawn and set as if he were either dead or trying to accomplish something which was beyond him." She watched very anxiously the balance of the week for a letter or telegram, but none came, and when no word came on Saturday she was almost crazy. He unexpectedly returned Saturday night, saying that it was just as cheap to come home as to stay in N.Y. over Sunday at a hotel.

When mother questioned him in regard to the incident at the middle of the week, he said "that he made up his mind to see her that night if possible, and had concentrated his will power on that one object," with the result which you know. It gave him pleasure and her a good deal of uneasiness.

GEO. SINCLAIR.

**668 G.** *Experiments of H. M. Wesermann.*—The following account of Wesermann's experiments is quoted from the *Journal S.P.R.*, vol. iv. p. 217, being there taken from a book called *Mesmerism and the Universal Language*<sup>1</sup> published in 1822, by H. M. Wesermann, Government Assessor and Chief Inspector of Roads at Düsseldorf, &c. By "the universal language" Wesermann means thought-transference and clairvoyance, and his book is a review of the German literature on "Animal Magnetism," mainly of the second decade of this century, from a psychical point of view, with some experiments and observations of his own. The book is fully discussed in the *Journal*, but I have space only to refer to an experiment of which an account was quoted in *Phantasms of the Living*, vol. i. p. 101, and about which we here find some valuable additional evidence. Mesmer's opinion that all might know what was happening to a friend

<sup>1</sup> *Der Magnetismus und die allgemeine Weltsprache.*

who was thinking of them, were it not for the stronger impressions received through the senses, suggested to Wesermann to try to transfer mental images to sleeping friends at a distance ; and accounts of four experiments in which he was successful in thus imposing dreams on his friends are given in *Phantasms*. His fifth experiment, at a distance of nine miles, is the one about which his book gives additional evidence—in fact, a first-hand account from one of the percipients, of which the existence was not known to Gurney. The following is the account in full, translated from his book (p. 28).

A lady, who had been dead five years, was to appear to Lieutenant —— in a dream at 10.30 P.M. and incite him to good deeds. At half-past ten, contrary to expectation, Herr —— had not gone to bed, but was discussing the French campaign with his friend Lieutenant S—— in the ante-room. Suddenly the door of the room opened, the lady entered dressed in white, with a black kerchief and uncovered head, greeted S—— with her hand three times in a friendly manner ; then turned to ——, nodded to him, and returned again through the doorway.

As this story, related to me by Lieutenant ——, seemed to be too remarkable from a psychological point of view for the truth of it not to be duly established, I wrote to Lieutenant S——, who was living six miles away, and asked him to give me his account of it. He sent me the following reply :—

. . . On the 13th of March 1817, Herr —— came to pay me a visit at my lodgings about a league from A——. He stayed the night with me. After supper, and when we were both undressed, I was sitting on my bed and Herr —— was standing by the door of the next room on the point also of going to bed. This was about half-past ten. We were speaking partly about indifferent subjects and partly about the events of the French campaign. Suddenly the door out of the kitchen opened without a sound, and a lady entered, very pale, taller than Herr ——, about five feet four inches in height, strong and broad of figure, dressed in white, but with a large black kerchief which reached to below the waist. She entered with bare head, greeted me with the hand three times in complimentary fashion, turned round to the left towards Herr ——, and waved her hand to him three times ; after which the figure quietly, and again without any creaking of the door, went out. We followed at once in order to discover whether there were any deception, but found nothing. The strangest thing was this, that our night-watch of two men whom I had shortly before found on the watch were now asleep, though at my first call they were on the alert, and that the door of the room, which always opens with a good deal of noise, did not make the slightest sound when opened by the figure.

S.

D——N, *January 11th, 1818.*

From this story (Wesermann continues) the following conclusions may be drawn :—

1. That waking persons, as well as sleeping, are capable of perceiving the mental pictures of distant friends through the inner sense as dream images. For not only the opening and shutting of the door, but the figure itself—which,

moreover, exactly resembled that of the dead lady—was incontestably only a dream in the waking state, since the door would have creaked as usual had the figure really opened and shut it.

2. That many apparitions and supposed effects of witchcraft were very probably produced in the same way. . . .

For other cases of experimental apparitions, see *Phantasms of the Living*, vol. i. p. 103, and vol. ii. p. 675 ; also the *Journal S.P.R.*, vol. iii. p. 307.

END OF VOL. I.

# HUMAN PERSONALITY

## AND ITS SURVIVAL OF BODILY DEATH

BY

FREDERIC W. H. MYERS

*Cessas in vota precesque,  
Tros, ait, Aenea, cessas? Neque enim ante dehiscunt  
Adtonita magna ora domus.— VIRGIL.*

*"Nay!" quoth the Sybil, "Trojan! wilt thou spare  
The impassioned effort and the conquering prayer?  
Nay! not save thus those doors shall open roll,—  
That Power within them burst upon the soul."*

IN TWO VOLUMES

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# SYLLABUSES

## CHAPTER VII

### PHANTASMS OF THE DEAD

**700.** From the actions and perceptions of spirits still in the flesh, and concerned with one another, we must now pass on to inquiry into the actions of spirits no longer in the flesh, and into the forms of perception with which men still in the flesh respond to this unfamiliar agency.

**701.** There has been no clear consensus of opinion as to the kind of evidence which ought to be demanded if human survival is to be proved. My object is to make that evidence at once clear in itself and continuous with knowledge already acquired.

**702.** Considering in the first place the vague term "ghost," we cannot accept the popular notion of a ghost as "a deceased person permitted by Providence to hold communication with survivors."

**703.** What we must rather look for is a "manifestation of persistent personal energy," continuing after the shock of death. Such manifestations are not specially likely to correspond with the romances of popular fancy.

**704.** We ought rather to look for possible analogies to such cases as we already know where communication has been effected between widely different phases of personality—as between wakers and somnambulists, &c.

**705.** And reviewing both our experiments in automatism and our spontaneous phenomena, we find in each group three main classes of messages—namely, sensory hallucinations, emotional and motor impulses, definite intellectual messages.

**706.** The same three classes meet us again in our analysis of apparently *post-mortem* communications also.

**707.** Yet, though with these analogies in our favour, we need a somewhat close discussion of the conditions which a visual or auditory phantasm is bound to fulfil before it can be regarded as indicating *prima facie* the influence of a discarnate mind. Such a discussion, based mainly on the time-relation between the death and the apparition, is here quoted from Edmund Gurney.

**708.** Further inquiry into the limits of possible *latency* in the percipient's mind of an impression received from a still living agent.

**709.** Consideration of special cases in which a hallucination occurring shortly after a death already known might possess evidential validity.

**710.** Cases of *recurrence* of a phantasm, first about the time of death (the death being unknown to the percipient), and then decidedly after the death had occurred.

747. Phantasmal sounds, non-articulate, but intelligent, apparently ascribable to the agency of deceased persons; case of Mr. L. 747 A. Case of Mrs. Horne.

748. These sounds, although apparently analogous to Poltergeist phenomena, rarely appear in connection with them.

749. Apart, however, both from inarticulate sounds and from Poltergeist phenomena, there is much evidence to *haunting*;—to the fact, that is, that in many houses several persons have independently seen phantasmal figures more or less resembling each other. Hypotheses of interpretation, suggested by Mrs. Sidgwick.

750. In my own view, the phantasm may imply a local modification, not of the material, but of the metetherial world.

751. And the apparent influence of certain *houses* in generating apparitions may form part of the problem of *retrocognition*;—of phenomena now occurring which recall and in some unknown way depend upon long-past events;—whether as their sequel or as their residue. Cases of: 751 A. Miss Morton. 751 B. Miss Scott.

752. We have reached a point where our study of sensory automatisms—their time coincidences and their significant details—has taught us for the present nearly all it can; while we crave for some more potent method of analysis, some wider field of induction, if we are to meet the novel problems which arise on every side. Such wider field is offered to us by the study of *motor automatisms*, to which we must proceed in the next chapter.

753. One lesson of high importance rises so manifestly from the evidence already studied that it calls for mention here. That world-old conception of Evil Spirits, of malevolent Powers, which has been the basis of so much causeless fear, melts from the mind altogether as we study the actual facts.

754. Other ethical indications, of lofty and at the same time evolutionary type, occur incidentally in the course of our independent demonstration of the profoundest cosmical thesis which we can conceive as susceptible of scientific proof.

755. Appeal for further collaboration in this absolutely necessary quest.

## CHAPTER VIII

### MOTOR AUTOMATISM

800. The lines of evidence followed in previous chapters, and here briefly recapitulated, are in themselves sufficient to justify the reader in provisional acceptance of my primary thesis—namely, that the analysis of man's personality reveals him as a spirit, surviving bodily death. This point has been reached by the discussion of phenomena, such as dreams and ghosts, already vaguely familiar to the popular mind.

801. There are still, however, phenomena—less familiar to the ordinary reader—which await discussion, and which will add greatly to the evidence for

my central contention. Prominent among these are *motor automatisms*; and it is important to understand which of such automatisms (after dismissing morbid varieties) I retain here for discussion as evolutive phenomena.

**802.** Before answering this question in detail, we must realise the preliminary theorem that it may be expected that 'supernormal vital phenomena will manifest themselves as far as possible through the same channels as abnormal or morbid vital phenomena.

**803.** To distinguish between the developmental and the degenerative we must study each psychological phenomenon in turn; considering whether it indicates mere inhibition, mere perturbation;—or whether the inhibition involves latent dynamogeny, and the perturbation masks evolution.

**804.** Automatic movements may be scientifically more important than conscious movements; in fact, they lead up to those trance-utterances which form in my view our most advanced phenomena.

**805.** We may begin by pointing out certain main characters which unite in a true class all the automatisms which we are here considering. They are *idiognomonic* and *nunciative*.

**806.** Example of simple form of nunciative automatism in muscle-reading. The unconscious tremor reveals both my thought and my memory.

**807.** Case of nunciative or message-bearing automatism in words written in obedience to post-hypnotic suggestion.

**808.** Illustration from the dynamometer of automatic transformation of will into motion.

**809.** Simple motor externalisation of subliminal thought in table-tilting.

**810.** The automatist no doubt unconsciously sets going and stops such movements; but the word which is thus spelt out is by no means always what he wished or expected. Other indications that the tilts are subliminally controlled.

**811.** A more elaborate form of automatic gesture inspires what are called "spirit-drawings." **811 A.** Mr. Wilkinson on spirit-drawings.

**812.** Before entering on the impending subject of automatic writing, I interrupt my exposition to introduce two historical cases of automatism,—one of them inhibitory, one dynamogenic,—which add to my subject the dignity of the great names of Socrates and Joan of Arc. The automatisms of Socrates are now capable of coherent explanation.

**813.** The monitions of the Dæmon of Socrates consisted mainly in sagacious inhibitions.

**814.** There is also some slight indication of Socratic telepathy, clairvoyance, ecstasy.

**815.** Joan of Arc an example of monitory *impulse*; her voices (not always clearly externalised) impel her irresistibly to the noblest doings. **815 A.** Mr. A. Lang on Joan of Arc.

**816.** These two great historical cases illustrate the furthest extent of the claim that can be made for the agency of the subliminal self in similar automatisms;—apart from telepathy or possession.

**817.** They launch us on our subject with the consciousness of two difficulties. We have to decide for each case—first, whether we are to call it sensory or motor; then, whether we are to attribute its origination to the automatist's or to some other mind. It is antecedently likely that the subliminal self will sometimes express its messages in terms (so to say) of profound

organic modifications. Cases of: **817 A.** Dr. N. **817 B** and **C.** Mrs. Hadselle. **817 D.** Lady de Vesci.

**818.** The inhibitory impulses may sometimes relate to exceedingly trivial matters. Cases of: **818 A.** Mrs. Verrall. **818 B.** Mrs. Elliott.

**819.** Or a sudden inhibition may be combined with a corresponding impulse; case of Dr. Hodgson finding five-leaved clover. **819 A.** Case of Dr. Guebhard finding bifid fern.

**820.** Sometimes the impulse may conceivably be explained by a subconscious perception or interpretation.—Case of Mr. Wyman.

**821.** A similar case where the sense of smell may have played a part.—Case of Mr. C. W. Moses. **821 A.** Case of Mrs. Gray.

**822.** Another case, possibly due to smell or sense of varying resistance in the air.—Mr. Wait.

**823.** A similar case, perhaps attributable to excessive tactile sensibility.—Mr. W.

**824.** A case of inhibition which seems beyond explanation by hyperæsthesia, and suggests telæsthesia or spirit guardianship.—Dr. Parsons.

**825.** We next come to cases involving massive motor impulses to various actions. Case of Mr. Garrison. **825 A.** Case of Mr. Skirving.

**826.** Innate predisposition to motor automatisms of various kinds. Scheme of increasingly specialised motor phenomena. Rise of automatic writing.—Edmund Gurney and W. Stainton Moses. My own experience.

**827.** Automatic writing a mode of experiment harmless in itself.

**828.** Classification of contents of messages.

**829.** Most automatic script originates in the automatist's own brain.—Mr. H. A. Smith's cases.

**830.** Reference to anagrams in the "Clelia" case. **830 A.** The "Clelia" case.

**831.** Case of Professor Sidgwick's friend.

**832.** Mr. Schiller's case (**832 A**) ;—appearance of fictitious personalities, although neither invited nor credited by the automatist. **832 B.** Case of Sœur Jeanne.

**833.** Case of Madame X. An unusual combination of various motor automatisms.

**834.** The cases just described lead up to Professor Flournoy's case of "Hélène Smith."

**835.** Mlle. Smith an example of continuous and complex subliminal mentation going on in a perfectly healthy and normal organism.

**836.** Her alleged reincarnations.

**837.** The Martian language.

**838.** Reversion to previous epochs of life.

**839.** Possible sport of spirits.

**840.** Mlle. Smith's "teleological" automatisms.

**841.** Indications of supernormal faculty.

**842.** Possible telepathy from the dead. The Chessenaz case.

**843.** We now pass on to cases of phenomena much more clearly supernormal. Telepathy obtained through table-tilting. Cases of: **843 A.** Professor Richet. **843 B.** Mr. G. M. Smith.

**844.** I give next cases of automatic writing, the first of which (Mrs. Moberley's) shows indications of telepathy.

- 845.** Telepathic cases simulating prophecy; *e.g.*, that of Miss Summerbell.
- 846.** Answers to questions written correctly, although not as the agent supraliminally intended; case of Mr. Allbright.
- 847.** Another telepathic case, involving the agent's subliminal thoughts.—Mr. Riddell.
- 848.** Our most striking case is a long series of telepathic communications between Mr. and Mrs. Newnham.
- 849.** Mrs. Newnham writes automatically answers to unspoken questions by Mr. Newnham. **849 A.** Case of Mrs. Newnham.
- 850.** A similar but shorter series is given in the next Appendix. **850 A.** Case of Mr. Buttemer.
- 851.** The next case shows occasional telepathy, mingled with fragments of apparent clairvoyance and premonition. **851 A.** Case of Lady Mabel Howard.
- 852.** A case of communication through table-tilting from a distant agent.—Mrs. Kirby. **852 A.** Case of M. Anguez;—prediction of death. **852 B.** Signor Bonatti's automatic writing; telepathy from a distant living agent.
- 853.** Transitional cases;—information purporting to come from deceased persons, but more probably derived telepathically from the living; case of Mr. Lewis.
- 854.** Message purporting to come from a deceased person who was found to be living; case of Mr. Long.
- 855.** Case of automatic writing reproducing experimentally the thoughts of the persons present.
- 856.** Statement through table-tilting of incident occurring at the time in a neighbouring house.—Professor Alexander's case.
- 857.** Telepathy may produce erroneous statements through the agent's thoughts being reproduced as matters of fact. **857 A.** Case of Professor H.
- 858.** Dr. Ermacora's experiments with a sensitive,—Maria Manzini. **858 A.** Her automatic writing gives the contents of a letter which reached her next morning.
- 859.** The information may be derived from discarnate spirits—though not necessarily from those alleged in the communications. The communicators may deliberately veil their identity, and may also have access to sources of knowledge remote even to themselves. **859 A.** These problems are exemplified in the automatic writings of Miss A.
- 860.** In these and other retrocognitive cases, it is difficult to decide between the hypotheses of "cryptomnesia" and spirit-control.
- 861.** Mr. Wedgwood's experiments with Mrs. R.;—case of communications purporting to come from Colonel Gurwood (who died in 1845).
- 862.** Another retrocognitive case of the same kind through Mrs. R., namely:—**862 A.** The "David Brainerd" case.
- 863.** But retrocognitive messages referring to matters easily accessible in print (*e.g.* Mr. Moses' case of musical composers, giving dates of their lives), even if genuine, may be attributed to clairvoyance on the part of the automatist.
- 864.** A resemblance of the handwriting to that of the deceased person is sometimes alleged, but must be received with caution. **864 A.** Professor Rossi-Pagnoni's experiments at Pesaro.
- 865.** Another case of alleged resemblances of handwriting, which also illustrates the spontaneous recurrence of the same problems with automatists of many different types, namely:—**865 A.** Case of Mrs. Underwood.

**866.** Cases where the writing announces a death unknown to the persons present;—instance reported by Dr. Liébeault.

**867.** In another case, partially correct details about the death are added.

**867 A.** Case of Mdle. Stramm.

**868.** Sometimes telekinetic phenomena seem to be associated with the announcement of a death. **868 A.** The Péréguine case. **868 B.** Case of Mr. F. Hodgson. **868 C.** Ref. to "Woodd knockings."

**869.** Cases where correct details unknown to the automatist are given regarding a death which is known to him. **869 A.** Case of Mrs. Fitzgerald. **869 B.** The Skrytnikoff case.

**870.** A communication corresponding, not to the knowledge of the sitters, but to what was known to the alleged communicator before death. **870 A.** Case of Signor Cavalli.

**871.** Automatic writing by a child, showing faculties superior to those she normally possessed, with some writing in languages unknown to her. **871 A.** Mr. Junor Browne's case.

**872.** Writing by a young child who had no knowledge of her letters.

**872 A.** Mr. Hempstead's case.

**873.** A series of writings by Mr. W., with indications of subliminal teleæsthesia, and telepathy both from the living and from the dead. **873 A.** Another experience of Mr. W.'s.

**874.** A prediction given through table-tilting of the precise date of a death.

**874 A.** Dr. Suddick's case.

**875.** Example pointing to continued terrene knowledge on the part of a deceased person; case of Mrs. von Wieseler.

**876.** A test message planned before death and communicated afterwards; case of Mrs. Finney. **876 A.** Case of Prince Emile Wittgenstein; message about missing will. **876 B.** Dr. Knorr's case: message about missing note.

**877.** Desirability of planning beforehand communications to be made after death as a test of personal identity. **877 A.** Note on posthumous letters.

**878.** The evidence as to motor phenomena here set forth confirms and extends the conceptions to which the cognate sensory phenomena pointed;—the expansion of normal leading on to the development of supernormal faculties. The motor phenomena suggest more strongly than the sensory the hypothesis of "psychical invasion," which, if sufficiently prolonged, becomes a persistent "control" or "possession."

**879.** When the subliminal self is affected by a telepathic impact which works itself out by automatic movements, it becomes a question whether the movements are executed by the subliminal self or by the external agent.

**880.** This leads us on to the problem to be discussed in the next chapter;—in what ways may two spirits co-operate in the possession and control of the same organism?

## CHAPTER IX

### TRANCE, POSSESSION, AND ECSTASY

**900.** Possession may be defined as a development of Motor Automatism, resulting at last in a *substitution* of personality; there has recently been a great advance in the evidence for this theory.

**901.** Further, it coheres with modern notions of personality,—of the control of organism by spirit. It implies that the spirit of the entranced automatist partially quits his organism, and allows an invading spirit to occupy and use it.

**902.** The conception—similar as it is to primitive beliefs—will be found to co-ordinate and explain many of our earlier groups of phenomena.

**903.** First, the alternating use of brain-centres by alternate personalities seems to form a link in the series which ends in possession.

**904.** Genius suggests a possession of the brain-centres by the subliminal self.

**905.** In sleep it appears that the spirit may sometimes travel away from the body and perceive distant scenes clairvoyantly.

**906.** In the hypnotic trance or in spontaneous somnambulism, we often find a quasi-personality occupying the organism, while the sensitive's own spirit often claims to have been absent elsewhere, and sometimes exhibits real clairvoyant power. Telepathic intercourse, if carried far enough, corresponds to possession or to ecstasy.

**907.** In telepathy we encounter an influence which suggests an intelligent and responsive external presence, and telepathy between the living leads on to telepathy from the dead; which implies that the communication does not depend on vibrations from a material brain.

**908.** When motor automatism develops into possession, there is apparently no communication between the discarnate mind and the *mind* of the automatist, but rather with the latter's brain.

**909.** Even in ordinary cases of telepathy, the percipient's brain may sometimes be influenced by his own mind, and sometimes directly by the agent's; in the latter case, the influence may be termed *telergic*. Veridical apparitions also show traces of the spiritual and the physical elements mingling in various degrees as we pass from clairvoyant visions to collective apparitions.

**910.** The same stages are to be seen in the case of apparitions of the dead—leading up to complete possession of the automatist's brain by an extraneous spirit.

**911.** Possession by spirits is difficult to distinguish from cases of secondary personality, where the organism is controlled by another synthesis of its own spirit. We must not ascribe to spirit-control cases where no new knowledge is shown in the trance state.

**912.** In reputed savage cases of possession, the hostility of the control to the automatist is no proof of its being other than a secondary personality.

**912 A.** Dr. Nevius on demon possession in China.

**913.** It is sometimes claimed that these controls show supernormal knowledge, but the cases recorded may generally be explained by heightened memory, with possible traces of telepathy. In cases where there is good evidence of supernormal knowledge, the controls have always been both human and friendly.

**914.** We should expect spirit-control to be subject to the same limits that we find in controls by secondary personalities; *e.g.* the external spirit is not likely to be able to produce utterance in a language unknown to the automatist.

**915.** In both cases, and also in dreams, memory seems to fail and change in a capricious way.

**916.** Again, it is hard to get into continuous colloquy with a somnambulist,

who generally follows his own train of ideas, and similar difficulties seem to occur in conversing with spirit-controls.

917. Our expectations will thus be very different from the commonplace or even the poetic notion of what communication with the dead is likely to be.

918. The actual phenomena fail to comply either with the orthodox or traditional line of expectation, or with romantic anticipations, or with the notion that they should subserve some practical purpose.

919. The problems of possession, on the other hand, form the natural sequence of our earlier problems; the actions of the possessed organism show the furthest stage of motor automatism; the incursion of the possessing spirit is the completest form of telepathic invasion.

920. We must now briefly consider the relation of spiritual influences to the world of matter. In some telergic cases, it appears that the agent's spirit acts directly on the percipient's brain.

921. In cases of possession, it is possible that the controlling spirit may impel the organism to more forcible movements than its usual ones.

922. It may also be able to use the organism more skilfully and emit from it an energy which can move objects not in contact with it; this phenomenon is termed by Aksakoff *telekinesis*.

923. The interest excited in the ordinary public by the "physical phenomena of spiritualism," or telekinesis, has, as is well known, fostered much fraud, to expose and guard against which has been one of the main tasks of the S.P.R. 923 A. References to exposures of Madame Blavatsky. 923 B. References to exposures of other spiritualistic frauds.

924. In this work, telekinesis is only dealt with where it appears as an element in spirit-possession, especially in the cases of D. D. Home and Stainton Moses.

925. Telekinesis may begin as a form of automatism, initiated by the subliminal self, and there may occasionally, though not provably, be an element of it in table-tilting or automatic writing. This may develop into raps or into movements of distant objects. 925 A. Case of Mr. Vaughan.

926. The right comprehension of telekinetic phenomena must depend on a knowledge greater than we at present possess of the relations between matter and ether. A tentative sketch of what may be done by future inquiries is given in a "Scheme of Vital Faculty" (926 A). 926 B. References to accounts of telekinetic cases.

927. Sporadic cases of ecstasy or possession seem not infrequent in some private circles. 927 A. Mr. O.'s case. Cases of: 927 B. Miss White; 927 C. Miss Lottie Fowler.

928. All such cases are difficult to classify precisely, but the more developed forms of possession throw light on the more rudimentary ones.

929. The most rudimentary form seems to be a momentary possession by the subliminal self: *e.g.* case of Mrs. Luther.

930. Or there may be a brief psychical excursion in which some knowledge is gained and uttered automatically by the subliminal self: *e.g.* case of Professor Thoulet.

931. The next case—that of Mr. Goodall—suggests a kind of telepathic conversation between the subliminal self, controlling the utterance of the sleeper, and some perhaps discarnate spirit.

932. The next—Mr. Wilkie's—is a miniature case of possession.

**933.** These cases illustrate the development of the incipient stages of trance into ecstasy or possession, the control in different cases being by the incarnate or by the discarnate spirit, or by a combination of the two.

**934.** In one form of trance the automatist is completely controlled by his own subliminal self or incarnate spirit; *e.g.* **934 A.** case of Mr. Sanders.

**935.** In the famous case of Swedenborg, on the other hand, direct intercourse during ecstasy with discarnate spirits was claimed.

**936.** Swedenborg's personal experiences are in accord with those described—apparently independently—by other sensitives since his time; on the other hand, his dogmatic writings have been discredited by later knowledge. **936 A.** Kant on Swedenborg. **936 B.** The Seeress of Prevorst. **936 C.** Case of Mr. Skilton.

**937.** Cahagnet's subject, Adèle Maginot, was also apparently, when in trance, controlled by her own subliminal self. **937 A.** Mr. Podmore's account of this case.

**938.** In the case of D. D. Home telekinetic phenomena are alleged, as well as trance manifestations. **938 A.** References to information about Home. **938 B.** Review of Mme. Home's *Life of Home*.

**939.** Home's trances varied a good deal on different occasions.

**940.** Comparison of the trance-manifestations of Home with those of Moses and of Mrs. Piper.

**941.** In the case of Moses, as in that of Home, the telekinetic phenomena formed an integral part of the general manifestations, but were regarded by him as merely subsidiary to the religious teachings of his "controls."

**942.** This ethical preoccupation was natural to his character and time.

**943.** His relation to the S.P.R. **943 A.** References to printed records of his phenomena, and biography.

**944.** The two series of phenomena—physical and trance—were intimately connected in his case, and purported to be produced by the same alleged discarnate spirits.

**945.** These belonged to three classes: (*a*) persons recently dead; (*b*) distinguished persons of past generations; (*c*) more distinguished and more remote persons, who called themselves by pseudonyms, *e.g.* "Imperator."

**946.** General account of Moses' automatic writings. **946 A.** His description of the process of writing.

**947.** The evidence for the identity of the remote spirits is very dubious. **947 A.** Case of Rector's copying from a closed book.

**948.** Possible explanation of some of the cases by subliminal observation and memory. **948 A.** Cases from "Spirit Identity." **948 B.** Other cases of veridical communications.

**949.** Case of "Blanche Abercromby," in which a recent death—unknown normally to Moses—was announced by his automatic writing, some of which was alleged to have a close resemblance to hers.

**950.** Discussion of the possible or alleged functions of the remote controls.

**951.** Classification of messages according to their evidential quality.

**952.** In some of Moses' cases, the messages were accompanied by apparitions or by telekinetic phenomena.

**953.** In the case of Mrs. Piper, the verbal messages from persons recently dead are of much greater evidential value; she is also alleged to be controlled by the "Imperator" group.

954. Her case differs from those of Home and Moses in presenting no telekinetic phenomena, and in the fact that she shows no supernatural powers except when in trance.

955. Brief history of the case.

956. The hypothesis of fraud. 956 A. Report by Professor James. 956 B. Report by the present writer.

957. Discussion of the personality of "Phinuit." 957 A. Description by Professor Lodge.

958. During the dominance of the "Phinuit" control, the evidence for the personal identity of the alleged communicators was generally slight.

959. In the next stage—that of the "G. P." control—the evidence greatly improved. 959 A. Mr. Hart's sitting. 959 B. Mr. and Mrs. Howard's sitting. 959 C. Communications from Mr. Hart.

960. Instance of correct information, unknown to the sitter, being given.

960 A. Communications from Elisa Mannors.

961. Case of attempt to write Hawaiian: Mr. Briggs' sitting.

962. Communications from young children: Mrs. Sutton's sitting. 962 A. Dr. and Mrs. Thaw's sittings.

963. The discarnate spirits seem occasionally to manifest powers of retrocognitive teleesthesia and of precognition. 963 A. Predictions given through Mrs. Piper.

964. In the last stages of Mrs. Piper's trance manifestations, the chief controls purport to be those of Mr. Moses—the Emperor group—but there is no proof so far of their identity.

965. Trance communications from discarnate spirits must be influenced both by the subliminal self and by the organism of the medium, and perhaps may be impaired by limitations in the powers of the spirits.

966. Possession appears to have no injurious effect on the medium, but rather the reverse.

967. Coming to the part played by the spirit, it seems as far removed from modern philosophical as from ancient savage conceptions.

968. The personal identity of a spirit must connote memory and character.

969. The communications indicate some cognisance of space and time, and some knowledge both of the thoughts and emotions of survivors and of material facts.

970. Consideration of the possible difficulties of communicating on the part of the communicators.

971. They are such as might be inferred from the analogies between possession and alternating personalities, dreams, and somnambulism.

972. The relations between mind and brain may be elucidated by the difficulties shown by the spirit in using the medium's brain.

973. The spirits sometimes appear more eager to communicate than the sitters are to receive communications.

974. Conclusions which may be drawn from the phenomena recorded.

975. One obstacle to our inquiry has been the apparent want of dignity in this mode of acquiring knowledge; but the apparently trivial experiments and observations have led to generalisations of immense importance.

976. Further discussion of ecstasy.

977. It is a phenomenon common to all religions, and hence of special importance from a psychological point of view.

978. We must now deal briefly with the subject of retrocognition and

precognition; these suggest powers even more remote than telepathy or telæsthesia from ordinary methods of acquiring knowledge.

**979.** Retrocognition begins with hypermnesia, leading on to cases where the knowledge seems to come from the memories of other minds, embodied or disembodied, or from a direct perception of the cosmic record.

**980.** Precognition, starting from promnesia, leads on through self-suggestion and organic prevision, gradually involving more and more of the percipient's environment, as well as of his own history; but may even then be regarded as the result of the wider outlook of the subliminal self. **980 A.** Case of Signorina Manzini.

**981.** Some precognitions, however, may be due to the reasoned foresight of disembodied spirits; and some may possibly be derived from spirits higher than human, or from a sphere where our conception of time no longer holds.

**982.** Discussion of the evolution of retrocognition from memory.

**983.** The various stages of precognition: hyperæsthesia, peripheral or central.

**984.** The wider knowledge of the subliminal self; sometimes transmitted telepathically to others, or itself derived from disembodied spirits.

**985.** Direct foreknowledge of the future; the relation of this possibility to the problem of Free Will.

**986.** The conception of Time, as has often been suggested, may be purely subjective.

**987.** Our evidence seems to indicate that the spiritual world is now just beginning to act systematically upon the material world.

**988.** The faintness and incoherence of the messages seem an evidence of effort on the part of the communicators; but to solve the mystery fully will require the labours of many generations.

## CHAPTER X

### EPILOGUE

**1000.** Some attempt to place these new discoveries in clearer relation to existing schemes of civilised thought and belief is needful for the practical purpose of enlisting help in our inquiry, which has hitherto suffered from indifference rather than from opposition.

**1001.** The influence of the evidence set forth in this book should prompt towards the ultimate achievement of scientific dominance in every department of human study, including—as never before—the realm of “divine things.”

**1002.** The present age is marked by a deep and widespread dissatisfaction, by a decline of any real belief in the worth of life. A similar crisis which passed over Europe once before was dissipated by the rise of Christianity.

**1003.** In our age the scientific instinct must be satisfied equally with the religious; any scheme of knowledge to commend itself to our descendants must be one which, while it *transcends* our present knowledge, steadily *continues* it. It is only now that this principle is beginning to be applied to the spiritual world.

**1004.** The conception of Telepathy is seen gradually to enlarge and deepen, proving to us at last that the kinship between souls is more fundamental than their separation.

**1005.** Let us suppose that whilst incarnate men have risen from savagery into intelligence, discarnate men have become more eager and more able to communicate with earth. Sporadic instances of such communication have always occurred; but the newer scientific temper—demanding not miracles, but a higher law—is not perhaps confined to this earth alone.

**1006.** Actual increase of our knowledge of the spiritual world, both by discovery and by revelation, is rendering possible a religious synthesis less incomplete than any which has been attained until now.

**1007.** By a religious synthesis I mean a co-ordination and development of all such response of the human spirit to Cosmic Law as has risen above mere egoism or revolt into co-operation and worship.

**1008.** I hold that this enthusiasm of response is morally incumbent on us; since, even though the Cosmos appears imperfect, it may be destined to attain perfection partly through our own work and faith.

**1009.** The response actually made in the past by human spirits of high type has been, on the whole, concordant in recognising that a spiritual world underlies the material. The two leading World-Religions have developed different sides of this obscure philosophic consensus. Eastern contemplation has dwelt on the vastness of the spirit's ascent up infinite degrees of Being, to be merged at last in an impersonal All. Western worship has based on Jesus Christ's Resurrection the belief that the soul survives bodily death, and on His Revelation the belief that the world is spiritual and is ruled by Love.

**1010.** This dim and imperfect agreement is now supplemented by nascent discovery and revelation. From the discovery of telepathy we learn that a direct communication passes between incarnate spirits, and from discarnate spirits to incarnate. From the revelation contained in these messages from discarnate spirits, we learn in direct fashion what philosophy had suspected,—the existence and influence of a spiritual world.

**1011.** Our new knowledge, confirming ancient streams of thought, corroborates analogically for Christianity the record of Christ's appearances after death, and hints at the possibility of the beneficent incarnation of souls previously on a level higher than man's.

**1012.** Passing on to the further future, it confirms for Buddhism the conception of an endless spiritual evolution, which the whole Cosmos subserves.

**1013.** And meantime, by its actual and ever-growing reality, the nascent communion with enfranchised spirits offers both immediate sustenance and endless development.

**1014.** That development must be an increase in holiness; an intensified interpenetration both of worlds and of souls; an evolution of Energy into Life, and of Life into the threefold conception of Wisdom, Love, and Joy.

**1015.** This process, effected for each several soul in different fashion, is in itself continuous and cosmic; all Life is developing itself from the primal Energy, and divinising itself into the ultimate Joy.

**Appendix A.** The Function of a Society for Psychological Research.

**Appendix B.** The Decline of Dogmatism.

**Appendix C.** Prayer and Supplication.

## CHAPTER VII

## PHANTASMS OF THE DEAD

οὐκέτι πρόσω

ἀβάταν ἄλα κίωνων ὑπὲρ Ἡρακλέος περᾶν εὐμαρές.

. . . θυμέ, τίνα πρὸς ἄλλοδαπὰν

ἄκραν ἐμὸν πλόον παραμείβειαι;

—PINDAR.

700. The course of our argument has gradually conducted us to a point of capital importance. A profound and central question, approached in irregular fashion from time to time in previous chapters, must now be directly faced. From the actions and perceptions of spirits still in the flesh, and concerned with one another, we must pass on to inquire into the actions of spirits no longer in the flesh, and into the forms of perception with which men still in the flesh respond to that unfamiliar and mysterious agency.

There need, I hope, be no real break here in my previous line of argument. The subliminal self, which we have already traced through various phases of growing sensitivity, growing independence of organic bonds, will now be studied as sensitive to yet remoter influences;—as maintaining an independent existence even when the organism is destroyed. Our subject will divide itself conveniently under three main heads. *First*, it will be well to discuss briefly the nature of the evidence to man's survival of death which may theoretically be obtainable, and its possible connections with evidence set forth in previous chapters. *Secondly*,—and this must form the bulk of the present chapter,—we need a classified exposition of the main evidence to survival thus far obtained;—so far, that is to say, as sensory automatism—audition or apparition—is concerned; for motor automatism—automatic writing and trance-utterance—must be left for later discussion. *Thirdly*, there will be need of some consideration of the meaning of this evidence as a whole, and of its implications alike for the scientific and for the ethical future of mankind. Much more, indeed, of discussion (as well as of evidence) than I can furnish will be needed before this great conception can be realised or argued from with the scientific thoroughness due to its position among fundamental cosmical laws. Considering how familiar the notion—the vague shadowy notion—of “immortality” has always been, it is strange

indeed that so little should have been done in these modern days to grasp or to criticise it;—so little, one might almost say, since the *Phaedo* of Plato.

701. Beginning, then, with the inquiry as to what kind of evidence ought to be demanded for human survival, we are met first by the bluff statement which is still often uttered even by intelligent men, that *no* evidence would convince them of such a fact; “neither would they be persuaded though one rose from the dead.”

Extravagant as such a profession sounds, it has a meaning which we shall do well to note. These resolute antagonists mean that no new evidence can carry conviction to them unless it be *continuous* with old evidence; and that they cannot conceive that evidence to a world of spirit can possibly be continuous with evidence based upon our experience of a world of matter. I agree with this demand for continuity; and I agree also that the claims usually advanced for a spiritual world have not only made no attempt at continuity with known fact, but have even ostentatiously thrown such continuity to the winds. The popular mind has expressly desired something startling, something outside Law and above Nature. It has loved, if not a *Credo quia absurdum*, at least a *Credo quia non probatum*. But the inevitable retribution is a deep insecurity in the conviction thus attained. Unsupported by the general fabric of knowledge, the act of faith seems to shrink into the background as that great fabric stands and grows.

I can hardly too often repeat that my object in these pages is of a quite opposite character. Believing that all cognisable Mind is as continuous as all cognisable Matter, my ideal would be to attempt for the realm of mind what the spectroscope and the law of gravitation have effected for the realm of matter, and to carry that known cosmic uniformity of substance and interaction upwards among the essences and operations of an unknown spiritual world. And in order to explore these unreachable altitudes I would not ask to stand with the theologian on the summit of a “cloud-capt tower,” but rather on plain earth at the measured base of a trigonometrical survey.

702. If we would measure such a base, the jungle must be cleared to begin with. Let us move for a while among first definitions; trying to make clear to ourselves what kind of thing it is that we are endeavouring to trace or discover. In popular parlance, we are looking out for *ghosts*. What connotation, then, are we 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 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 *a 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 *a posteriori* reason for supposing any such inference to be 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 Mr. Kirk, for instance, caused by an effort of will an apparition of himself to a waking percipient out of sight (see 668 B), 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 deceased person 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* phantasms—the deceased person has gone well out of sight or reach there is a fresh tendency, so to say, to *anthropomorphose* the apparition; to suppose that, as the deceased person is not provably 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 deceased, the precise nature of that connection being a part of the problem to be solved.

And in the third place, just as we must cease to say that the phantom *is* the deceased, so also must we cease to ascribe to the phantom the motives by which we imagine that the deceased 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 deceased 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.

**703.** 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 Gurney hints at (*Proceedings S.P.R.*, vol. v. 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 interest 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." (I quote the case referred to in **733 B**, and a second similar one in **745 B**.)

Strange as this notion may seem, it is strongly suggested by many of the cases of *haunting* which are referred to later in this chapter. We shall presently find (see **745-751**) 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 deceased person'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 does tend 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 preconceived 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 most of them 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.

704. And in fact the very qualities which are most apt to raise derision are such as the evidence set forth in the earlier chapters of this work might reasonably lead us to expect. 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 subconscious or submerged stratum in both agent and percipient.<sup>1</sup> Wherever there is hallucination, whether delusive or veridical, I hold that a message of some sort is forcing its way upwards from one stratum of personality to another,—a message which may be merely dreamlike and incoherent, or which may symbolise a fact otherwise unreachable by the percipient personality. And the mechanism seems much the same whether

<sup>1</sup> See *Phantasms of the Living*, vol. i. p. 231.

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,<sup>1</sup> 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*.

And observing the habits of somnambulists, we note that the degree in which they can communicate with other minds varies greatly in different

<sup>1</sup> Some word is much needed to express communications between one state and another, e.g. between the somnambulant and the waking state, or, in hypnotism, the cataleptic and the somnambulant, &c. The word "methectic" (*μεθεκτικός*) seems to me the most suitable, especially since *μέθεξις* 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.

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.

**705.** These preliminary considerations are applicable to any kind of alleged communication from the departed—whether well or ill evidenced; whether conveyed in sensory or in motor form.

Let us next consider what types of communication from the dead our existing evidence of communications among the living suggests to us as analogically possible. It appears to me that there is an important parallelism running through each class of our experiments in automatism and each class of our spontaneous phenomena. Roughly speaking, we may say that our experiment and observation up to this point have comprised five different stages of phenomena, viz., (I.) hypnotic suggestion; (II.) telepathic experiments; (III.) spontaneous telepathy during life; (IV.) phantasms at death; (V.) phantasms after death. And we find, I think, that the same types of communication meet us at each stage; so that this recurrent similarity of types raises a presumption that the underlying mechanism of manifestation at each stage may be in some way similar.

Again using a mere rough form of division, we shall find three main forms of manifestation at each stage: (1) hallucinations of the senses; (2) emotional and motor impulses; (3) definite intellectual messages.

(I.) And first let us start from a class of experiments into which telepathy does not enter, but which exhibit in its simplest form the mechanism of the automatic transfer of messages from one stratum to another of the same personality. I speak, of course, of post-hypnotic suggestions. Here the agent is a living man, operating in an ordinary way, by direct

speech. The unusual feature lies in the condition of the percipient, who is hypnotised at the time, and is thus undergoing a kind of dislocation of personality, or temporary upheaval of a habitually subjacent stratum of the self. This hypnotic personality, being for the time at the surface, receives the agent's verbal suggestion, of which the percipient's waking self is unaware. Then afterwards, when the waking self has resumed its usual upper position, the hypnotic self carries out at the stated time the given suggestion,—an act whose origin the upper stratum of consciousness does not know, but which is in effect a message communicated to the upper stratum from the now submerged or subconscious stratum on which the suggestion was originally impressed.

And this message may take any one of the three leading forms mentioned above;—say a hallucinatory image of the hypnotiser or of some other person; or an impulse to perform some action; or a definite word or sentence to be written automatically by the waking self, which thus learns what order has been laid upon the hypnotic self while the waking consciousness was in abeyance.

(II.) Now turn to our experiments in thought-transference. Here again the agent is a living man; but he is no longer operating by ordinary means,—by spoken words or visible gestures. He is operating on the percipient's subconscious self by means of a telepathic impulse, which he desires, indeed, to project from himself, and which the percipient may desire to receive, but of whose *modus operandi* the ordinary waking selves of agent and percipient alike are entirely unaware.

Here again we may divide the messages sent into the same three main classes. First come the hallucinatory figures—always or almost always of himself—which the agent causes the percipient to see. Secondly come impulses to act, telepathically impressed, as when the hypnotiser desires his subject to come to him at an hour not previously notified. And thirdly, we have a parallel to the post-hypnotic writing of definite words or figures in our own experiments on the direct telepathic transmission of words, figures, cards, &c., from the agent, using no normal means of communication, to the percipient, either in the hypnotised or in the waking state.

(III.) We come next to the spontaneous phantasms occurring during life. Here we find the same three broad classes of messages, with this difference, that the actual apparitions, which in our telepathic experimentation are thus far unfortunately rare, become now the most important class. I need not recall the instances given in Chapters IV. and VI., &c., where an agent undergoing some sudden crisis seems in some way to generate an apparition of himself seen by a distant percipient. Important also in this connection are those apparitions of the *double*, where some one agent (Mrs. Stone, Mrs. Beaumont, &c., see 645 B and C), is seen repeatedly in phantasmal form by different percipients at times when that agent is undergoing no special crisis.

Again, among our telepathic impressions generated (spontaneously, not experimentally) by living agents, we have cases, which I need not here recapitulate, of pervading sensations of distress ; or impulses to return home (see, *e.g.*, the case of Mr. Skirving in **825 A**), which are parallel to the hypnotised subject's impulse to approach his distant hypnotiser, at a moment when that hypnotiser is willing him to do so.

And thirdly, among these telepathic communications from the living to the living, we have definite sentences automatically written, communicating facts which the distant person knows, but is not consciously endeavouring to transmit.

(IV.) Passing on to phantasms which cluster about the moment of death, we find our three main classes of cases still meeting us. Our readers are familiar with the *visual* cases, where there is an actual apparition of the dying man, seen by one or more persons ; and also with the *emotional and motor* cases, where the impression, although powerful, is not definitely sensory in character. And various cases also have been published where the message has consisted of definite words, not always externalised as an auditory hallucination, but sometimes automatically *uttered* or automatically *written* by the percipient himself, as in the case communicated by Dr. Liébeault (see section **866**), where a girl writes the message announcing her friend's death at the time when that friend is, in fact, dying in a distant city.

**706.** (V.) And now I maintain that in these post-mortem cases also we find the same general classes persisting, and in somewhat the same proportion. Most conspicuous are the actual *apparitions*, with which, indeed, the following pages will mainly deal. It is very rare to find an apparition which seems to impart any verbal message ; but a case of this kind has been given in **429 E**. As a rule, however, the apparition is of the apparently automatic, purposeless character, already so fully described. We have also the *emotional and motor* class of post-mortem cases (as Mr. Cameron Grant's, given in **736 B**) ; and these may, perhaps, be more numerous in proportion than our collection would indicate ; for it is obvious that impressions which are so much less definite than a visual hallucination (although they may be even more impressive to the percipient himself) can rarely be used as evidence of communication with the departed.

But now I wish to point out that, besides these two classes of post-mortem manifestations, we have our *third* class also still persisting ; we have definite verbal messages which at least purport, and sometimes, I think, with strong probability, to come from the departed.

I have, indeed, for the reader's convenience, postponed these motor cases to a subsequent chapter, so that the evidence here and now presented for survival will be very incomplete. Yet, at any rate, we are gradually getting before us a fairly definite task. We have in this chapter to record and analyse such sensory experiences of living men

as seem referable to the action of some human individuality persisting after death. We have also obtained some preliminary notion as to the kind of phenomena for which we can hope, especially as to what their probable limitations must be, considering how great a gulf between psychical states any communication must overpass.

707. Let us now press the actual evidential question somewhat closer. Let us consider, for it is by no means evident at first sight, what conditions a visual or auditory phantasm is bound to fulfil before it can be regarded as indicating *prima facie* the influence of a discarnate mind. The discussion may be best introduced by quoting the words in which Edmund Gurney opened it in 1888.<sup>1</sup> The main evidential lines as there laid down retain their validity, although the years which have since passed have greatly augmented the testimony, and in so doing have illustrated yet other tests of true post-mortem communication,—to which we shall presently come.

Those who have followed the records and discussions printed in the *Proceedings* and the *Journal* of this Society will not need to be informed how little the evidence which has not infrequently led even educated persons to believe in the actual reappearance of dead friends really justifies any such belief. The reason can be given in a single sentence. In most of the cases where persons have professed to have seen or to have held communication with deceased friends and relatives, there is nothing to distinguish the phenomenon which their senses have encountered from purely subjective hallucination. Simple as this statement seems, the truth which it embodies remained for centuries unguessed. It is only in comparatively modern days that the facts of sensory hallucination have been at all understood, and that the extreme definiteness which the delusive object may take has been recognised; and even now the truth of the matter has not had time to penetrate to the popular mind. The reply of average common sense to any account of an apparition is usually either that the witness is lying or grossly exaggerating, or that he was mad or drunk or emotionally excited at the time; or at the very most that his experience was an illusion—a misinterpretation of some sight or sound which was of an entirely objective kind. A very little careful study of the subject will, however, show that all these hypotheses must often be rejected; that the witness may be in good health, and in no exceptional state of nervousness or excitement, and that what he sees or hears may still be of purely subjective origin—the projection of his own brain. And among the objects thus fictitiously presented, it is only natural to expect that a certain percentage will take the form of a human figure or voice which the percipient recognises as that of a deceased person; for the memory of such figures and voices is part of his mental store, and the latent images are ready to supply the material of waking hallucination, just as they are ready to supply the material of dream.

It is further evident that in alleged cases of apparitions of the dead, the point which we have held to distinguish certain apparitions of *living* persons from purely subjective hallucinations is necessarily lacking. That point is *coincidence* between the apparition and some critical or exceptional condition of the person who seems to appear; but with regard to the dead, we have no

<sup>1</sup> *Proceedings S.P.R.*, vol. v. pp. 403-408.

independent knowledge of their condition, and therefore never have the opportunity of observing any such coincidences.

There remain three, and I think only three, conditions which might establish a presumption that an apparition or other immediate manifestation<sup>1</sup> of a dead person is something more than a mere subjective hallucination of the percipient's senses. Either (1) more persons than one might be independently affected by the phenomenon; or (2) the phantasm might convey information, afterwards discovered to be true, of something which the percipient had never known; or (3) the appearance might be that of a person whom the percipient himself had never seen, and of whose aspect he was ignorant, and yet his description of it might be sufficiently definite for identification. But though one or more of these conditions would have to be fully satisfied before we could be convinced that any particular apparition of the dead had some cause external to the percipient's own mind, there is one more general characteristic of the class which is sufficiently suggestive of such a cause to be worth considering. I mean the disproportionate number of cases which occur *shortly after* the death of the person represented. Such a time-relation, if frequently enough encountered, might enable us to argue for the objective origin of the phenomenon in a manner analogous to that which leads us to conclude that many phantasms of the living have an objective (a telepathic) origin. For, according to the doctrines of probabilities, a hallucination representing a known person would not *by chance* present a definite time-relation to a special cognate event—viz., the death of that person—in more than a certain percentage of the whole number of similar hallucinations that occur; and if that percentage is decidedly exceeded, there is reason to surmise that some other cause than chance—in other words, some objective origin for the phantasm—is present.

Supposing the peculiarity which I have mentioned to be established, the *significance* of the time-relation would of course be quite a different question. The popular mind naturally leaps to explanations of an exciting fact, before the fact itself is at all established. Thus it is said that the deceased person comes to say farewell, or to cheer the hearts of mourners while their grief is fresh; or that his "spirit" is "earth-bound," and can only gradually free itself. Or, again, there is the elaborate theory of "shells" propounded by M. D'Assier, who holds that, though consciousness and individuality have died, some basis of physical manifestation is still left, which fades away by slow degrees. I do not propose now to discuss any of these hypotheses. Our business at present is wholly with the *facts* of *post-mortem* appearances. The question for science is simply whether those facts point to any external cause at all; and it is as bearing on this great primary question that the inquiry as to the relative frequency of the phenomena near the time of death assumes importance.

It was in the formation of a large collection of first-hand testimony on the subject of sensory hallucination, that I was first struck by the large proportion of cases where the phantasm represented a friend or relative recently dead. Out of two hundred and thirty-one hallucinations representing recognised human beings, twenty-eight, or nearly an eighth part, occurred within a few weeks of the death of the person represented. There are two reasons, however, why little weight can be allowed to this fact. In the first place a phantasm repre-

<sup>1</sup> I am not here considering *mediate* manifestations, as where evidence of "spirit identity" is alleged to have been given through, e.g., the writing of a medium under "control."

senting a person whose death is recent is specially likely to excite interest, and so to be noted and remembered; and this might easily swell the percentage of this class of cases in such a collection as mine. And in the second place, the fact of the death was in every instance known to the percipient. It is, therefore, natural to conclude that the emotional state of the percipient was the sufficient cause of the hallucination; and that is the explanation which the large majority of psychological and medical experts would at once adopt. I should myself feel more completely satisfied with it if we had any record of the phantasmal appearance of a person whom the friend who saw the appearance believed to be dead, but who was really safe and sound. Still, false alarms of death are not so common as to make it certain, or perhaps even likely, that we should have encountered such a case. And meanwhile I think that grief, and the sense of awe commonly connected with death, ought to be held as the sufficient cause of abnormal sensory experiences connected with persons whose recent death is being mourned, until the objective reality of phantasms of the dead in certain cases is established by some independent line of proof.

If, then, we are to draw any probable conclusion as to the objective nature of *post-mortem* appearances and communications (or of some of them) from the fact of their special frequency soon after death, we must confine ourselves to cases where the fact of death has been unknown to the percipient at the time of his experience. Now, in these days of letters and telegrams, people for the most part hear of the deaths of friends and relatives within a very few days, sometimes within a very few hours, after the death occurs; so that appearances of the sort required would, as a rule, have to follow very closely indeed on the death. Have we evidence of any considerable number of such cases?

Readers of *Phantasms of the Living* will know that we have. In a number of cases which were treated in that book as examples of telepathic transference from a dying person, the person was actually dead at the time that the percipient's experience occurred; and the inclusion of such cases under the title of *Phantasms of the Living* naturally occasioned a certain amount of adverse criticism. Their inclusion, it will be remembered, required an assumption which cannot by any means be regarded as certain. We had to suppose that the telepathic transfer took place just before, or exactly at, the moment of death; but that the impression remained latent in the percipient's mind, and only after an interval emerged into his consciousness, whether as waking vision or as dream or in some other form. Now, as a provisional hypothesis, I think that this assumption was justified. For, in the first place, the moment of death is, in time, the central point of a cluster of abnormal experiences occurring to percipients at a distance, of which some *precede*, while others follow, the death; it is natural, therefore, to surmise that the same explanation will cover the whole group, and that the motive force in each of its divisions lies in a state of the "agent" prior to bodily death. In the second place, some of the facts of experimental thought-transference countenance the view that "transferred impressions" may be latent for a time before the recipient becomes aware of them; and recent discoveries with respect to the whole subject of automatism and "secondary intelligence" make it seem far less improbable than it would otherwise have seemed that telepathy may take effect first on the "unconscious" part of the mind.<sup>1</sup> And in the third place, the period of supposed latency has

<sup>1</sup> In some experimental cases, it will be remembered, the impression takes effect through the *motor*, not the *sensory*, system of the recipient, as by automatic writing, so that he is never directly aware of it at all.

in a good many instances been a period when the person affected was in activity, and when his mind and senses were being solicited by other things; and in such cases it is specially easy to suppose that the telepathic impression did not get the right conditions for rising into consciousness until a season of silence and *recueillement* arrived.<sup>1</sup> But though the theory of latency has thus a good deal to be said for it, my colleagues and I are most anxious not to be supposed to be putting forward as a dogma what must be regarded at present merely as a working hypothesis. Psychical research is of all subjects the one where it is most important to avoid this error, and to keep the mind open for new interpretations of the facts. And in the present instance there are certain definite objections which may fairly be made to the hypothesis that a telepathic impression derived from a dying person may emerge after hours of latency. The experimental cases to which I have referred as analogous are few and uncertain, and, moreover, in them the period of latency has been measured by seconds or minutes, not by hours. And though, as I have said, some of the instances of apparent delay among the death-cases might be accounted for by the fact that the percipient's mind or senses needed to be withdrawn from other occupations before the manifestation could take place, there are other instances where this is not so, and where no ground at all appears for connecting the delay with the percipient's condition. On the whole, then, the alternative hypothesis—that the condition of the phenomenon on the "agent's" side (be it psychical or be it physical) is one which only comes into existence at a distinct interval after death, and that the percipient really is impressed at the moment, and not before the moment, when he is conscious of the impression—is one which must be steadily kept in view.

So far I have been speaking of cases where the interval between the death and the manifestation was so short as to make the theory of latency possible. The rule adopted in *Phantasms of the Living* was that this interval must not exceed twelve hours. But we have records of a few cases where this interval has been greatly exceeded, and yet where the fact of the death was still unknown to the percipient at the time of his experience. The theory of latency cannot reasonably be applied to cases where weeks or months divide the vision (or whatever it may be) from the moment of death, which is the latest at which an ordinary<sup>2</sup> telepathically transferred idea could have obtained access to the percipient. And the existence of such cases—so far as it tends to establish the reality of objectively-caused apparitions of the dead—diminishes the objection to conceiving that the appearances, &c., which have very shortly followed death have had a different causation from those which have coincided with or very shortly preceded it. For we shall not be inventing a wholly new class for the former cases, but only provisionally shifting them from one class to another—to a much smaller and much less well-evidenced class, it is true, but one nevertheless for which we have evidence enough to justify us in expecting more.

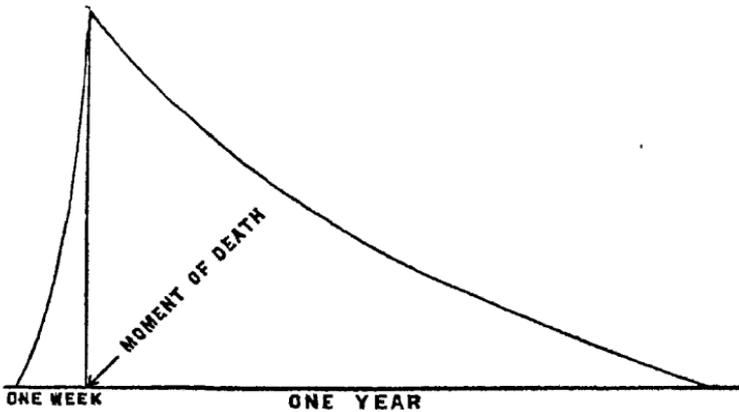
<sup>1</sup> See, for instance, case 500, *Phantasms of the Living*, vol. ii. p. 462.

<sup>2</sup> I mean by "ordinary" the classes which are recognised and treated of in *Phantasms of the Living*. But if the departed survive, the possibility of thought-transference between them and those who remain is of course a perfectly tenable hypothesis. "As our telepathic theory is a psychical one, and makes no physical assumptions, it would be perfectly applicable (though the name perhaps would be inappropriate) to the conditions of disembodied existence."—*Phantasms*, vol. i. p. 512.

708. This, as I conceive, is a sound method of proceeding from ground made secure in *Phantasms of the Living*—and retraversed in my own just previous chapter—to cases closely analogous, save for that little difference in *time-relations*, that occurrence in the hours which follow, instead of the hours which precede, bodily dissolution, which counts for so much in our insight into cosmic law.<sup>1</sup>

The hypothesis of *latency* which thus meets us *in limine* in this inquiry, will soon be found inadequate to cover the facts. Yet it will be well to dwell somewhat more fully upon its possible range.

It might conduce to a clearer view of the facts if we could draw a curve, showing the proportionate number of apparitions observed at various periods before and after death. It would then be seen that they increase very rapidly for the few hours which precede death, and decrease gradually during the hours and days which follow. In the present state of our evidence, however, and considering all the problems involved, there would perhaps be an affectation of more exactness than we can actually attain, were we to set forth such a curve, embodying the dates, in reference to death, of all the cases as yet received by us. It may be enough to say, generally, that if the length of the base-line represents a year, and the point with the highest ordinate the moment of death, the comparative frequency of veridical apparitions might be somewhat as follows:—



That is to say, the recognised apparitions decrease rapidly in the few days after death, then more slowly; and after about a year's time they become so sporadic that we can no longer include them in a steadily descending line.

<sup>1</sup> Certain statistics as to these time-relations are given by Edmund Gurney as follows (*Proceedings S.P.R.*, vol. v. p. 408): "The statistics drawn from the first-hand records in *Phantasms of the Living* as to the time-relation of appearances, &c., occurring in close proximity to deaths, are as follows:—In 134 cases the coincidence is represented as having been exact, or, when times are specifically stated, close to within an hour. In 104 cases it is not known whether the percipient's experience preceded or followed the death; such cases cannot be taken account of for our present purpose. There

Yet one more point must be touched on, to avoid misconception of the phrase cited above, that "the moment of death is the centre of a cluster of abnormal experiences, of which some precede, while others follow the death." Gurney, of course, did not mean to assume that the act of death itself was the cause of all these experiences. Those which occur before death may be caused or conditioned, not by the death itself, but by the abnormal state, as of coma, delirium, &c., which preceded the death. This we say because we have many instances where veridical phantasms have coincided with moments of *crisis*—carriage-accidents and the like—occurring to distant agents, but not followed by death. Accordingly we find that in almost all cases where a phantasm, apparently veridical, has *preceded* the agent's death, that death was the result of disease and not of accident. To this rule there are very few exceptions. There is a case given in *Phantasms of the Living* (vol. ii. p. 52), where the phantasm seems on the evidence to have preceded by about half-an-hour (longitude allowed for) a sudden death by drowning. In this case the percipient was in a Norfolk farmhouse, the drowning man—or agent—was in a storm off the island of Tristan d'Acunha; and we have suggested that an error of clocks or of observation may account for the discrepancy. In another case the death was in a sense a violent one, for it was a suicide; but the morbidly excited state of the girl a few hours before death—when her phantasm was seen—was in itself a state of crisis. But there are also a few recorded cases (none of which were cited in *Phantasms of the Living*) where a phantasm or double of some person has been observed some days previous to that person's accidental death. The evidence obtained in the Census of Hallucinations, however, tended to show that cases of this sort are too few to suggest even *prima facie* a causal connection between the death and the apparition (see *Proceedings S.P.R.*, vol. x. p. 331).

Thus much it has seemed needful to say in order to explain the difficulty of representing by any one curved line the true time-relations involved in this complex matter. I now proceed briefly to review some of the cases where the interval between death and phantasm has been measurable by minutes or hours.

It is not easy to get definite cases where the interval has been measurable by *minutes*; for if the percipient is at a distance from the agent we can seldom be sure that the clocks at both places have been correct, and correctly observed; while if he is *present* with the agent we can

remain 78 cases where it appears that there was an interval of more than an hour; and of these 38 preceded and 40 followed the death. Of the 38 cases where the percipient's experience preceded the death (all of which, of course, took place during a time when the 'agent' was seriously ill), 19 fell within twenty-four hours of the death. Of the 40 cases where the percipient's experience followed the death, all followed within an interval of twenty-four hours, and in only one (included by mistake) was the twelve hours' interval certainly exceeded, though there are one or two others where it is possible that it was slightly exceeded."

rarely be sure that the phantasm observed is more than a mere subjective hallucination. Thus we have several accounts of a rushing sound heard by the watcher of a dying man just after his apparent death, or of some kind of luminosity observed near his person; but this is just the moment when we may suppose some subjective hallucination likely to occur, and if one person's senses alone are affected we cannot allow much evidential weight to the occurrence. I may add that one of our cases (which I quote below, in 747) is remarkable in that the auditory hallucination—a sound as of female voices gently singing—was heard by five persons—by four of them, as it seems, independently—and in two places, on different sides of the house. At the same time, one person—the Eton master whose mother had just died, and who was therefore presumably in a frame of mind more prone to hallucination than the physician, matron, friend, or servants who actually did hear the singing—himself heard nothing at all. In this case the physician felt no doubt that Mrs. L. was actually dead; and in fact it was during the laying out of the body that the sounds occurred. In including this case and similar collective ones in *Phantasms of the Living*, Gurney expressly stated (vol. ii. pp. 190–92) that he did so because in his view they involved at least an element of thought-transference between the living minds of the percipients, whatever other influence may or may not have proceeded from the deceased person. But if we are finding reason to suppose that the deceased person's power of influencing other minds may persist after death, it seems reasonable to dwell on that aspect of such an incident as this.<sup>1</sup>

709. There are some other circumstances also in which, in spite of the fact that the death is already known, a hallucination occurring shortly afterwards may have some slight evidential value. Thus we have a case where a lady who knew that her sister had died a few hours previously, but who was not herself in any morbidly excited condition, seemed to see some one enter her own dining-room, opening and shutting the door. The percipient (who had never had any other hallucination) was much astonished when she found no one in the dining-room; but it did not till some time afterwards occur to her that the incident could be in any way connected with her recent loss. This reminds us of a case (ii. p. 694<sup>2</sup>) where the Rev. R. M. Hill sees a tall figure rush into the room, which alarms and surprises him, then vanishes before he has time to recognise it.

<sup>1</sup> The *Proceedings* of the American Society for Psychical Research (vol. i. p. 405) contain a case where a physician and his wife, sleeping in separate but adjoining rooms, are both of them awakened by a bright light. The physician sees a figure standing in the light; his wife, who gets up to see what the light in her husband's room may be, does not reach that room till the figure has disappeared. The figure is not clearly identified, but has some resemblance to a patient of the physician's, who has died suddenly (from hemorrhage) about three hours before, calling for her doctor, who did not anticipate this sudden end. Even this resemblance did not strike the percipient until after he knew of the death, and the defect in *recognition* has prevented me from quoting this case at length.

<sup>2</sup> The references in this and the two following sections are to *Phantasms of the Living*.

An uncle, a tall man, dies about that moment, and it is remarked that although Mr. Hill knew his uncle to be ill, the anxiety which he may have felt would hardly have given rise to an unrecognised and formidable apparition.

There are cases also where a percipient who has had an apparition of a friend shortly after that friend's known death has had *veridical* hallucinations at other times, and has never had any hallucination of purely subjective origin. Such a percipient may naturally suppose that his apparition of the departed friend possessed the same veridical character which was common to the rest, although it was not *per se* evidential, since the fact of the death was already known.

For the present, however, it will be better to return to the cases which are free from this important *primâ facie* drawback—cases where the percipient was, at any rate, unaware that the death, which the phantasm seemed to indicate, had in fact taken place.

710. In the first place, there are a few cases where a percipient is informed of a death by a veridical phantasm, and then some hours afterwards a similar phantasm, differing perhaps in detail, recurs.

Such was the case of Archdeacon Farler (i. p. 414), who *twice* during one night saw the dripping figure of a friend who, as it turned out, had been drowned during the previous day. Even the first appearance was several hours after the death, but this we might explain by the latency of the impression till a season of quiet. The second appearance may have been a kind of recrudescence of the first; but if the theory of latency be discarded, so that the *first* appearance (if more than a mere chance-coincidence) is held to depend upon some energy excited by the deceased person after death, it would afford some ground for regarding the *second* appearance as also veridical. The figure in this case was once more seen a fortnight later, and on this occasion, as Archdeacon Farler informs me, in ordinary garb, with no special trace of accident.

A similar repetition occurs (as noted by Gurney, vol. ii. p. 237, note) in the cases of Major Moncrieff (i. p. 415); of Mr. Keulemans (i. p. 444), where the second phantasm was held by the percipient to convey a fresh veridical picture; of Mr. Hernaman (i. p. 561), where, however, the agent was *alive*, though dying, at the time of each appearance; in the case of Mrs. Ellis (ii. p. 59); in the case of Mrs. D. (ii. p. 467); of Mrs. Fairman (ii. p. 482), and of Mr. F. J. Jones (ii. p. 500), where the death was again due to drowning, and the act of dying cannot, therefore, have been very prolonged. We may note also Mrs. Reed's case (ii. p. 237), where a phantom is seen three times, the first two visions being apparently about the time of death, the third (occurring to a different percipient, whether *independently* or not is not clear) a few hours later. And in Captain Ayre's case (ii. p. 256), a phantom seen by one percipient at about the time of the agent's death is followed by hallucinatory *sounds* heard by the same and by another percipient for some three hours longer,

till the news of the death arrives. In the case of Mrs. Cox, again (ii. p. 235), a child sees a phantom at about 9 P.M., and Mrs. Cox sees the same figure, but in a different attitude, at about midnight, the exact hour of the corresponding death being unknown. In the case of Miss Harriss (ii. p. 117), a hallucinatory *voice*, about the time of the death, but not suggesting the decedent, is followed by a *dream* the next night, which presents the dead person as in the act of dying. One or two other cases might be added to this list, and it is plain that the matter is one towards which observation should be specially directed.

711. Turning now to the cases where the phantasm is not repeated, but occurs some hours after death, let us take a few narratives where the interval of time is pretty certain, and consider how far the hypothesis of *latency* looks probable in each instance.

Where there is no actual hallucination, but only a feeling of unique *malaise* or distress following at a few hours' interval on a friend's death at a distance, as in Archdeacon Wilson's case (i. p. 280), it is very hard to picture to ourselves what has taken place. Some injurious shock communicated to the percipient's brain at the moment of the agent's death may conceivably have slowly worked itself into consciousness. The delay may have been due, so to say, to physiological rather than to psychical causes.

Next take a case like that of Mrs. Wheatcroft (i. p. 420), or of Mrs. Evens (ii. p. 690), or Mr. Wingfield (quoted in 429 C), or Sister Bertha (quoted below in 743 A), where a definite hallucination of sight or sound occurs some hours after the death, but in the middle of the night. It is in a case of this sort that we can most readily suppose that a "telepathic impact" received during the day has lain dormant until other excitations were hushed, and has externalised itself as a hallucination after the first sleep, just as when we wake from a first sleep some subject of interest or anxiety, which has been thrust out of our thoughts during the day, will often well upwards into consciousness with quite a new distinctness and force. But on the other hand, in the case (for instance) of Mrs. Teale (ii. p. 693), there is a deferment of some eight hours, and then the hallucination occurs while the percipient is sitting wide awake in the middle of her family. And in one of the most remarkable dream-cases in our collection (given in section 427), Mrs. Storie's experience does not resemble the mere emergence of a latent impression. It is long and complex, and suggests some sort of clairvoyance; but if it be "telepathic clairvoyance," that is, a picture transferred from the decedent's mind, then it almost requires us to suppose that a *post-mortem* picture was thus transferred, a view of the accident and its consequences *fuller* than any which could have flashed through the dying man's mind during his moment of sudden and violent death from "the striking off of the top of the skull" by a railway train.

If once we assume that the deceased person's mind could continue to

act on living persons after his bodily death, then the confused horror of the series of pictures which were presented to Mrs. Storie's view—mixed, it should be said, with an element of *fresh departure* which there was nothing in the accident itself to suggest—would correspond well enough to what one can imagine a man's feelings a few hours after such a death to be. This is trespassing, no doubt, on hazardous ground; but if once we admit communication from the other side of death as a working hypothesis, we must allow ourselves to imagine something as to the attitude of the communicating mind, and the least violent supposition will be that that mind is still in part at least occupied with the same thoughts which last occupied it on earth. The case cited below (in 744) of the gardener Bard and Mrs. de Fréville well illustrates this view. And it is possible that there may be some interpretation of this kind for some of the cases where a funeral scene, or a dead body, is what the phantasm presents. In the remarkable case in 664 where a lady sees the body of a well-known London physician—about ten hours after death—lying in a bare unfurnished room (a cottage hospital abroad), the description, as we have it, would certainly fit best with some kind of telepathic clairvoyance prolonged after death—some power on the deceased person's part to cause the percipient to share the picture which might at that moment be occupying his own mind.

712. It will be seen that these phenomena are not of so simple a type as to admit of our considering them from the point of view of *time-relations* alone. Whatever else, indeed, a "ghost" may be, it is probably one of the most complex phenomena in nature. It is a function of two unknown variables—the incarnate spirit's sensitivity and the discarnate spirit's capacity of self-manifestation. Our attempt, therefore, to study such intercourse may begin at either end of the communication—with the percipient or with the agent. We shall have to ask, How does the incarnate mind receive the message? and we shall have to ask also, How does the discarnate mind originate and convey it?

Now it is by pressing the *former* of these two questions that we have, I think, the best chance at present of gaining fresh light. So long as we are considering the incarnate mind we are, to some extent at least, on known ground; and we may hope to discern analogies in some other among that mind's operations to that possibly most perplexing of all its operations which consists in taking cognisance of messages from unembodied minds, and from an unseen world. I think, therefore, that "the surest way, though most about," as Bacon would say, to the comprehension of this sudden and startling phenomenon lies in the study of other rare mental phenomena which can be observed more at leisure, just as "the surest way, though most about," to the comprehension of some blazing inaccessible star has lain in the patient study of the spectra of the incandescence of terrestrial substances which lie about our feet. I am it hopes that by the study of various forms of subliminal consciousness, subliminal faculty, subliminal perception, we may ultimately obtain a

conception of our own total being and operation which may show us the incarnate mind's perception of the discarnate mind's message as no isolated anomaly, but an orderly exercise of natural and innate powers, frequently observed in action in somewhat similar ways.

It is, I say, from this human or terrene side that I should prefer, were it possible, to study in the first instance all our cases. Could we not only share but interpret the percipient's subjective feelings, could we compare those feelings with the feelings evoked by ordinary vision or telepathy among living men, we might get at a more intimate knowledge of what is happening than any observation from outside of the details of an apparition can supply. But this, of course, is not possible in any systematic way; occasional glimpses, inferences, comparisons, are all that we can attain to as yet. On the other hand, it is comparatively easy to arrange the whole group of our cases in some series depending on their observed external character and details. They can, indeed, be arranged in more than one series of this kind—the difficulty is in selecting the most instructive. That which I shall here select is in some points arbitrary, but it has the advantage of bringing out the wide range of variation in the clearness and content of these apparitional communications, here arranged mainly in a descending series, beginning with those cases where fullest knowledge or purpose is shown, and ending with those where the indication of intelligence becomes feeblest, dying away at last into vague sounds and sights without recognisable significance.

713. But I shall begin (sec 713 A) with a small group of cases, which I admit to be anomalous and non-evidential—for we cannot prove that they were more than subjective experiences—yet which certainly should not be lost, filling as they do, in all their grotesqueness, a niche in our series otherwise as yet vacant. If man's spirit is separated at death from his organism, there must needs be cases where that separation, although apparently, is not really complete. There must be subjective sensations corresponding to the objective external facts of apparent death and subsequent resuscitation. Nor need it surprise those who may have followed my general argument, if those subjective sensations should prove to be dreamlike and fantastic. Here, as so often in our inquiries, the very oddity and unexpectedness of the details—the absence of that solemnity which one would think the dying man's own mind would have infused into the occasion—may point to the existence of some reality beneath the grotesque symbolism of the transitional dream.

The transitional dream, I call it, for it seems to me not improbable—remote though such a view may be from current notions—that the passage from one state to another may sometimes be accompanied with some temporary lack of adjustment between experiences taking place in such different environments—between the systems of symbolism belonging to the one and to the other state. But the reason why I refer to the cases in this place is that here we have perhaps our nearest possible

approach—in M. Bertrand's case the account, but for remoteness, might have been evidential enough—to the sensations of the spirit which is endeavouring to manifest itself;—an inside view of a would-be apparition. The narratives suggest, moreover, that spirits recently freed from the body may enjoy a fuller perception of earthly scenes than it is afterwards possible to retain, and that thus the predominance of apparitions of the *recently* dead may be to some extent explained.

714. We have, indeed, very few cases where actual apparitions give evidence of any *continuity* in the knowledge possessed by a spirit of friends on earth. Such evidence is, naturally enough, more often furnished by automatic script or utterance. But there is one case where a spirit is recorded as appearing repeatedly—in guardian angel fashion—and especially as foreseeing and sympathising with the survivor's future marriage.

The account of this case, given by Mr. E. Mamtchitch, is taken from the "Report on the Census of Hallucinations" in the *Proceedings* S. P. R., vol. x. pp. 387-91.

ST. PETERSBURG, *April 29th, 1891.*

Comme il s'agira des apparitions de Palladia, je dois dire auparavant quelques mots sur sa personne. Elle était la fille d'un riche propriétaire russe, mort un mois avant sa naissance. Sa mère, dans son désespoir, voua son enfant futur au couvent. De là son nom, usité parmi les religieuses. Deux ans après, sa mère mourut, et l'orpheline, jusqu'à l'âge de 14 ans, fut élevée dans un couvent de Moscou par sa tante, qui en était la supérieure.

En 1870, étant encore étudiant à l'université de Moscou, je fis la connaissance du frère de Palladia, étudiant comme moi, et il fut souvent question entre nous de rendre à la société la nonne malgré soi; mais ce plan ne fut réalisé qu'en 1872. J'étais venu en été à Moscou, pour voir l'exposition, et j'y rencontrai par hasard le frère de Palladia. J'appris qu'il était en train de l'envoyer en Crimée pour cause de santé, et je le secondai de mon mieux. C'est alors que je vis Palladia pour la première fois; elle avait 14 ans; quoique haute de taille, elle était fort chétive et déjà poitrinaire. A la prière de son frère, j'accompagnai Palladia et sa sœur, Mme. P. S., en Crimée, où elles restèrent pour passer l'hiver, et moi, deux semaines après, je revins à Kieff.

En été 1873 je rencontrai par hasard Palladia et sa sœur à Odessa, où elles étaient venues pour consulter les médecins, quoique Palladia avait l'air de se porter assez bien. Le 27 Août, pendant que je faisais la lecture aux deux dames, Palladia mourut subitement d'un anévrisme, à l'âge de 15 ans.

Deux ans après la mort de Palladia, en 1875, me trouvant à Kieff, il m'arriva, par une soirée du mois de Décembre, d'assister pour la première fois à une séance spiritique; j'entendis des coups dans la table; cela ne m'étonna nullement, car j'étais sûr que c'était une plaisanterie. De retour chez moi, je voulus voir si les mêmes coups se produiraient chez moi; je me mis dans la même pose, les mains sur la table. Bientôt des coups se firent entendre. Imitant le procédé dont j'avais été le témoin, je commençai à réciter l'alphabet; le nom de Pa'l'adia me fut indiqué. Je fus étonné, presque effrayé; ne pouvant me tranquilliser, je me mis de nouveau à la table, et je demandai à Palladia, qu'avait-elle à me dire? La réponse fut: "*Remplacer l'ange, il tombe.*" Je ne

compris pas de suite de quoi il s'agissait. Le fait est qu'elle est enterrée à Kieff, et j'avais entendu dire qu'on voulait mettre un monument sur sa tombe, mais je n'y avais jamais été, et je ne savais pas de quel genre était le monument. Après cette réponse, je ne me couchai plus, et dès que le jour parut je me rendis au cimetière. Non sans peine, avec l'aide du gardien, je découvris enfin la tombe enfouie sous la neige. Je m'arrêtai stupéfié : la statue en marbre de l'ange avec une croix était tout à fait de côté.

Depuis ce moment, il me fut prouvé à l'évidence qu'il y a un autre monde avec lequel, je ne sais comment, nous pouvons entrer en rapport, et dont les habitants peuvent nous donner de telles preuves de leur existence qu'elles désarment le scepticisme le plus tenace.

En Octobre, 1876, je me trouvais à Kieff, et j'étais en train de m'installer dans un nouveau logement (rue Prorésnaya) avec mon camarade de service au Ministère de la Justice, M. Potolof. On venait de m'apporter un pianino. Il fut placé dans la salle, et je me mis à jouer ; il était à peu près 8 h. du soir ; la salle où je jouais était éclairée par une lampe pendue au mur. A côté se trouvait mon cabinet de travail, éclairé aussi par une lampe. Je me rappelle très bien que j'étais de fort bonne humeur. Mon camarade, M. Potolof, était occupé à sa table, à l'autre bout du logis. Toutes les portes étaient ouvertes, et de sa place il pouvait voir très bien le cabinet et la salle où je jouais.<sup>1</sup> Jetant un regard vers la porte de mon cabinet de travail, je vis tout à coup Palladia. Elle se tenait au milieu de la porte. un peu de côté, avec le visage tourné vers moi. Elle me regardait tranquillement. Elle avait la même robe foncée qu'elle portait lorsqu'elle mourut en ma présence. Sa main droite pendait librement. Je voyais distinctement ses épaules et sa taille, mais ne me rappelle pas du bas de son habit, et avais-je vu les pieds?—peut-être, parce que tout le temps je lui regardais dans les yeux. En la voyant, j'avais tout à fait oublié que je voyais devant moi non une personne vivante, mais morte, tellement je la voyais distinctement ; elle était éclairée de deux côtés ; et d'autant plus j'ai la vue très bonne. Ma première sensation fut un frisson dans le dos. Je fus comme pétrifié et ma respiration fut suspendue ; mais ce n'était pas un effet causé par la frayeur ou l'excitation,—c'était quelque chose d'autre. Je puis comparer cela à la sensation que j'éprouve quand je regarde en bas d'une grande hauteur ; je sens alors une terrible anxiété et en même temps je ne puis me retenir de regarder, quelque chose m'attire invinciblement. Combien de temps Palladia resta devant moi, je ne saurais le dire, mais je me rappelle qu'elle fit un mouvement à droite et disparut derrière la porte du cabinet du travail. Je me précipitai vers elle, mais dans la porte je m'arrêtai, car alors seulement je me rappelai qu'elle était déjà morte, et je craignai d'entrer, étant sûr de la revoir. Dans ce moment mon camarade vint à moi et me demanda qu'est-ce que j'avais ? Je lui dis ce qui venait de se passer ; alors nous entrâmes au cabinet, où nous ne trouvâmes personne. Mon camarade, ayant entendu la brusque interruption de mon jeu, avait levé la tête et, tant que je me rappelle, disait avoir vu aussi quelqu'un passer devant la porte de mon cabinet, mais, voyant mon excitation, il me dit, pour me tranquilliser, que probablement c'était Nikita, mon domestique, qui était venu arranger la lampe. Nous allâmes immédiatement dans sa chambre, il n'y était pas ; il était en bas, dans la cuisine, où il

<sup>1</sup> A plan enclosed shows a suite of four rooms, M. Potolof's study, the ante-room, the drawing-room, and M. Mamtchitch's study, all opening into one another, the three doors between them being in one straight line.

préparait le samovar. Voilà comment je vis Palladia pour la première fois, trois ans après sa mort.

Après la première apparition de Palladia, en Octobre, 1876, et jusqu'à présent, je la vois souvent. Il arrive que je la vois trois fois par semaine, ou deux fois le même jour, ou bien un mois se passe sans la voir. En résumé, voilà les traits principaux de ces apparitions.

(1) Palladia apparaît toujours d'une façon inattendue, me prenant comme par surprise, juste au moment quand j'y pense le moins.

(2) Quand je veux la voir moi-même, j'ai beau y penser ou le vouloir—elle n'apparaît pas.

(3) A de rares exceptions, son apparition n'a aucun rapport avec le courant de ma vie, comme présage ou avertissement de quelq' événement insolite.

(4) Jamais je ne la vois en songe.

(5) Je la vois également quand je suis seul, ou en grande compagnie.

(6) Elle m'apparaît toujours avec la même expression sereine des yeux; quelques fois avec un faible sourire. Elle ne m'a jamais parlé, à l'exception de deux fois, que je vais raconter plus loin.

(7) Je la vois toujours dans la robe foncée qu'elle portait lorsqu'elle mourut sous mes yeux. Je vois distinctement son visage; sa tête, les épaules et les bras, mais je ne vois pas ses pieds, ou plutôt je n'ai pas le temps de le examiner.

(8) Chaque fois, en voyant Palladia inopinément, je perds la parole, je sens du froid dans le dos, je pâlis, je m'écrie faiblement, et ma respiration s'arrête (c'est ce que me disent ceux qui par hasard m'ont observé pendant ce moment).

(9) L'apparition de Palladia se prolonge une, deux, trois minutes, puis graduellement elle s'efface et se dissout dans l'espace.

A présent je vais décrire trois cas d'apparitions de Palladia dont je me souviens bien.

(1) En 1879, à la fin de Novembre, à Kieff, j'étais assis à mon bureau à écrire un acte d'accusation; il était 8½ du soir, la montre était devant moi sur la table. Je me hâtais de finir mon travail, car à 9 h. je devais me rendre à une soirée. Tout à coup, en face de moi, assise sur un fauteuil, je vis Palladia; elle avait le coude du bras droit sur la table et la tête appuyée sur la main. M'étant remis de mon saisissement, je regardai la montre et je suivis le mouvement de l'aiguille à seconde, puis je relevai les yeux sur Palladia; je vis qu'elle n'avait pas changé de pose et son coude se dessinait clairement sur la table. Ses yeux me regardaient avec joie et sérénité; alors pour la première fois je me décidai de lui parler: "Que sentez-vous à présent?" lui demandai-je. Son visage resta impassible, ses lèvres, tant que je me rappelle, restèrent immobiles, mais j'entendis distinctement sa voix prononcer le mot "Quiétude." "Je comprends," lui répondis-je, et effectivement, en ce moment, je comprenais toute la signification qu'elle avait mise dans ce mot. Encore une fois, pour être sûr que je ne rêvai pas, je regardai de nouveau la montre et je suivis les mouvements de l'aiguille à seconde; je voyais clairement comme elle se mouvait. Ayant rapporté mon regard sur Palladia, je remarquai qu'elle commençait déjà à s'effacer et disparaître. Si je m'étais avisé de noter immédiatement la signification du mot "Quiétude," ma mémoire aurait retenu tout ce qu'il y avait de nouveau et d'étrange. Mais à peine avais-je quitté la table pour monter en haut, chez mon camarade Apouktine, avec lequel nous devions aller ensemble, que je ne pus lui dire autre chose que ce que je viens d'écrire.

(2) En 1885, je demeurais chez mes parents, à une campagne du gouverne-

ment de Poltava. Une dame de notre connaissance était venue passer chez nous quelques jours avec ses deux demoiselles. Quelque temps après leur arrivée, m'étant réveillé à l'aube du jour, je vis Palladia (je dormais dans une aile séparée où j'étais tout seul). Elle se tenait devant moi, à cinq pas à peu près, et me regardait avec un sourire joyeux. S'étant approchée de moi, elle me dit deux mots : "J'ai été, j'ai vu," et tout en souriant disparut. Que voulaient dire ces mots, je ne pus le comprendre. Dans ma chambre dormait avec moi mon setter. Dès que j'aperçus Palladia, le chien hérissa le poil et avec glapissement sauta sur mon lit ; se pressant vers moi, il regardait dans la direction où je voyais Palladia. Le chien n'aboyait pas, tandis que, ordinairement, il ne laissait personne entrer dans la chambre sans aboyer et grogner. Et toutes les fois, quand mon chien voyait Palladia, il se pressait auprès de moi, comme cherchant un refuge. Quand Palladia disparut et je vins dans la maison, je ne dis rien à personne de cette incident. Le soir du même jour, la fille aînée de la dame qui se trouvait chez nous me raconta qu'une chose étrange lui était arrivée ce matin : "M'étant réveillée de grand matin," me dit-elle, "j'ai senti comme si quelqu'un se tenait au chevet de mon lit, et j'entendis distinctement une voix me disant : 'Ne me crains pas, je suis bonne et aimante.' Je tournai la tête, mais je ne vis rien ; ma mère et ma sœur dormaient tranquillement ; cela m'a fort étonnée, car jamais rien de pareil ne m'est arrivé." Sur quoi je répondis que bien des choses inexplicables nous arrivent ; mais je ne lui dit rien de ce que j'avais vu le matin. Seulement un an plus tard, quand j'étais déjà son fiancé, je lui fis part de l'apparition et des paroles de Palladia le même jour. N'était-ce pas elle qui était venue la voir aussi ? Je dois ajouter que j'avais vu alors cette demoiselle pour la première fois et que je ne pensais pas du tout que j'allais l'épouser.

(3) En Octobre, 1890, je me trouvais avec ma femme et mon fils, âgé de deux ans, chez mes anciens amis, les Strijewsky, à leur campagne du gouvernement de Woronège. Un jour, vers les 7 h. du soir, rentrant de la chasse, je passai dans l'aile que nous habitions pour changer de toilette ; j'étais assis dans une chambre éclairée par une grande lampe. La porte s'ouvrit et mon fils Olég accourut ; il se tenait auprès de mon fauteuil, quand Palladia apparut tout à coup devant moi. Jetant sur lui un coup d'œil, je remarquai qu'il ne détachait pas les yeux de Palladia ; se tournant vers moi et montrant Palladia du doigt, il prononça : "La tante." Je le pris sur les genoux et jetai un regard sur Palladia, mais elle n'était plus. Le visage d'Olég était tout à fait tranquille et joyeux ; il commençait seulement à parler, ce qui explique la dénomination qu'il donna à Palladia.

EUGÈNE MAMTCHITCH.

Mrs. Mamtchitch writes :—

5 Mai, 1891.

Je me rappelle très bien que le 10 Juillet 1885, lorsque nous étions en visite chez les parents de M. E. Mamtchitch, je m'étais réveillée à l'aube du jour, car il avait été convenu entre moi et ma sœur que nous irions faire une promenade matinale. M'étant soulevée sur le lit, je vis que maman et ma sœur dormaient, et en ce moment je sentis comme si quelqu'un se tenait à mon chevet. M'étant tournée à demi—car je craignais de bien regarder—je ne vis personne ; m'étant recouchée, j'entendis immédiatement, derrière et au dessus de ma tête, une voix de femme me disant doucement, mais distinctement : "Ne me crains pas, je suis bonne et aimante," et encore toute une phrase que j'oubliai à l'instant même. Immédiatement après je m'habillai et j'allai me promener. C'est

étrange que ces paroles ne m'effrayèrent pas du tout. De retour, je n'en dis rien ni à ma mère, ni à ma sœur, car elles n'aimaient pas de telles choses et n'y croyaient pas ; mais le soir du même jour, comme la conversation tourna sur le spiritisme, je racontai à M. M. ce qui venait de m'arriver le matin ; il ne me répondit rien de particulier.

Je n'ai jamais eu aucune hallucination, ni avant, ni après cet incident, à l'exception d'un cas tout récent, quand je me suis vue moi-même, de quoi je parlerai une autre fois.

SOPHIE MAMTCHITCH.

Mr. Potolof writes to the collector, Mr. Aksakoff :—

RUE SCHPALERNAYA, 26. S. PÉTERSBOURG, le 10 Mai, 1891.

MONSIEUR,—En réponse à votre lettre du 8 Mai et les questions que vous me posez relativement à l'incident avec M. E. Mamtchitch, lorsque dans les années 1876-77 nous habitions ensemble Kieff, rue Proesnaya, maison Barsky, je puis vous communiquer ce qui suit. Effectivement, je fus alors témoin comme M. M., pendant qu'il jouait un soir du piano quelque air mélancolique, s'interrompit brusquement (comme si après avoir fortement attaqué le clavier, ses mains s'étaient subitement affaïssées), et lorsque je vins lui demander ce qui lui était arrivé, il me répondit qu'il venait de voir apparaître le fantôme de Palladia, se tenant derrière la draperie de la porte de la chambre contigue à celle où se trouvait le piano. Je dois ajouter que notre appartement commun formait une enfilade de trois chambres, sans compter celle de l'entrée, qui occupait le milieu ; je travaillais dans ma chambre, qui était à droite de celle de l'entrée, et je pouvais voir toute l'enfilade bien éclairée. Ce qui me regarde personnellement, je ne vis en ce moment aucune figure humaine passer par les chambres de M. M., mais je ne nie pas que pour le tranquilliser j'essayai d'expliquer cet incident par l'entrée de notre domestique Nikita ; il se peut aussi que, ne l'ayant pas trouvé dans nos appartements, nous allâmes le chercher en bas, dans la cuisine. Voilà tout ce que je puis vous dire relativement à cet incident.

W. POTOLOF.

Note by the collector :—

S. PÉTERSBOURG, Le 16/28 Mai, 1891.

Traduit des manuscrits russes de M. et Madame Mamtchitch, et de M. Potolof. La première partie du manuscrit de M. Mamtchitch, jusqu'à la première apparition de Palladia, est abrégée.

J'avais rencontré M. Mamtchitch plusieurs fois, mais je n'avais aucune idée de ces apparitions constantes de Palladia. M. Mamtchitch a vu aussi d'autres figures que celle de Palladia, mais je n'ai pas eu le temps d'en faire un memorandum circonstantiel.

A. AKSAKOFF.

Among repeated apparitions this case at present stands almost alone ; its parallels will be found when we come to deal with the persistent "controls," or alleged communicating spirits, which influence trance-utterance or automatic script.

A case bearing some resemblance to Palladia's is given in *Proceedings S.P.R.*, vol. viii. p. 233, the main difference being that the repeated communications are there made in *dream*. I add in 714 A another case, where the deceased person seems to make repeated efforts to impress on survivors a wish prompted by continued affection.

715. Less uncommon are the cases where an apparition, occurring singly and not repeated, indicates a continued knowledge of the affairs of earth. That knowledge, indeed, runs mainly, as we shall presently see, in two directions. There is often knowledge of some circumstance connected with the deceased person's own death, as the appearance of his body after dissolution, or the place of its temporary deposit or final burial. And there is often knowledge of the impending or actual death of some friend of the deceased person's. On the view here taken of the gradual passage from the one environment into the other, both these kinds of knowledge seem probable enough. I think it likely that some part of the consciousness after death may for some time be dreamily occupied with the physical scene. And similarly, when some surviving friend is gradually verging towards the same dissolution, the fact may be readily perceptible in the spiritual world. When the friend has actually died, the knowledge which his predecessor may have of his transition is knowledge appertaining to events of the next world as much as of this.

716. But apart from this information, acquired perhaps on the borderland between two states, apparitions do sometimes imply a perception of more definitely terrene events, such as the moral crises (as marriage, grave quarrels, or impending crimes) of friends left behind on earth. I quote in 716 A a specimen of this class,—a case of impressive warning, in which the phantom was seen by two persons, one of whom had already had a less evidential experience.

A word as to the light thrown on each other by these two successive experiences of the same percipient. The *latter* experience, as will have been seen, is strongly evidential. The nature of the warning given is such that the case would hardly have been communicated to us, even for anonymous publication, except under a grave sense of its importance. The *former* experience lacks, by its nature, coincidental proof. The daughter knew of her father's death; she hoped, although uncertainly, that all was well with him; and the vision announcing his bliss might thus have been the creation of her own mind. It was a "vision of consolation" of a frequent type—a type excluded from our evidential reckonings. Yet I can hardly suppose that of the two visions thus similar the one was really due to spiritual agency and the other was not. I regard each as corroborating and lending weight to the other.

I add in 716 B another case of similar type, the message in which, while felt by the percipient to be convincing and satisfactory, was held too private to be communicated in detail. It is plain that just in the cases where the message is most intimately veracious, the greatest difficulty is likely to be felt as to making it known to strangers.

I have already given a case (in 714) where a departed spirit seems to show a sympathetic anticipation of a marriage some time before it is contemplated. In another case, given in 716 C, the percipient, Mrs. V., describes a vision of a mother's form suspended, as it were, in a church

where her son is undergoing the rite of confirmation. That vision, indeed, might have been purely subjective, as Mrs. V. was familiar with the departed mother's aspect; though value is given to it by the fact that Mrs. V. has had other experiences which included evidential coincidences.

717. From these instances of knowledge shown by the departed of events which seem wholly terrene, I pass to knowledge of events which seem in some sense more nearly concerned with the spirit-world. We have, as already hinted, a considerable group of cases where a spirit seems to be aware of the *impending death* of a survivor. In some few of those cases the foreknowledge is entirely inexplicable by any such foresight as we mortals can imagine. But those cases I shall not cite here; deferring them until the whole question of the limits of spiritual precognition comes to be discussed in a later chapter. In the cases to which I shall now allude the degree of foresight seems not greater than that of ordinary spectators, except in the case to be first given, where, though the family did not foresee the death, a physician might, for aught we know, have been able to anticipate it. However explained, the case is one of the best-attested, and in itself one of the most remarkable, that we possess.

The account, which I quote from *Proceedings S.P.R.*, vol. vi. p. 17, was sent in 1887 to the American Society for Psychical Research by Mr. F. G., of Boston. Professor Royce and Dr. 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. Mr. G. writes:—

*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 eighteen 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 Dr. 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 seventy 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 twelve 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 twenty-five 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.

(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.

Dr. Hodgson visited Mr. F. G. later, and sent us the following notes of his interview :—

ST. LOUIS, Mo., *April 16th, 1890.*

In conversation with Mr. F. G., now forty-three years of age, he says that there was a very special sympathy between his mother, sister, and himself.

When he saw the apparition he was seated at a small table, about two feet in diameter, and had his left elbow on the table. The scratch which he saw was on the right side of his sister's nose, about three-fourths of an inch long, and was a somewhat ragged mark. His home at the time of the incident was in St. Louis. His mother died within two weeks after the incident. His sister's face was hardly a foot away from his own. The sun was shining upon it through the open window. The figure disappeared like an instantaneous evaporation.

Mr. G. has had another experience, but of a somewhat different character. Last fall the impression persisted for some time of a lady friend of his, and he could not rid himself for some time of thoughts of her. He found afterwards that she died at the time of the curious persistence of his impression.

Mr. G. appears to be a first-class witness.

R. HODGSON.

I have ranked this case *primâ facie* as a perception by the spirit of her mother's approaching death. That coincidence is too marked to be explained away: the son is brought home in time to see his mother once more by perhaps the only means which would have succeeded; and the mother herself is sustained by the knowledge that her daughter loves and awaits her. Mr. Podmore<sup>1</sup> has suggested, on the other hand, that the daughter's figure was a mere projection from the mother's mind: a conception which has scarcely any analogy to support it; for the one ancient case of Wesermann's projection of a female figure to a distance (already recounted in 668 G) remains, I think, the sole instance where an agent has generated a hallucinatory figure or group of figures which did not, at any rate, *include* his own. I mean that he may spontaneously project a picture of himself as he is or dreams himself to be situated, perhaps with other figures round him, but not, so far as our evidence goes, the single figure of some one other than himself. Whilst not assuming that this rule can have no exceptions, I see no reason for supposing that it has been transgressed in the present case. Nay, I think that the very fact that the

<sup>1</sup> See "Phantasms of the Dead from another point of view," *Proceedings S.P.R.*, vol. vi. p. 291.

figure was not that of the corpse with the dull mark on which the mother's regretful thoughts might dwell, but was that of the girl in health and happiness, with the symbolic *red* mark worn simply as a test of identity, goes far to show that it was not the *mother's* mind from whence that image came. As to the spirit's own knowledge of the fate of the body after death, a subsequent group of cases will, I think, show that this specific form of *post-mortem* perception is not unusual (see 730 and 731 A).

I add in Appendices three other cases where the impending death of a survivor seems to be indicated.<sup>1</sup> In one of them—the apparition of a floating female figure to two officers (717 C)—the identification of that figure as the wife of the dying man is very imperfect. But the appearance of the figure to two persons collectively is well attested, and this is, at any rate, the explanation most in accordance with analogy.

718. I place next by themselves a small group of cases which have the interest of uniting the group just recounted, where the spirit anticipates the friend's departure, with the group next to be considered, where the spirit welcomes the friend already departed from earth. This class forms at the same time a natural extension of the clairvoyance of the dying exemplified in some "reciprocal" cases (*e.g.* in the case of Miss W., where a dying aunt has a vision of her little niece who sees an apparition of her at the same time; see *Phantasms of the Living*, vol. ii. p. 253). Just as the approaching severance of spirit from body there aided the spirit to project its observation among incarnate spirits at a distance upon this earth, so here does that same approaching severance enable the dying person to see spirits who are already in the next world. It is not very uncommon for dying persons to say, or to indicate when beyond speech, that they see spirit friends apparently near them. But, of course, such vision becomes evidential only when the dying person is unaware that the friend whose spirit he sees has actually departed, or is just about to depart, from earth. Such a conjuncture must plainly be rare; it is even rather surprising that these "Peak in Darien" cases, as Miss Cobbe has termed them in a small collection which she made some years ago, should be found at all. We can add to Miss Cobbe's cases two of fair attestation, which I give in 718 A and B.

719. From this last group, then, there is scarcely a noticeable transition to the group where departed spirits manifest their knowledge that some friend who survived them has now passed on into their world. That such recognition and welcome does in fact take place, later evidence, drawn especially from trance-utterances, will give good ground to believe. Only rarely, however, will such welcome—taking place as it does in the spiritual world—be reflected by apparitions in *this*. When so reflected, it may take different forms, from an actual utterance of sympathy, as from a known departed friend, down to a mere silent presence, perhaps inex-

<sup>1</sup> For some curious parallels to these modern cases from savage beliefs, see Mr. Andrew Lang's *Myth, Ritual, and Religion*, vol. i. pp. 105-6.

plicable except to those who happen to have known some long predeceased friend of the decedent's.

I quote in full one of the most complete cases of this type, which was brought to us by the Census of Hallucinations (*Proceedings S.P.R.*, vol. x. pp. 380-82).

From Miss L. Dodson :—

*September 14th, 1891.*

On June 5th, 1887, a Sunday evening,<sup>1</sup> between eleven and twelve at night, being awake, my name was called three times. I answered twice, thinking it was my uncle, "Come in, Uncle George, I am awake," but the third time I recognised the voice as that of my mother, who had been dead sixteen years. I said, "Mamma!" She then came round a screen near my bedside with two children in her arms, and placed them in my arms and put the bedclothes over them and said, "Lucy, promise me to take care of them, for their mother is just dead." I said, "Yes, mamma." She repeated, "*Promise* me to take care of them." I replied, "Yes, I promise you;" and I added, "Oh, mamma, stay and speak to me, I am so wretched." She replied, "Not yet, my child," then she seemed to go round the screen again, and I remained, feeling the children to be still in my arms, and fell asleep. When I awoke there was nothing. Tuesday morning, June 7th, I received the news of my sister-in-law's death. She had given birth to a child three weeks before, which I did not know till after her death.

I was in bed, but not asleep, and the room was lighted by a gaslight in the street outside. I was out of health, and in anxiety about family troubles. My age was forty-two. I was quite alone. I mentioned the circumstance to my uncle the next morning. He thought I was sickening for brain fever. [I have had other experiences, but] only to the extent of having felt a hand laid on my head, and sometimes on my hands, at times of great trouble.

LUCY DODSON.

The collector, Mr. C. H. Cope, writes in answer to our questions :—

*BRUSSELS, October 17th, 1891.*

I have received replies from Miss Dodson to your inquiries.

(1) "Yes [I was] perfectly awake [at the time]."

(2) "Was she in anxiety about her sister-in-law?" "None whatever; I did not know a second baby had been born; in fact, had not the remotest idea of my sister-in-law's illness."

(3) "Did she think at the time that the words about the children's mother having just died referred to her sister-in-law? Had she two children?" "No, I was at a total loss to imagine whose children they were."

(4) "I was living in Albany Street, Regent's Park, at the time. My sister-in-law, as I heard afterwards, was confined at St. André (near Bruges), and removed to Bruges three days prior to her death. (*N.B.*—She had two children including the new-born baby.)"

(5) "My late uncle only saw business connections, and having no relations or personal friends in London, save myself, would not have been likely to mention the occurrence to any one."

<sup>1</sup> We have ascertained that this date was a Sunday.

Mr. Cope also sent us a copy of the printed announcement of the death, which Miss Dodson had received. It was dated, "Bruges, June 7th, 1887," and gave the date of death as June 5th. He quotes from Miss Dodson's letter to him, enclosing it, as follows:—" [My friend], Mrs. Grange, tells me she saw [my sister-in-law] a couple of hours prior to her death, which took place about nine o'clock on the evening of June 5th, and it was between eleven and twelve o'clock the same night my mother brought me the two little children."

Professor Sidgwick writes:—

*November 23rd, 1892.*

I have just had an interesting conversation with Miss Dodson and her friend, Mrs. Grange.

Miss Dodson told me that she was not thinking of her brother or his wife at this time, as her mind was absorbed by certain other matters. But the brother was an object of special concern to her, as her mother on her death-bed, in 1871, had specially charged her—and she had promised—to take care of the other children, especially this brother, who was then five years old. He had married in April 1885, and she had not seen him since, though she had heard of the birth of his first child, a little girl, in January 1886; and she had never seen his wife nor heard of the birth of the second child.

She is as sure as she can be that she was awake at the time of the experience. She knew the time by a clock in the room and also a clock outside. She heard this latter strike twelve afterwards, and the apparition must have occurred after eleven, because lights were out in front of the public-house. The children seemed to be with her a long time; indeed, they seemed to be still with her when the clock struck twelve. The room was usually light enough to see things in—*e.g.* to get a glass of water, &c.—owing to the lamp in the street, but the distinctness with which the vision was seen is not explicable by the real light. The children were of ages corresponding to those of her sister-in-law's children, *i.e.* they seemed to be a little girl and a baby newly born; the sex was not distinguished. She was not at all alarmed.

She heard from Mrs. Grange by letter, and afterwards orally from her brother, that her sister-in-law died between eight and nine the same night.

She never had any experience of the kind, or any hallucination at all before: but *since* she has occasionally felt a hand on her head in trouble.

Mrs. Grange told me that she was with the sister-in-law about an hour and a half before her death. She left her about seven o'clock, without any particular alarm about her; though she was suffering from inflammation after childbirth, and Mrs. Grange did not quite like her look; still her state was not considered alarming by those who were attending on her. Then about 8.30 news came to Mrs. Grange in her own house that something had happened at the sister-in-law's. As it was only in the next street, Mrs. Grange put on her bonnet and went round to the house, and found she was dead. She then wrote and told Miss Dodson.

I quote further cases more or less analogous to this in the Appendices to this section. In the first (719 A) the apparition of a dying mother brings the news of her own death and that her baby is living. In the second (719 B) a mother sees a vision of her son being drowned and also an apparition of her own dead mother, who tells her of the drowning.

In this case, the question may be raised as to whether the second figure seen may not have been, so to say, *substitutive*—a symbol in which the percipient's own mind clothed a telepathic impression of the actual decedent's passage from earth. Such a view might perhaps be supported by some anomalous cases where news of the death is brought by the apparition of a person still living, who, nevertheless, is not by any normal means aware of the death. (See the case of Mrs. T., already given in Chapter IV., 428; and that of Miss Hawkins-Dempster in 719 C.)

720. I will quote here one case, at any rate, where such an explanation would be impossible, since both the deceased person and the phantasmal figure were previously unknown to the percipient. This case—the last which Edmund Gurney published—comes from an excellent witness. The psychical incident which it seems to imply, while very remote from popular notions, would be quite in accordance with the rest of our present series. A lady dies; her husband in the spirit-world is moved by her arrival; and the direction thus given to his thought projects a picture of him, clothed as in the days when he lived with her, into visibility in the house where her body is lying. We have thus a dream-like recurrence to earthly memories, prompted by a revival of those memories which had taken place in the spiritual world. The case is midway between a case of *welcome* and a case of *haunting*.

From *Proceedings S.P.R.*, vol. v. pp. 422–26. The account is given by Mrs. Bacchus, of Sherbourne Villa, Leamington.

August 1886.

On Saturday, October 18th [really 24th], 1868, we left some friends (the Marquis and Madame de Lys) with whom we had been staying at Malvern Wells, and went to Cheltenham. The reason for going to Cheltenham was that a brother-in-law of my husband, Mr. George Copeland, was living there. He was a great invalid, suffering from paralysis and quite unable to move, but in full mental vigour, so his friends were anxious to see him as often as possible to relieve the dreariness of his long illness, and we did not like to be so near without paying him a visit. We knew that he had friends staying in the house at the time, so determined to go to Cheltenham without letting him know, to take lodgings near, and then tell him we had done so, that he might not feel he ought to invite us to his house. We soon found some rooms in York Terrace, close to Bay's Hill, Mr. Copeland's house. After we had taken the rooms—the usual lodging-house kind—drawing-room and bedroom at the back, and were going out, we noticed some medicine bottles on the hall table, asked if any one were ill in the house, and were told that an old lady, a Mrs. R., and her daughter were in the dining-room, that Mrs. R. had been ill for some time, that her illness was not serious and that there was no immediate danger of her dying; in fact, it was made quite light of, and we thought no more about it. We just mentioned in the course of the evening the name of the people lodging in the same house, and Mr. Copeland said he knew who Mrs. R. was; she was the widow of a physician who formerly practised in Cheltenham, that one of her daughters was married to a master of the College, a Mr. N. Then I remembered having seen Mrs. N. at a garden-party at Dr. Barry's the year before, and had noticed her talking to Mrs. Barry, and thought her very pretty. This was all I knew or ever heard of the people. On Sunday morning, when

I came into the drawing-room for breakfast, I thought my husband looked a little uncomfortable; however, he said nothing till I had finished breakfast, then asked, "Did you hear a noise of a chair in the hall a little while ago? The old lady downstairs died in her chair last night, and they were wheeling her into the bedroom at the back." I was very uncomfortable and frightened; I had never been in a house with any one dead before, and wanted to go, and several friends who heard of it asked me to stay with them, but my husband did not wish to move. He said it was a great deal of trouble, was really foolish of me to wish it, that he did not like moving on Sunday, also that he did not think it right or kind to go away because some one had died, that we should think it unkind if the case had been our own, and other people had rushed off in a hurry; so we decided to stay. I spent the day with my brother-in-law and nieces, and only returned to the lodgings in time to go to bed. I went to sleep quickly as usual, but woke, I suppose, in the middle of the night, not frightened by any noise, and for no reason, and saw distinctly at the foot of the bed an old gentleman with a round rosy face, smiling, his hat in his hand, dressed in an old-fashioned coat (blue) with brass buttons, light waistcoat, and trousers. The longer I looked at him the more distinctly I saw every feature and particular of his dress, &c. I did not feel much frightened, and after a time shut my eyes for a minute or two, and when I looked again the old gentleman was gone. After a time I went to sleep, and in the morning, while dressing, made up my mind that I would say nothing of what I had seen till I saw one of my nieces, and would then describe the old gentleman, and ask if Dr. R. could be like him, although the idea seemed absurd. I met my niece, Mary Copeland (now Mrs. Brandling), coming out of church, and said, "Was Dr. R. like an old gentleman with a round rosy face," &c., &c., describing what I had seen. She stopped at once on the pavement, looking astonished. "Who could have told you, aunt? We always said he looked more like a country farmer than a doctor, and how odd it was that such a common-looking man should have had such pretty daughters."

This is an exact account of what I saw. I am quite sure I should know the old gentleman again, his face is clearly before me when I think of it now, as at the time Miss de Lys had a letter from me with the story, and sent it to a relation in France; she heard me tell it again some years after, and said there was no variation whatever in it. My two nieces are still living, and can remember exactly everything that happened as I told it to them. Of course I cannot explain it in any way; the old lady who was dead was in the room directly under the one I was sleeping in. The part of the whole thing that surprised me the most was, that I was so very little frightened as to be able to sleep afterwards, and did not wish to disturb any one else.

Mr. Bacchus writes:—

LEAMINGTON, *September 27th, 1886.*

I have read my wife's account of what happened at Cheltenham when we were staying there in October 1868; it is exactly what she told me at the time, and I remember it all perfectly, also her telling my niece about it in the morning.

HENRY BACCHUS.

In answer to further questions, Mrs. Bacchus replied as follows:—

*September 4th, 1886.*

- (1) I have never seen anything of the kind before or since.
- (2) I gave the date from memory. The day was Saturday, and it was Sunday night, or early on Monday morning, that I saw Dr. R.

(3) I do not remember the number in York Terrace; probably the *Times* of October 1868 would give Mrs. R.'s death and where it took place. [The *Times* gives the death at 7 York Terrace, Sunday, October 25th, 1868.]

(4) The letter to Miss de Lys cannot be found; all my letters to her were burnt after she died in 1883.

(5) Mr. Bacchus and Mrs. Henry Berkeley have given their account. Mrs. Brandling has not yet written.

(6) I am quite sure I never saw any picture of any kind of Dr. R.

(7) I do not know when he died; probably three or four years before I saw him. His death was spoken of in that way. I can find out if necessary from an old servant of Mr. Copeland's who lives at Cheltenham, and who would remember him, and be able to inquire.

(8) I do not remember anything about the light, if there was a night-light in the room or not; I think not. When I say, "do not remember," I mean that being asked puzzles me; my impression of the whole thing is that it was like a magic lantern, all dark round, and the figure, colour, and clothes quite light and bright. I always see the whole thing when I speak of it.

ISABELLE BACCHUS.

Statements were also obtained from Mrs. Berkeley and Mrs. Brandling, nieces of Mrs. Bacchus, confirming her recollection that she had described the details of the apparition to them the next morning, and that it closely resembled Dr. R., as they remembered him. These statements are printed in full in the *Proceedings*.

Mr. R. died (as Mrs. Bacchus ascertained for us), August 30th, 1865.

721. I now come to a considerable group of cases where the departed spirit shows a definite knowledge of some fact connected with his own earth-life, his death, or subsequent events connected with that death. The knowledge of subsequent events, as of the spread of the news of his death, or as to the place of his burial, is, of course, a greater achievement (so to term it) than a mere recollection of facts known to him in life, and ought strictly, on the plan of this series, to be first illustrated. But it will be seen that all these stages of knowledge cohere together; and their connection can better be shown if I begin at the lower stage,—of mere earth-memory. Now here again, as so often already, we shall have to wait for automatic script and the like to illustrate the full extent of the deceased person's possible memory. Readers of the utterances, for instance, of "George Pelham" (see Chapter IX.), will know how full and accurate may be these recollections from beyond the grave. Mere apparitions, such as those with which we are now dealing, can rarely give more than one brief message, probably felt by the deceased to be of urgent importance.

I will quote at length a well-attested case where the information communicated in a vision proved to be definite, accurate, and important to the survivors. (From *Proceedings* S.P.R., vol. viii. pp. 200—205.)<sup>1</sup>

<sup>1</sup> Some of the correspondence about the case given in the *Proceedings* is omitted here for want of space.

The first report of the case appeared in *The Herald* (Dubuque, Iowa), February 11th, 1891, as follows:—

It will be remembered that on February 2nd, Michael Conley, a farmer living near Ionia, Chickasaw County, was found dead in an outhouse at the Jefferson house. He was carried to Coroner Hoffmann's morgue, where, after the inquest, his body was prepared for shipment to his late home. The old clothes which he wore were covered with filth from the place where he was found, and they were thrown outside the morgue on the ground.

His son came from Ionia, and took the corpse home. When he reached there, and one of the daughters was told that her father was dead, she fell into a swoon, in which she remained for several hours. When at last she was brought from the swoon, she said, "Where are father's old clothes? He has just appeared to me dressed in a white shirt, black clothes, and felt [mis-reported for *satín*] slippers, and told me that after leaving home he sewed a large roll of bills inside his grey shirt with a piece of my red dress, and the money is still there." In a short time she fell into another swoon, and when out of it demanded that somebody go to Dubuque and get the clothes. She was deathly sick, and is so yet.

The entire family considered it only a hallucination, but the physician advised them to get the clothes, as it might set her mind at rest. The son telephoned Coroner Hoffmann, asking if the clothes were still in his possession. He looked and found them in the backyard, although he had supposed they were thrown in the vault, as he had intended. He answered that he still had them, and on being told that the son would come to get them, they were wrapped in a bundle.

The young man arrived last Monday afternoon, and told Coroner Hoffmann what his sister had said. Mr. Hoffmann admitted that the lady had described the identical burial garb in which her father was clad, even to the slippers, although she never saw him after death, and none of the family had seen more than his face through the coffin lid. Curiosity being fully aroused, they took the grey shirt from the bundle, and within the bosom found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be those of a man. The son wrapped up the garments and took them home with him yesterday morning, filled with wonder at the supernatural revelation made to his sister, who is at present lingering between life and death.

Dr. Hodgson communicated with the proprietors of *The Herald*, and both they and their reporter who had written the account stated that it was strictly accurate. The coroner, Mr. Hoffmann, wrote to Dr. Hodgson on March 18th, 1891, as follows:—

In regard to the statement in the Dubuque *Herald*, about February 19th, about the Conley matter is more than true by my investigation. I laughed and did not believe in the matter when I first heard of it, until I satisfied myself by investigating and seeing what I did.

M. M. HOFFMANN, County Coroner.

Further evidence was obtained through Mr. Amos Crum, pastor of a church at Dubuque. The following statement was made by Mr. Brown,

whom Mr. Crum described as "an intelligent and reliable farmer, residing about one mile from the Conleys."

IONIA, July 20th, 1891.

Elizabeth Conley, the subject of so much comment in the various papers, was born in Chickasaw township, Chickasaw County, Iowa, in March 1863. Her mother died the same year. Is of Irish parentage; brought up, and is, a Roman Catholic; has been keeping house for her father for ten years.

On the 1st day of February 1891 her father went to Dubuque, Iowa, for medical treatment, and died on the 3rd of the same month very suddenly. His son was notified by telegraph the same day, and he and I started the next morning after the remains, which we found in charge of Coroner Hoffmann.

He had 9 dollars 75 cents, which he had taken from his pocket-book. I think it was about two days after our return she had the dream or vision. She claimed her father had appeared to her, and told her there was a sum of money in an inside pocket of his undershirt. Her brother started for Dubuque a few days afterwards, and found the clothes as we had left them, and in the pocket referred to found 30 dollars in currency. These are the facts of the matter as near as I can give them.

GEORGE BROWN.

Mr. Crum wrote later:—

DUBUQUE, IOWA, August 15th, 1891.

DEAR MR. HODGSON,—I send you in another cover a detailed account of interview with the Conleys. I could not get the doctor.

I have had a long talk with Mr. Hoffmann about the Conley incident, and think you have all the facts—and they are *facts*.

The girl Lizzie Conley swooned. She saw her dead father; she heard from him of the money left in his old shirt; she returned to bodily consciousness; she described her father's burial dress, robe, shirt, and slippers exactly, though she had never seen them. She described the pocket in the shirt that had been left for days in the shed at the undertaker's. It was a ragged-edged piece of red cloth clumsily sewn, and in this pocket was found a roll of bills—35 dollars in amount—as taken out by Mr. Hoffmann in presence of Pat Conley, son of the deceased, and brother of the Lizzie Conley whose remarkable dream or vision is the subject of inquiry.

AMOS CRUM, Past. Univ. Ch.

. . . I herewith transcribe my questions addressed to Miss Elizabeth Conley and her replies to the same concerning her alleged dream or vision . . . .

On July 17th, about noon, I called at the Conley home near Ionia, Chickasaw County, Iowa, and inquired for Elizabeth Conley. She was present and engaged in her domestic labours. When I stated the object of my call, she seemed quite reluctant for a moment to engage in conversation. Then she directed a lad who was present to leave the room. She said she would converse with me upon the matter pertaining to her father.

Q. What is your age? A. Twenty-eight.

Q. What is the state of your health? A. Not good since my father's death.

Q. What was the state of your health previous to his death? A. It was good. I was a healthy girl.

Q. Did you have dreams, visions, or swoons previous to your father's death?

A. Why, I had *dreams*. Everybody has dreams.

Q. Have you ever made discoveries or received other information during your dreams or visions previous to your father's death? A. No.

Q. Had there been anything unusual in your dreams or visions previous to your father's death? A. No, not that I know of.

Q. Was your father in the habit of carrying considerable sums of money about his person? A. Not that I knew of.

Q. Did you know *before his death* of the pocket in the breast of the shirt worn by him to Dubuque? A. No.

Q. Did you wash or prepare that shirt for him to wear on his trip to Dubuque? A. No. It was a heavy woollen undershirt, and the pocket was stitched inside of the breast of it.

Q. Will you recite the circumstances connected with the recovery of money from clothing worn by your father at the time of his death? A. (after some hesitation) When they told me that father was dead I felt very sick and bad; I did not know anything. Then father came to me. He had on a white shirt and black clothes and slippers. When I came to, I told Pat [her brother] I had seen father. I asked him (Pat) if he had brought back father's old clothes. He said, "No," and asked me why I wanted them. I told him father said to me he had sewed a roll of bills inside of his grey shirt, in a pocket made of a piece of my old red dress. I went to sleep, and father came to me again. When I awoke I told Pat he must go and get the clothes.

Q. While in these swoons did you hear the ordinary conversations or noises in the house about you? A. No.

Q. Did you see your father's body after it was placed in its coffin? A. No; I did not see him after he left the house to go to Dubuque.

Q. Have you an education? A. No.

Q. Can you read and write? A. Oh yes, I can read and write; but I've not been to school much.

Q. Are you willing to write out what you have told me of this strange affair? A. Why, I've told you all I know about it.

She was averse to writing or to signing a written statement. During the conversation she was quite emotional, and manifested much effort to suppress her feelings. She is a little more than medium size, of Irish parentage, of Catholic faith, and shows by her conversation that her education is limited.

Her brother, Pat Conley, corroborates all that she has recited. He is a sincere and substantial man, and has no theory upon which to account for the strange facts that have come to his knowledge. In his presence Coroner Hoffmann, in Dubuque, found the shirt with its pocket of red cloth stitched on the inside with long, straggling, and awkward stitches, just as a dim-sighted old man or an awkward boy might sew it there. The pocket was about 7 [seven] inches deep, and in the pocket of that dirty old shirt that had lain in Hoffmann's ~~back~~ room was a roll of bills amounting to 35 dollars. When the shirt was found with the pocket, as described by his sister after her swoon, and the money as told her by the old man *after his death*, Pat Conley seemed dazed and overcome by the mystery. Hoffmann says the girl, after her swoon, described exactly the burial suit, shirt, coat or robe, and satin slippers in which the body was prepared for burial. She even described minutely the slippers, which were of a new pattern that had not been in the market here, and which the girl could never have seen a sample of; and she had not seen, and never

saw, the body of her father after it was placed in the coffin, and if she had seen it she could not have seen his feet "in the nice black satin slippers" which she described. . . .

AMOS CRUM, Pastor Univ. Church.

If we may accept the details of this narrative, which seems to have been carefully and promptly investigated, we find that the phantasm communicates two sets of facts: one of them known only to strangers (the dress in which he was buried), and one of them known only to himself (the existence of the inside pocket and the money therein). In discussing from what mind these images originate it is, of course, important to note whether any living minds, known or unknown to the percipient, were aware of the facts thus conveyed.

There are few cases where the communication between the percipient and the deceased seems to have been more direct than here. The hard, prosaic reality of the details of the message need not, of course, surprise us. On the contrary, the father's sudden death in the midst of earthly business would at once retain his attention on money matters and facilitate his impressing them on the daughter's mind. One wishes that more could be learned of the daughter's condition when receiving the message. It seems to have resembled trance rather than dream.

722. A dream in which a message of somewhat the same kind is given is here added in 722 A, after which will also be found (in 722 B) one of the few *old* cases whose lineage is sufficiently respectable to allow its entrance here. The preoccupation in each case turns on the fulfilment of a small duty. One other case in this group I must quote at length. It illustrates the fact that the cases of deepest interest are often the hardest for the inquirer to get hold of.

From the *Proceedings* S.P.R., vol. x. pp. 385-86.

The account of the percipient, Baron B. von Driesen, was written in November 1890, and has been translated from the Russian by Mr. M. Petrovo-Solovovo, who sent us the case.

[Baron von Driesen begins by saying that he has never believed and does not believe in the supernatural, and that he is more inclined to attribute the apparition he saw to his "excited fancy" than to anything else. After these preliminary remarks he proceeds as follows:—]

I must tell you that my father-in-law, M. N. J. Ponomareff, died in the country. This did not happen at once, but after a long and painful illness, whose sharp phases had obliged my wife and myself to join him long before his death. I had not been on good terms with M. Ponomareff. Different circumstances, which are out of place in this narrative, had estranged us from each other, and these relations did not change until his death. He died very quietly, after having given his blessing to all his family, including myself. A liturgy for the rest of his soul was to be celebrated on the ninth day. I remember very well how I went to bed between one and two o'clock on the eve of that day, and how I read the Gospel before falling asleep. My wife was sleeping in the same room. It was perfectly quiet. I had just put out the candle when footsteps were heard in the adjacent room—a sound of slippers

shuffling, I might say—which ceased before the door of our bedroom. I called out, "Who is there?" No answer. I struck one match, then another, and when after the stifling smell of the sulphur the fire had lighted up the room, I saw M. Ponomareff standing before the closed door. Yes, it was he, in his blue dressing-gown, lined with squirrel furs and only half-buttoned, so that I could see his white waistcoat and his black trousers. It was he undoubtedly. I was not frightened. They say that, as a rule, one is *not* frightened when seeing a ghost, as ghosts possess the quality of paralysing fear.

"What do you want?" I asked my father-in-law. M. Ponomareff made two steps forward, stopped before my bed, and said, "Basil Feodorovitch, I have acted wrongly towards you. Forgive me! Without this I do not feel at rest there." He was pointing to the ceiling with his left hand whilst holding out his right to me. I seized this hand, which was long and cold, shook it, and answered, "Nicholas Ivanovitch, God is my witness that I have never had anything against you."

[The ghost of] my father-in-law bowed [or bent down], moved away, and went through the opposite door into the billiard-room, where he disappeared. I looked after him for a moment, crossed myself, put out the candle, and fell asleep with the sense of joy which a man who has done his duty must feel. The morning came. My wife's brothers, as well as our neighbours and the peasants, assembled, and the liturgy was celebrated by our confessor, the Rev. Father Basil. But when all was over, the same Father Basil led me aside, and said to me mysteriously, "Basil Feodorovitch, I have got something to say to you in private." My wife having come near us at this moment, the clergyman repeated his wish. I answered, "Father Basil, I have no secrets from my wife; please tell us what you wished to tell me alone."

Then Father Basil, who is living till now in the Koi parish of the district of Kashin [Gov. of Tver], said to me in a rather solemn voice, "This night at three o'clock Nicholas Ivanovitch [Ponomareff] appeared to me and begged of me to reconcile him to you." (Signed) **BARON BASIL DRIESEN.**

Mr. Solovovo adds:—

The Baroness von Driesen is now dead, so that her evidence cannot be obtained . . .

I also saw Baron Basil von Driesen himself, and spoke with him about M. Ponomareff's ghost. He stated to me that if he were going to die to-morrow, he should still be ready to swear to the fact of his having seen the apparition, or something to this effect. I asked him to obtain for me the clergyman's account, to whom I had already written before seeing Baron von Driesen (though not knowing him), but without receiving an answer—which is but natural, after all. Baron von Driesen kindly promised to procure for me the account in question, as it was then his intention to visit different estates in Central Russia, including the one that had belonged to M. Ponomareff.

Baron Nicholas von Driesen—Baron Basil's son—called on me a few days ago. He stated, with regard to the case in question, that it was necessary to see the clergyman in order to induce him to write an account of what had happened to him.

Baron N. von Driesen afterwards sent a note to Mr. Solovovo, stating that his grandfather (M. Ponomareff) died on November 21st, 1860; and

the testimony of the priest was obtained later. Mr. Solovovo, who had already ascertained independently that the Rev. Basil Bajenoff had been a priest at Koi in the year 1861, and was there still, writes:—

The following is the translation of the Rev. Basil Bajenoff's statement:—

“Koi, July 23<sup>rd</sup> [August 4<sup>th</sup>], 1891.

“To the account I heard from Baron B. F. Driesen in the presence of his wife's brothers, MM. N. N., A. N., and I. N. Ponomareff, as to how M. Nicholas I. Ponomareff appeared to him in the night of November 29–30th, 1860, having died nine days before, and begged of the Baron to be reconciled to him, I may add that to me also did he appear *at the same time* and with the same request, which fact, before hearing the Baron's narrative, I communicated to all those present at the liturgy for the rest of the soul of the late M. N. I. Ponomareff.

“(Signed) BASIL BAJENOFF,

“Priest of Trinity Church, at Koi, District of Kashin,  
Government of Tver.”

**723.** In this connection I may refer again to Mrs. Storie's dream of the death of her brother in a railway accident, given in Chapter IV. (427). While I think that Gurney was right—in the state of the evidence at the time *Phantasms of the Living* was written—in doing his best to bring this incident under the head of telepathic clairvoyance, I yet feel that the knowledge since gained makes it impossible for me to adhere to that view. I cannot regard the visionary scene as wholly reflected from the mind of the dying man. I cannot think, in the first place, that the vision of Mr. Johnstone,—interpolated with seeming irrelevance among the details of the disaster,—did only by accident coincide with the fact that that gentleman really *was* in the train, and with the further fact that it was *he* who communicated the fact of Mr. Hunter's death to Mr. and Mrs. Storie. I must suppose that the communicating intelligence was aware of Mr. Johnstone's presence, and at least guessed that upon him (as a clergyman) that task would naturally fall. Nor can I pass over as purely symbolic so important a part of the vision as the *second figure*, and the scrap of conversation, which seemed to be half heard. I therefore consider that the case falls among those where a friend recently departed appears in company of some other friend, dead some time before.

**724.** We have thus seen the spirit occupied shortly after death with various duties or engagements, small or great, which it has incurred during life on earth. Such ties seem to prompt or aid its action upon its old surroundings. And here an important reflection occurs. Can we *prepare* such a tie for the departing spirit? Can we create for it some welcome and helpful train of association which may facilitate the self-manifestation which many souls appear to desire? I believe that we can to some extent do this. At an early stage of our collection, Edmund Gurney was struck by the unexpectedly large proportion of cases where the percipient informed us that there had been a *compact* between himself and the deceased person that whichever passed away first should try to appear to the other.

"Considering," he adds, "what an extremely small number of persons make such a compact, compared with those who do not, it is difficult to resist the conclusion that its existence has a certain efficacy."

The cases recorded in *Phantasms of the Living* are such as fell, or may have fallen, within twelve hours of the death; otherwise they would not have been introduced into that work. It will, of course, occur to the reader that since the especial object of that compact is to assure the surviving friend that the deceased person has safely traversed the gate of death, its fulfilment affords some presumption that he is not merely approaching that gate, but feels that he has passed it. On the other hand, Gurney remarks, that "considering how often spontaneous telepathy acts without any conscious set of the distant mind towards the person impressed, it is safer to refer the phenomenon to the same sort of blind movements as seem sometimes at supreme crises to evoke a response out of memories and affinities that have long lapsed from consciousness; on which view the efficacy of the compact may quite as readily be conceived to depend on its latent place in the percipient's mind as in the agent's."

Since these words were written the general trend of the evidence has somewhat changed; and it may be well briefly to refer to the compact-cases in *Phantasms of the Living*, considering how far they seem to indicate *ante-mortem* or *post-mortem* communication.

725. Taking the cases as they follow each other in that work, the *first* (vol. i. p. 395) is the well-known incident recorded by Lord Brougham—his vision, while taking a warm bath in Sweden, of a school friend from whom he had parted many years before, but with whom he had long ago "committed the folly of drawing up an agreement written with our blood, to the effect that whichever of us died first should appear to the other, and thus solve any doubts we had entertained of the life after death." This incident happened about 2 A.M. apparently on December 19th (possibly on December 20th), 1799. G. died in India on December 19th, 1799—place and hour not stated. The time in any part of India is, of course, several hours ahead of the time in Sweden. In this case the time-coincidence cannot be clearly determined.

The *second* compact-case in *Phantasms of the Living* (vol. i. p. 419) tells definitely against the assumption that the apparent fulfilment of a compact must needs indicate actual death. Captain P. was washed overboard at sea; but though in extreme danger, did not lose consciousness, caught hold of a rope, and was saved. On the same night, perhaps at the same moment, a lady with whom Captain P. had made a death-compact, saw his phantasm in her room. This seems precisely the kind of incident which Gurney's last-quoted sentences have in view.

The *third* case (vol. i. p. 427) is remarkable inasmuch as the phantasmal figure appeared not only to the partner in the compact, but also to a child unacquainted with the decedent, but who chanced to be sleeping in a room near to that occupied by the said partner. It is not known which

of the two appearances came first ; but to the child the figure appeared as though groping its way. The death occurred on the same night, but the time-coincidence is not more precisely known.

In the *fourth* case<sup>1</sup> (vol. i. p. 506) the coincidence is said to have been very close: the mother dying at five minutes to three, and the son seeing the figure just before the clock struck three. It is, of course, impossible to say whether the phantasm preceded or followed actual death.

The *fifth* case, again, given in Chapter VI. (667 A), shows us the phantasm, which had been promised at death, appearing when the agent was still alive, but had been stunned by a fall from a coach, which left for some time much mental confusion. The case is interesting as showing what may be called a ready dissociability of spirit and organism, coincident with complete obscuration of the supraliminal consciousness.

The *sixth* case is that of Captain Colt of Gartsherrie. I quote this at length in 725 A, since it is probable—though not certain—that the agent had been dead for some hours at the time of the apparition. Allowing for difference of time, he had probably been shot in the temple some fourteen hours before. He had apparently not moved after he was shot. He had been previously wounded in several places, and no surgical aid was attainable. There is here a curious analogy with the narrative of the *red scratch* already given. Captain Colt says, "I saw . . . a wound on the right temple with a red stream from it. His face was of a waxy pale tint," &c. The "red stream"—the aspect of the body just after death—seems to have been made prominent for an evidential purpose. On the dead man's body was found a letter from his brother, the percipient, which begged him, if killed in battle, to manifest himself in the very room in which his phantasm did actually appear.

The *seventh* case (vol. i. p. 531) is that of a half-caste Indian, called "Mountain Jim," over whom the well-known traveller, Mrs. Bishop (then Miss Bird), had established a great influence. At their last parting he vowed that he would see her again when he died ; and, in fact, some hours either before or after his death in Colorado she, being in Switzerland, saw his phantasm, and heard the words, "I have come, as I promised."

In the *eighth* case—Chevalier Fenzi's (vol. ii. p. 63)—the percipient had a sudden fit of deep depression, and went out to walk on the sea-shore in the midst of a violent thunderstorm. There he thought he saw his brother—who was really at Florence, seventy miles off—walking a little way off over some rocks, behind one of which the figure disappeared. The brother died at the time. He had not only promised to try to appear after death, but had at the same time predicted to Chevalier Fenzi that

<sup>1</sup> Gurney did not give this case an "evidential number," regarding it as "ambiguous" on account of the anxiety subsisting in the percipient's mind. For the present purpose, however, it plainly ought to be taken into consideration.

he would die within three months. The prediction was fulfilled. It may, of course, have had some influence in producing Chevalier Fenzi's experience.

In the *ninth* case (vol. ii. p. 253), already referred to above (in 718), the decedent was still living, but her strong desire had been for a sight of the percipient *before* her own death; and this she appears to have attained.

In the *tenth* case (which is given at second-hand in vol. ii. p. 477) two girl friends exchanged rings, with the promise that the friend who died first would restore the ring to the survivor. At about the time when the first friend died the surviving friend saw her standing by her bedside, and holding out the ring.

In the *eleventh* case (in vol. ii. p. 489, which is again at second-hand, and very remote) there were three parties to the compact, and two of these successively are said to have appeared at about the time of death to the last survivor.

The *twelfth* case (vol. ii. p. 496) although second-hand and remote, was written down apparently within a year of its occurrence. The time-coincidence cannot be exactly known, as the decedent was shipwrecked. His appearance was that of a drowned man.

726. In three of these twelve cases of fulfilment of compact, then, the agent whose phantasm appeared was certainly still alive. In most of the other cases the exact time-relation is obscure; in a few of them there is strong probability that the agent was already dead. The inference will be that the existence of a promise or compact may act effectively both on the subliminal self before death and also probably on the spirit after death.

This conclusion is confirmed by the following cases, of which two must be quoted at length in the text, as specially instructive. I first give one in which the deceased person's impulse has been the fulfilment of an immediate engagement.

From *Proceedings* S. P. R., vol. viii. p. 214. The following letter was addressed to the late Professor Adams, Cambridge:—

ST. LUKE'S CHURCH, CER VAN NESS AVENUE, AND CLAY STREET,  
SAN FRANCISCO, CALIFORNIA, *September 11th*, 1890.

. . . [A few weeks ago] my choir-trainer, a man in robust health and with a predisposition *against* anything "Spiritualistic," saw plainly the apparition of one of his choir, a man of fifty years old. It happened thus:—

Mr. R[ussell], the bass-singer of the choir, fell in an apoplectic fit upon the street at 10 o'clock on a certain Friday; he died at 11 o'clock at his house. My wife, learning of his death, sent my brother-in-law down to the house of the choirmaster [Mr. Reeves] to ask him about music for the funeral. The messenger reached the house of the choirmaster about 1.30 P.M. He was told that the choirmaster was upstairs, busy looking over some music. He

accordingly sat down in the drawing-room, and, while waiting, began to tell the ladies (sister and niece of the choirmaster) about Mr. R.'s death. While they were talking they heard an exclamation in the hall-way. Some one said, "My God!" They rushed out, and half-way down, sitting on the stairs, saw the choirmaster in his shirt-sleeves, showing signs of great fright and confusion. As soon as he saw them he exclaimed, "I have just seen R.!" The niece at once said, "Why, R. is dead!" At this the choirmaster without a word turned back upstairs and went to his room. My brother-in-law followed him and found him in complete prostration, his face white, &c. He then told my brother-in-law what he had experienced.

He had been looking over some music; had just selected a "Te Deum" for the morning service. This "Te Deum" closed with a quartette setting for two bass and two tenor voices. He was wondering where he could get a second tenor. Finally, he went to the door on his way downstairs to look up another "Te Deum." At the door he saw Mr. R., who stood with one hand on his brow, and one hand extended, holding a sheet of music. The choirmaster advanced, extended his hand, and was going to speak, when the figure vanished. Then it was that he gave the exclamation mentioned above.

You must remember that he knew nothing of R.'s death until he heard his niece speak of it as detailed above.

This is the best authenticated ghost story I ever heard. I know all the parties well, and can vouch for their truthfulness. I have no doubt that the choirmaster saw something, either subjectively or objectively. Whatever it was, the experience was so vivid that it made him sick for days, though he is a man of exceptional physique.

At first I tried to explain this on natural grounds. I thought possibly he had been in the room overhead, and had overheard, unconsciously, the story of R.'s death, and by a process of unconscious cerebration summoned up the image of the dead man. But this is impossible, because the house is very large, the rooms widely apart, &c.

My present conviction is this: Mr. R. was a man of the utmost regularity and faithfulness in fulfilling his duties. He has sung for us without pay for many years. His first thought (or one of the first), after his stroke of apoplexy, must have been: "How shall I get word to the choirmaster that I cannot go to rehearsal to-morrow night?" In an hour he died, without ever having recovered consciousness. My notion is that in some way he was enabled to make himself appear to the choirmaster. If you refer to the attitude in which he appeared, you will see that it answers to my supposition. It indicates his illness (a pain in the head), and his desire to give up, so to speak, his duty as singer. . . .

WM. W. DAVIS, Rector.

Mr. Reeves' own account is reported in the *San Francisco Chronicle* (quoted in *Light*, September 27th, 1890), as follows:—

Early on Friday morning Edwin Russell, an Englishman, well known as a real estate agent, was walking near the corner of Sutter and Mason Streets when he sustained an apoplectic stroke, from the effects of which he died shortly before noon. He had resided in the city ten years, and was well and favourably known in the commercial world here.

Mr. Russell was a member of the Protestant Episcopal Church, and also the possessor of a rich bass voice. This made him a welcome addition to the choir of St. Luke's Church, and brought him in immediate contact with the Rev. W. W. Davis, vicar of the church, and with Harry E. Reeves, the recently appointed choir leader. Mr. Reeves is a nephew of the distinguished English tenor of the name, and conducted the musical services at the funeral of President Chester A. Arthur.

It was to Mr. Reeves that the very sensational and startling revelation now to be recorded was vouchsafed. Mr. Reeves was found at the residence of his sister, Mrs. Cavanagh, 2121 California Street, by a *Chronicle* reporter. He became evidently agitated when asked if it were true that he had seen the apparition of Russell before hearing of the latter's death. [Mr. Reeves stated that he was not a Spiritualist, and proceeded]:—

"I last saw Russell alive on the Saturday night previous to his death. Russell came to the choir rehearsal. I said to him: 'Do you know where I can get a good cigar?' and he recommended a place. I went there with him, and then took such a fancy to him that I invited him to come to my house, or rather my sister's house. We agreed to postpone his visit till the following Saturday, and he said: 'Well, I'll call on you next week anyhow.' The matter passed from my mind until Friday afternoon, about three o'clock. I always make it a point to look over my music for Sunday a day or two before, and on this occasion I was sitting in the parlour and took up two *Te Deums* to make a choice. One was Starkweather's in G, the other a composition of Kroell's. Just as I had taken one in my hand and was going upstairs to my room to look over it I heard the front door bell ring, and recognised that some visitor whom I did not then know had called. I afterwards learned that it was young Mr. Sprague, who can tell you his story when you ask him.

"I went into my room. I lay down on the lounge for a moment, then by an impulse I cannot account for, I walked to the door. The head of the stairway was somewhat dimly lighted, as you see it now, but not so dimly but what I could at once see what appeared to be the figure of Russell. It was so real, so lifelike, that I at once stepped forward and stretched out my hand, and was about to speak some words of welcome.

"The figure seemed to have a roll of music in one hand and the other over its face, but it was Russell's image. I am quite sure of that. As I advanced to the head of the stairway the figure seemed to turn, as if about to descend, and faded into the air.

"I remember trying to speak to the figure, but the tongue clung to the roof of my mouth. Then I fell against the wall and gasped out. 'Ah! My God!' just like that. My sister and niece, with the other folks, came up. My niece said, 'Uncle Harry, what's the matter?' I went on to explain what it was, but was so scared I could hardly speak. My niece said, 'Don't you know Russell is dead?' Well, that flabbergasted me; it only made matters worse, and I nearly fainted. Then they told me that the Rev. Mr. Davis had sent Mr. Sprague to tell me of the sad news. I was terribly startled by the affair, and feel shaky even now, but I am not given to superstitious fears, and I suppose it can be explained. Mr. Sprague had been waiting nearly half-an-hour before I saw him and obtained corroboration of the news of Russell's death. It is very strange; very strange, indeed. I saw that man Russell after he must have been dead three hours at least, as plainly as I see you in that chair."

Mr. Reeves confirms this account in a letter to Dr. Hodgson as follows :—

SAN FRANCISCO, *September 15th*, 1890.

DEAR SIR,—With reference to your favour of the 5th inst., just received, the full particulars were given in city papers; some things not just exactly as stated, especially the word “flabbergasted,” which is foreign to me.

Apart from what you read, there is nothing more to be given.

H. E. REEVES.

Dr. Hodgson received the following independent and corroborative account from Mr. Sprague :—

GRAND FORKS, DAK., *November 29th*, 1890.

. . . You probably know all about Mr. Russell's death and connection with St. Luke's Church, so I shall only give you the facts as they came to my knowledge.

On Friday noon, August 22nd, a young lady friend of the Russells came to my brother-in-law's (Mr. Davis') house and asked to see Mr. Davis. As Mr. Davis was out, his wife (my sister) saw this young lady. I was not present at the interview, but my sister told me shortly afterwards the facts of Mr. Russell's death, &c., and said that this young lady had come to ask Mr. Davis if the church choir would be willing to sing at Mr. Russell's funeral, as Mr. R.'s family were of limited means and could not afford to pay the choir.

As I was going to Mr. Reeves' house that afternoon my sister asked me to tell Mr. Reeves about Russell's death and ask him about the singing. I called at 1221 California Street about three o'clock that afternoon, and had been in the parlour some twenty minutes talking with Miss Kavanagh (Mr. Reeves' niece), when we heard Mr. Reeves' exclamation on the stairs, and I followed Miss Kavanagh to see what the trouble was. We found Mr. R. sitting on the stairs in his shirt sleeves and evidently very much frightened. Miss K. brought him a glass of wine, also a glass of water, but I think he did not touch either. After a couple of minutes Mr. R. went up to his room, and Miss Kavanagh asked me to go up and see if he was all right, as she was afraid to go. I went up and found Mr. Reeves sitting down on a chair near the window with his legs crossed. He had no coat or vest, collar or necktie on, and the perspiration seemed to roll off him. He seemed greatly agitated, but in a few minutes he told me his story, and I left him. In about five minutes he came downstairs and began to talk about it, and continually said, “It is the strangest thing; I can't understand it.”

GOLDWIN S. SPRAGUE.

727. The next case is even more remarkable. It is a *deflected* fulfilment, occurring two days before death, and probably during sleep; the agent has made a promise to one friend, but is only perceptible to another person who happens to be in that friend's company. We may compare a case quoted in our last chapter, where a brother, presumably wishing to appear to his sister, is perceived only by the sister's black nurse (see section 651). The following is quoted from the “Report on the Census of Hallucinations” in *Proceedings S.P.R.*, vol. x. p. 284.

FROM COUNTESS EUGÉNIE KAPNIST.

June 24th, 1891.

A Talta, en Février, 1889, nous fîmes la connaissance de M. P. et de sa femme, passant la soirée chez des amis communs qui avaient tenu à nous réunir. A cette époque, M. P. souffrait déjà d'une phthisie assez avancée; il venait de perdre, à Pétersbourg, son frère, atteint de la même maladie. On pria ma sœur de faire un peu de musique, et elle choisit au hasard le Prélude de Mendelssohn. A mon étonnement je vis M. P., que nous ne connaissions, que de ce soir, aller, très ému, prendre place auprès du piano, et suivre avec une espèce d'anxiété le jeu de ma sœur. Lorsqu'elle eut fini, il dit que pour quelques instants elle venait de faire ressusciter son frère, exécutant absolument de la même manière ce morceau, qu'il jouait fréquemment. Depuis, en voyant ma sœur, il aimait particulièrement à causer avec elle. Je puis certifier ainsi qu'elle une conversation que nous eûmes à une soirée, au mois de Mars. Nous parlions de la mort, chose fréquente à Talta, toujours peuplée de malades:—"Savez-vous," disait-il à ma sœur, "il me semble toujours que mon esprit est très proche du vôtre; j'ai la certitude de vous avoir déjà connue; nous avons dans la réalité une preuve que ce n'est pas en ce monde—ce sera que je vous aurais vue durant quel'autre vie précédente" (il était un peu spirite). "Ainsi donc, si je meurs avant vous, ce qui est bien probable, vu ma maladie, je reviendrai vers vous, si cela m'est possible, et je vous apparaîtrai de façon à ne pas vous effrayer désagréablement." Ma sœur lui répondit, prenant la chose très au sérieux, qu'elle lui rendrait la pareille si elle mourait la première, et j'étais témoin de cette promesse mutuelle.

Néanmoins nous fîmes à peine connaissance de maison; nous nous rencontrions parfois chez des amis communs, et nous le voyions souvent se promener sur le quai dans un paletot couleur noisette qui excitait notre hilarité et qui nous resta dans la mémoire je ne sais plus pourquoi. Au mois de Mai, nous partions de Talta, et depuis nous eûmes tant d'impressions diverses, nous vîmes tant de monde, que jusqu'à l'hiver suivant nous oubliâmes complètement M. P. et sa femme, qui représentaient pour nous des connaissances comme on en a par centaines dans la vie.

Nous étions à Pétersbourg. Le 11 Mars, c'était un lundi de Carême en 1890, nous allâmes au théâtre voir une représentation de la troupe des Meininger. Je crois qu'on donnait *Le Marchand de Venise*. Mlle. B. était avec nous, venue de Tsarskoé à cette occasion. La pièce terminée, nous n'eûmes que le temps de rentrer à la maison changer de toilette, après quoi nous accompagnâmes Mlle. B. à la gare. Elle partait avec le dernier train, qui quitte pour Tsarskoé Sélo à 1 heure de la nuit. Nous l'installâmes en wagon, et ne l'y laissâmes qu'après la seconde cloche de départ.

Notre domestique allait bien en avant de nous, afin de retrouver notre voiture, de manière que, gagnant le perron, nous la trouvâmes avancée qui nous attendait. Ma sœur s'assit la première; moi je la fis attendre, descendant plus doucement les marches de l'escalier; le domestique tenait la portière du landau ouverte. Je montai à demi, sur le marchepied, et soudain je m'arrêtai dans cette pose, tellement surprise que je ne compris plus ce qui m'arrivait. Il faisait sombre dans la voiture, et pourtant en face de ma sœur, la regardant, je vis dans un petit jour gris qu'on eût dit factice, s'éclaircissant vers le point qui attachait le plus mes yeux, une figure à la silhouette émuée diaphane, plutôt qu'indécise. Cette vision dura un instant, pendant lequel,

pourtant, mes yeux prirent connaissance des moindres détails de ce visage, qui me sembla connu : des traits assez pointus, une raie un peu de côté, un nez prononcé, un menton très maigre à barbe rare et d'un blond foncé. Ce qui me frappe, lorsque j'y pense à présent, c'est d'avoir vu les différentes couleurs, malgré que la lueur grisâtre, qui éclairait à peine l'inconnu, eût été insuffisante pour les distinguer dans un cas normal. Il était sans chapeau, et en même temps dans un paletot comme on en porte au sud—de couleur plutôt claire—noisette. Toute sa personne avait un cachet de grande fatigue et de maigreur.

Le domestique, très étonné de ne pas me voir monter, arrêtée ainsi sur le marchepied, crut que j'avais marché dans ma robe et m'aida à m'asseoir, pendant que je demandais à ma sœur, en prenant place à côté d'elle, si c'était bien notre voiture? A tel point j'avais perdu la tête, ayant senti un vrai engourdissement de cerveau en voyant cet étranger installé en face d'elle, je ne m'étais pas rendu compte que, dans le cas d'une présence réelle d'un semblable vis-à-vis, ni ma sœur, ni le valet de pied ne resteraient si calmement à l'envisager. Lorsque je fus assise, je ne vis plus rien, et je demandais à ma sœur :—“N'as-tu rien vu en face de toi?” “Rien du tout, et quelle idée as-tu eue de demander, en entrant dans la voiture, si c'était bien la nôtre?” répondit-elle en riant. Alors, je lui racontais tout ce qui précède, décrivant minutieusement ma vision. “Quelle figure connue,” disait-elle, “et à paletot noisette, cette raie de côté, où donc l'avons nous vue? Pourtant nul ne ressemble ici à ta description;” et nous nous creusions la tête sans rien trouver. Rentrées à la maison, nous racontâmes ce fait à notre mère; ma description la fit aussi souvenir vaguement d'un visage analogue. Le lendemain soir (12 Mars) un jeune homme de notre connaissance, M. M. S., vint nous voir. Je lui répétais aussi l'incident qui nous était arrivé. Nous en parlâmes beaucoup, mais inutilement; je ne pouvais toujours pas appliquer le nom voulu à la personnalité de ma vision, tout en me souvenant fort bien avoir vu un visage tout pareil parmi mes nombreuses connaissances; mais où et à quelle époque? Je ne me souvenais de rien, avec ma mauvaise mémoire qui me fait souvent défaut, à ce sujet. Quelques jours plus tard, nous étions chez la grandmère de M. M. S. :—“Savez vous,” nous dit-elle, “quelle triste nouvelle je viens de recevoir de Talta? M. P. vient de mourir, mais on ne me donne pas de détails.” Ma sœur et moi, nous nous regardâmes. A ce nom, la figure pointue et le paletot noisette retrouvèrent leur possesseur. Ma sœur reconnut en même temps que moi, grâce à ma description précise. Lorsque M. M. S. entra, je le priai de chercher dans les vieux journaux la date exacte de cette mort. Le décès était marqué au 14 du mois de Mars, donc, deux jours après la vision que j'avais eue. J'écrivis à Talta pour avoir des renseignements. On me répondit qu'il gardait le lit depuis le 24 Novembre et qu'il avait été depuis dans un état de faiblesse extrême, mais le sommeil ne l'avait point quitté; il dormait si longtemps et si profondément, même durant les dernières nuits de son existence, que cela faisait espérer une amélioration. Nous nous étonnions de ce que j'aie vu M. P., malgré sa promesse de se montrer à ma sœur. Mais je dois ajouter ici qu'avant le fait décrit ci-dessus, j'avais été voyante un certain nombre de fois, mais cette vision est bien celle que j'ai distinguée le plus nettement, avec des détails minutieux, et avec les teintes diverses du visage humain, et même du vêtement.

COMTESSE EUGÉNIE KAPNIST.  
COMTESSE INA KAPNIST.

The second signature is that of the sister who was present at the time. Mr. Michael Petrovo-Solovovo, who sent us the case, writes :—

I have much pleasure in certifying that the fact of Countess Kapnist's vision was mentioned, among others, to myself before the news of Mr. P.'s death came to Petersburg. I well remember seeing an announcement of his demise in the papers.

This case suggests an important practical reflection. When a compact to appear, if possible, after death is made, it should be understood that the appearance need not be to the special partner in the compact, but to any one whom the agent can succeed in impressing. It is likely enough that many such attempts, which have failed on account of the surviving friend's lack of appropriate sensitivity, might have succeeded if the agent had tried to influence some one already known to be capable of receiving these impressions. I add in **727 A** and **B** two other cases which may be regarded as deflected fulfilments. See also a case given in *Proceedings* S.P.R., vol. v. p. 440, in which a lady, having made a compact with her husband and also with a friend, her phantom is seen after her death by her husband and daughter and the latter's nurse, collectively ; but not by the friend, who was living elsewhere.

**728.** Again, we cannot tell how long the spirit may continue the effort, or, so to say, renew the experiment. In a case recorded in *Proceedings* S.P.R., vol. x. p. 378, the compact is fulfilled after a space of five years. In another case (given in **728 A**), there had been no formal compact ; yet the narrative may find place here. There is an attempt to express gratitude on an anniversary of death ; and this implies the same kind of mindful effort as the fulfilment of a definite promise.

I conclude this group by quoting in **728 B** another compact case where the apparition coincides with a funeral, and itself indicates that a funeral is preparing. This forms a transition to the next group.

**729.** I have now traced certain *post-mortem* manifestations which reveal a recollection of events known at death, and also a persistence of purpose in carrying out intentions formed before death. In this next group I shall trace the knowledge of the departed a little further, and shall discuss some cases where they appear cognisant of the aspect of their bodies after death, or of the scenes in which those bodies are temporarily deposited or finally laid. Such knowledge may appear trivial,—unworthy the attention of spirits transported into a higher world. But it is in accordance with the view of a gradual transference of interests and perceptions,—a period of intermediate confusion, such as may follow especially upon a death of a sudden or violent kind, or perhaps upon a death which interrupts very strong affections.

Thus we have already (in **717**) encountered one striking case of this type,—the *scratch on the cheek*, perceived by the departed daughter, as we may conjecture, by reason of the close sympathy which united her to the mother who was caring for her remains.

There are also two cases closely resembling each other, though from percipients in widely different parts of the world, where a clairvoyant vision seems to be presented of a tranquil death-chamber. One of these has been quoted in Chapter VI., section 664. In the other (that of Mr. Hector of Valencia, South Australia, see *Phantasms of the Living*, vol. i. p. 353) the percipient sees in a dream his father dying in the room he usually occupied, with a candle burning on a chair by his bed; and the father is found dead in the morning, with a candle by his bedside in the position seen in the dream. Perhaps in neither of these cases is there any sure indication that the dead or dying person was cognisant of his own body's aspect or surroundings. There may have been a clairvoyant excursion on the percipient's part, evoked by some impulse from the agent which did not itself develop into distinctness.

730. But in certain cases of violent death there seems to have been an intention on the deceased person's part to show the condition in which his body is left. Such was Mrs. Storie's dream, or rather series of visions, referred to earlier in this chapter. Such, too, was Mrs. Menneer's dream (429 A), where the additional evidence obtained since our first publication of the case brings out a special meaning in the severed *head*, beyond the mere fact of decapitation. Such was an equally striking dream, which I have left for quotation in this place, because it forms a link between this group—where *post-mortem* knowledge of the body's aspect is in question—and the next following group, which will deal with the still stranger phenomenon of *post-mortem* knowledge of dissemination of the news of death. The case is taken from *Proceedings S.P.R.*, vol. iii. (1885) p. 95.

Mr. D., the narrator, did not wish his name to be published, but Gurney saw him, and talked over the subject with him. Mr. D. narrates as follows:—

I am the owner of a very old mechanical business in Glasgow, with for twenty years past a branch in London, where I have resided for that period, and in both of which places my professional reputation is of the highest order.

Some thirty-five years ago I took into my employment a tender, delicate-looking boy, Robert Mackenzie, who, after some three or four years' service, suddenly left, as I found out afterwards, through the selfish advice of older hands, who practised this frightening away systematically to keep wages from being lowered,—a common device, I believe, among workmen in limited trades. Passing the gate of the great workhouse (*Scottic's* poorhouse) in the Parliamentary Road, a few years afterwards, my eye was caught by a youth of some eighteen years of age ravenously devouring a piece of dry bread on the public street, and bearing all the appearance of being in a chronic state of starvation. Fancying I knew his features, I asked if his name were not Mackenzie. He at once became much excited, addressed me by name, and informed me that he had no employment; that his father and mother, who formerly supported him, were now both inmates of the "poorhouse," to which he himself had no claim for admission, being young and without any bodily disqualification for work, and that he was literally homeless and starving. The matron, he informed me,

gave him daily a piece of dry bread, but durst not, under the rules, give him regular maintenance. In an agony of grief he deplored his ever leaving me under evil advice, and on my unexpectedly offering to take him back he burst into a transport of thanks, such as I cannot describe. Suffice it to say that he resumed his work, and that, under the circumstances, I did everything in my power to facilitate his progress. All this was mere matter of course; but the distinction between it and the common relations of master and servant was this, that on every occasion of my entering the workshop he never, so far as possible, took off his eyes from following my movements. Let me look towards him at any moment, there was the pale, sympathetic face with the large and wistful eyes, literally yearning towards me, as Smike's did towards Nicholas Nickleby. I seemed to be "the polar star of his existence," and this intensity of gratitude never appeared to lessen in degree through lapse of time. Beyond this he never ventured to express his feelings. His manhood, as it were, his individuality and self-assertion, seemed to have been crushed out of him by privations. I was apparently his sole thought and consideration, saving the more common concerns of daily life.

In 1862 I settled in London, and have never been in Glasgow since. Robert Mackenzie, and my workmen generally, gradually lost their individuality in my recollection. About ten to twelve years ago my employées had their annual soirée and ball. This was always held, year after year, on a Friday evening. Mackenzie, ever shy and distant as usual, refused to mingle in the festivities, and begged of my foreman to be permitted to serve at the buffet. All went off well, and the Saturday was held (*more* workmen) as a succeeding day of festival. All this, however, I only learned after what I am now about to relate. On the Tuesday morning following, immediately before 8 A.M., in my house on Campden Hill, I had the following manifestation—I cannot call it a dream; but let me use the common phraseology. I dreamt, but with no vagueness as in common dreams, no blurring of outline or rapid passages from one thing disconnectedly to another, that I was seated at a desk, engaged in a business conversation with an unknown gentleman, who stood on my right hand. Towards me, in front, advanced Robert Mackenzie, and feeling annoyed, I addressed him with some asperity, asking him if he did not see that I was engaged. He retired a short distance with exceeding reluctance, turned again to approach me, as if most desirous for an immediate colloquy, when I spoke to him still more sharply as to his want of manners. On this, the person with whom I was conversing took his leave, and Mackenzie once more came forward. "What is all this, Robert?" I asked somewhat angrily. "Did you not see I was engaged?" "Yes, sir," he replied; "but I must speak with you at once." "What about?" I said; "what is it that can be so important?" "I wish to tell you, sir," he answered, "that I am accused of doing a thing I did not do, and that I want *you* to know it, and to tell you so, and that you are to forgive me for what I am blamed for, because I am innocent." Then, "I did not do the thing they say I did." I said, "What?" getting same answer. I then naturally asked, "But how can I forgive you if you do not tell me what you are accused of?" I can never forget, the emphatic manner of his answer in the Scottish dialect, "Ye'll sune ken" (you'll soon know). This question and the answer were repeated at least twice—I am certain the answer was repeated thrice, in the most fervid tone. On that I awoke, and was in that state of surprise and bewilderment which such a remarkable dream, *quâ* mere dream, might induce, and was wondering what it all meant, when my wife burst into

my bedroom, much excited, and holding an open letter in her hand, exclaimed, "Oh, James, here's a terrible end to the workmen's ball—Robert Mackenzie has committed suicide!" With now a full conviction of the meaning of the vision, I at once quietly and firmly said, "No, he has not committed suicide." "How can you possibly know that?" "Because he has just been here to tell me."

I have purposely not mentioned in its proper place, so as not to break the narrative, that on looking at Mackenzie I was struck by the peculiar appearance of his countenance. It was of an indescribable bluish-pale colour, and on his forehead appeared spots which seemed like blots of sweat. For this I could not account, but by the following post my manager informed me that he was wrong in writing me of suicide. That on Saturday night, Mackenzie, on going home, had lifted a small black bottle containing *aqua fortis* (which he used for staining the wood of birdcages, made for amusement), believing this to be whisky, and pouring out a wine-glassful, had drunk it off at a gulp, dying on the Sunday in great agony. Here then, was the solution of his being innocent of what he was accused of—suicide, seeing that he had inadvertently drunk *aqua fortis*, a deadly poison. Still pondering upon the peculiar colour of his countenance, it struck me to consult some authorities on the symptoms of poisoning by *aqua fortis*, and in Mr. J. H. Walsh's "Domestic Medicine and Surgery," p. 172, I found these words under symptoms of poisoning by sulphuric acid. . . . "The skin covered with a cold sweat; countenance livid and expressive of dreadful suffering." . . . "*Aqua fortis* produces the same effect as sulphuric, the only difference being that the external stains, if any, are yellow instead of brown." This refers to indication of sulphuric acid, "generally outside of the mouth, in the shape of brown spots." Having no desire to accommodate my facts to this scientific description, I give the quotations freely, only at the same time stating that previously to reading the passage in Mr. Walsh's book, I had not the slightest knowledge of these symptoms, and I consider that they agree fairly and sufficiently with what I saw, viz., a livid face covered with a remarkable sweat, and having spots (particularly on the forehead), which, in my dream, I thought great blots of perspiration. It seems not a little striking that I had no previous knowledge of these symptoms, and yet should take note of them.

I have little remark to make beyond this, that in speaking of this matter, to me very affecting and solemn, I have been quite disgusted by sceptics treating it as a hallucination, in so far as that my dream must have been on the Wednesday morning, being that after the receipt of my manager's letter informing me of the supposed suicide. This explanation is too absurd to require a serious answer. My manager first heard of the death on the Monday—wrote me on that day as above—and on the Tuesday wrote again explaining the true facts. The dream was on the Tuesday morning, immediately before the 8 A.M. post delivery, hence the thrice emphatic "Ye'll sune ken." I attribute the whole to Mackenzie's yearning gratitude for being rescued from a deplorable state of starvation, and his earnest desire to stand well in my opinion. I have coloured nothing, and leave my readers to draw their own conclusions.

D.

The following is Mrs. D.'s corroboration :—

In regard to the remarkable dream my husband had when Robert Mackenzie's death took place through inadvertently drinking some *aqua fortis*, I beg to inform you of what took place as far as I am concerned.

On the Tuesday morning after the occurrence I was downstairs early, and at 8 o'clock was handed a letter, just received from the postman, and addressed to Mr. D. Seeing it was from our manager in Glasgow, I opened it, and was much grieved to find that it was to tell us that Robert Mackenzie had committed suicide. I ran upstairs to Mr. D.'s bedroom with the letter in my hand, and in much excitement. I found him apparently just coming out of sleep, and hastily cried out to him, exactly as he has described to you. I need not go over the words, which have often been repeated amongst us since, and I can confirm his narrative regarding them, as given to you, in every particular. The whole affair gave us a great shock, and put an end to the workmen's balls for some four or five years. Mr. D.'s dream was a frequent subject of conversation at the time. I knew Mackenzie well. He was a pale, large-eyed, and earnest-looking young man, with a great regard for Mr. D., through circumstances. The next day's post brought us the actual facts.

J. D.

731. Here, too, may be placed two cases—those of Dr. Bruce (in Chapter IV., 426 A) and Miss Hall (see 731 A)—where there are *successive* pictures of a death and the subsequent arrangement of the body. The *milieux* of the percipients, the nature of the deaths, are here again totally disparate; yet we seem to see the same unknown laws producing effects closely similar.

In Dr. Bruce's case one might interpret the visions as coming to the percipient through the mind of his wife, who was present at the scene of the murder. But this explanation would be impossible in Miss Hall's case. Rather it seems as though some telepathic link, set up between the dying brother and the sister, had been maintained after death until all duties had been fulfilled to the departed. The case reminds one of the old Homeric notions of the restless appeal of unburied comrades.

732. In the case of Mrs. Green, already quoted in Chapter IV., 429 D, we come across an interesting problem. Two women are drowned under very peculiar circumstances. A friend has apparently a clairvoyant vision of the scene, yet not at the moment when it occurred, but many hours afterwards, and about the time when another person, deeply interested, heard of the death. It is therefore possible to suppose that the apparently clairvoyant scene was in reality impressed telepathically on the percipient by another living mind. I think, however, that both the nature of the vision and certain analogies, which will appear later in our argument, point to a different view, involving an agency both of the dead and of the living. I conjecture that a current of influence may be started by a deceased person, which, however, only becomes strong enough to be perceptible to its object when reinforced by some vivid current of emotion arising in living minds. I do not say that this is yet provable; yet the hint may be of value when the far-reaching interdependencies of telepathy between the two worlds come to be better understood.

733. Two singular cases in this group remain, where the departed

spirit, long after death, seems pre-occupied with the spot where his bones are laid. The first of these cases (see **733 A**) approaches farce; the second (in which the skeleton of a man who had probably been murdered about forty years before was discovered by means of a dream; see *Proceedings S.P.R.*, vol. vi. p. 35) stands alone among our narratives in the tragedy which follows on the communication. Mr. Podmore in an article in the same volume (p. 303) suggests other theories to account for this case without invoking the agency of the dead; but to me the least impossible explanation is still the notion that the murdered man's dreams harked back after all those years to his remote unconsecrated grave. I may refer further to another case (in *Proceedings S.P.R.*, vol. iv. p. 155, footnote) where feelings of horror and depression were constantly experienced in a room over which a baby's body was afterwards found. This case makes, perhaps, for another explanation—depending not so much on any *continued* influence of the departed spirit as on some *persistent* influence inhering in the bones themselves—deposited under circumstances of terror or anguish, and possibly in some way still radiating a malignant memory. Bizarre as this interpretation looks, we shall find some confirmation of such a possibility in our chapter on Possession. Yet another case belonging to the same group, and given in **733 B**, supplies a variant on this view; suggesting, as Edward Gurney has remarked, the local imprintation of a tragic picture, by *whom* and upon *what* we cannot tell.

I think it well to suggest even these wild conjectures; so long as they are understood to be conjectures and nothing more. I hold it probable that those communications, of which telepathy from one spirit to another forms the most easily traceable variety, are in reality infinitely varied and complex, and show themselves from time to time in forms which must for long remain quite beyond our comprehension.

**734.** The next class of cases in this series well illustrates this unexpectedness. It has only been as the result of a gradual accumulation of concordant cases that I have come to believe there is some reality in the bizarre supposition that the departed spirit is sometimes specially aware of the time at which news of his death is about to reach some given friend. Proof of such knowledge on his part is rendered harder by the alternative possibility that the friend may by clairvoyance become aware of a letter in his own proximity. As was shown in *Phantasms of the Living*, there is some evidence for such clairvoyance even in cases where the letter seen is quite unimportant (see also **421 H** and **J** and **656 B**). May there be here also some conjuncture of the spheres of knowledge of the departed and the incarnate spirits, so that a glimpse obtained by the one in some way reinforces a glimpse obtained by the other?

I quote a typically difficult instance of this coincidence of an apparition with the arrival of the news of a death.

From *Proceedings S.P.R.*, vol. v. p. 409. The case was sent to us by the Bishop of Carlisle, the percipient being the Rev. G. M. Tandy, vicar

of West Ward, near Wigton, Cumberland, formerly of Loweswater, who writes :—<sup>1</sup>

When at Loweswater, I one day called upon a friend, who said, "You do not see many newspapers; take one of those lying there." I accordingly took up a newspaper bound with a wrapper, put it into my pocket, and walked home. In the evening I was writing, and wanting to refer to a book, went into another room where my books were. I placed the candle on a ledge of the bookcase, took down a book and found the passage I wanted, when, happening to look towards the window, which was opposite to the bookcase, I saw the face of an old friend whom I had known well at Cambridge, but had not seen for ten years or more, Canon Robinson (of the Charity and School Commission). I was so sure I saw him that I went out to look for him, but could find no trace of him. I went back into the house, and thought I would take a look at my newspaper. I tore off the wrapper, unfolded the paper, and the first piece of news that I saw was the death of Canon Robinson!<sup>2</sup>

Mr. Tandy further writes :—

In reply to your note, October 6th, I may state, with regard to the narrative I detailed to the Bishop of Carlisle, that I saw the face looking through the window, by the light of a single Ozokerit candle, placed on a ledge of the bookcase, which stood opposite the window; that I was standing, with the candle by my side, reading from a book to which I had occasion to refer, and raising my eyes as I read, I saw the face clearly and distinctly, ghastly pale, but with the features so marked and so distinct that I recognised it at once as the face of my most dear and intimate friend, the late Canon Robinson, who was with me at school and college, and whom I had not seen for many years past (ten or eleven at the very least). Almost immediately after, fully persuaded that my old friend had come to pay me a surprise visit, I rushed to the door, but seeing nothing I called aloud, searched the premises most carefully, and made inquiry as to whether any stranger had been seen near my house, but no one had been heard of or seen. When last I saw Canon Robinson he was apparently in perfect health, much more likely to outlive me than I him, and before I opened the newspaper announcing his death (which I did about an hour or so after seeing the face) I had not heard or read of his illness or death, and there was nothing in the passage of the book I was reading to lead me to think of him.

The time at which I saw the face was between ten and eleven P.M., the night dark, and I was reading in a room where no shutter was closed or blind drawn.

I may answer in reply to your question—"whether I have ever had any other vision or hallucination of any kind?"—that, though I never saw any apparition, I have heard mysterious noises which neither my friends nor I were able satisfactorily to account for.

**735.** This incident, taken alone and without any apparent connection with other forms of action of the departed, seems almost too quaint to be included in a more or less coherent series like the present. But a hint

<sup>1</sup> The narrative is undated, but the first part of it was printed in the *Journal S.P.R.* for January 1885.

<sup>2</sup> As we do not know what newspaper this was, it is not possible to ascertain the precise interval which had elapsed since the death.

towards its comprehension is given by certain other cases where the percipient states that a cloud of unreasonable depression fell upon him about the time of his friend's death at a distance, and continued until the actual news arrived; when, instead of becoming intensified, it lifted suddenly. In one or two such cases there was an actual presence or apparition, which seemed to hang about until the news arrived, and then disappeared. Or, on the other hand, there is sometimes a happy vision of the departed prelude to the news, as though to prepare the percipient's mind for the shock (735 A). The suggested inference is that in such cases the spirit's attention is more or less continuously directed to the survivor until the news reaches him. This does not, of course, explain how the spirit learns as to the arrival of the news; yet it makes that piece of knowledge seem a less isolated thing.

736. And here I will quote a case so divergent from accepted types that the ordinary retailer of ghost stories might well be tempted to pass it over in silence as incomprehensibly absurd. As will presently be seen, however, it fits with singular appropriateness into just this place in my series.

The case was sent to Professor James, and I quote it from *Proceedings S.P.R.*, vol. viii. p. 220.

—, Wis., September 22nd, 1890.

A very unusual thing occurred to the writer and one other person—my sister, Miss Mary Q.—at the city of —, Wisconsin, on the 5th day of November 1885, at 10 o'clock P.M.

Our mother, Mrs. Mary Margaret Q. R., died at our home, in said city of —, Wisconsin, on the above date, at 8.40 P.M., very suddenly, of pneumonia. Our youngest half-brother, Robert B. R., was working at S—, N. Dakota, at that time, about 700 miles distant from —, Wisconsin. At 9.45 we retired to the guests' chamber, a room over the south parlour, and about the same dimensions as said parlour, having two windows to the south and one to the east. There were two beds in this large room, and I lay on one and my sister on the other, trying to compose our broken hearts, for we loved our mother very dearly. The night was cold and the windows were all closed, except the east was down at the top a few inches, when, lo! we both distinctly heard at the same instant my brother, Robert B. R., singing, "We had better bide a wee," in a clear, deep tenor, accompanied by a high-pitched soprano and an old-fashioned small melodeon accompaniment, and it sounded as though they were up on a level with our windows, about 15 feet from the ground; and I arose and threw up the south-west window, from whence the sounds seemed to proceed, and then they—the singing—moved to the next, or south-east, window, and sang another verse. And I threw that up and saw nothing, but still distinctly heard the *words* as well as the music, and so round to the east window, where *they* sang the last verse, and then the music seemed to float away to the north. But the queer part of this occurrence is the fact that at the *very* time that we heard my brother singing in —, Wisconsin, he *was* singing the same song before an audience, with the identical accompaniment, an old, tiny melodeon, and a high-pitched soprano young lady—a Miss E., of North Dakota—as we learned two days afterwards, when he came home in response to our telegram announcing the death of our mother.

Any verification of the above facts will be cheerfully made.

(Signed)

[Miss Q.]

—, WIS., *October 11th*, 1890.

DEAR SIR,—Yours of the 6th inst. was duly received, and in reply to your request for corroborative testimony relative to the “phenomenal occurrence” on the night of November 5th, 1885, at Janesville, Rock Co., Wisconsin—that is, the hearing music and two human voices, and the words *distinctly* audible—one voice perfectly familiar to us as that of our half-brother, Robert B. R., then of N. Dakota, and the other voice that of a strange lady—soprano, and they, my said brother R. B. R., and Miss Sarah E., of N. Dak., *were* singing the *same* song, “We had better bide a wee,” at an entertainment given by a church society of S—, a printed programme of which my brother afterwards sent to us.

I am an exceedingly busy person, but a lover of the truth, and interested in the progress of the race; but my sister, Miss Mary Q., of this city, is very conservative and proud, and when I asked her for an affidavit of her experience on that eventful 5th of November 1885, she replied, “I do not wish the world to think me or you a ‘crank’ or Spiritualist, and do not wish our names published.” I will add that my sister, who is blind, is *very* intuitive and clairvoyant, and there is *much* in her experience to deeply interest the psychical student. It seems to me that the loss of her sight has been compensated by another sense—a super-intuition.

I have written to my brother, R. B. R., to reply to your request, and also to obtain a programme of the church entertainments at S—, N. Dak., on November 5th, 1885, at which he and Miss Sarah E. sang, “We had better bide a wee,” and also to state the exact hour when they were called in the programme, for as Robert stated to us when he arrived on that sad occasion—the death of our good mother—he informed us that the telegram was brought to him, and was *held* by the operator so as not to spoil the entertainment by telling him *before* he sang, and we—my sister Mary Q. and I—both *heard* every note and word of that song sung about seven hundred miles away, while our mother’s remains were in the parlour under our bedroom.—Cordially yours,  
(Signed) [Miss Q.]

Miss Mary Q. writes to Dr. Hodgson as follows:—

—, WIS., *November 15th*, 1890.

DEAR SIR,—[In reply to] your kind note of inquiry, relative to my experiences on the night of November 5th, 1885, they were such as have been described by my sister [Miss Q.], who is a lover of scientific research, and is not so timid as I and my brother; the latter is very much *opposed* to either of us making known our experience on that night, and has *urged* me not to tell any one of the occurrences of that eventful time, and he refuses to furnish the printed programme of the entertainment, at which he and Miss E. were singing, “We had better bide a wee,” insisting that people will believe us all “lunatic” if we make known all the facts; and so in deference to his prejudices I must respectfully decline to make any further disclosures at present.—Respectfully yours,  
[MISS MARY Q.]

Dr. Hodgson adds:—

*December 19th.*—A letter of inquiry sent to Mr. Robert B. “R.,” and an envelope, with official stamp of our Society on the cover, has been returned to me, unopened, by Mr. Robert B. “R.,” so that further corroboration is lacking, at least for the present.—R. H.

It will be observed that Miss Mary Q.'s letter is virtually a confirmation of Miss Q.'s account; and that Mr. Q.'s action is in harmony with his sister's belief that he cannot deny, but does not wish to confirm, the truth of this singular narrative.

Now here the two minds aware of the mother's death were the mother's own mind and the telegraphist's. The telegraphist was certainly aware that, when the song came to an end, he should have to communicate to the singer a painful shock. But, on the other hand, the telegraphist did not know the senders of the telegram; had no means of picturing them or their surroundings. I think, therefore, that it will be more in accordance with analogy to suppose that the mother's mind was aware of the impending communication, and transmitted, perhaps scarce consciously, to her daughters the sensation of the trivial and tiresome cause of delay. I give in **736 A** an incident equally grotesque, where also the indication is of *impatience* on the part of the deceased person, who perceives the news of his death kept back by vexatious accidents. And I add thereto Mr. Cameron Grant's case (**736 B**), where the date of arrival of the news of Lord Z.'s death was specially difficult to calculate by ordinary means—Mr. Grant being in a wild part of Brazil. Mr. Grant's impulse to *draw* what turned out to be Lord Z.'s death-scene might place this case among motor automatisms. There is naturally no clear line between seeing a scene in one's mind's eye and feeling an impulse to draw it on paper. Finally, I quote in **736 C** a case where a phantasmal appearance became visible while the percipient actually held in her hand an unopened letter, announcing, not the decedent's death, but her dangerous illness. And on the strength of all these cases, and of some less striking, I repeat my suggestion that in our ignorance as to the degree of knowledge of earthly affairs possessed by the departed, and of the causes which permit or stimulate their apparition, this possibility of their following the diffusion of news of their own death may be well worth our continued attention.

~ **737.** Having thus discussed a number of cases where the apparition shows varying degrees of knowledge or memory, I pass on to the somewhat commoner type, where the apparition lacks the power or the impulse to communicate any message much more definite than that all-important one—of his own continued life and love. These cases, nevertheless, might be subdivided on many lines. Each apparition, even though it be momentary, is a phenomenon complex in more ways than our minds can follow. We must look for some broad line of demarcation, which may apply to a great many different incidents, while continuing to some extent the series which we have already been descending—from knowledge and purpose on the deceased person's part down to vagueness and apparent automatism.

Such a division—gradual, indeed, but for that very reason the more instructive—exists between *personal* and *local* apparitions; between mani-

festations plainly intended to impress the minds of certain definite survivors and manifestations in accustomed haunts, some of which, indeed, may be destined to impress survivors, but which degenerate and disintegrate into sights and sounds too meaningless to prove either purpose or intelligence.

**738.** Let us look, then, for these characteristics, not expecting, of course, that our series will be logically simple; for it must often happen that the personal and local impulses will be indistinguishable, as when the desired percipient is inhabiting the familiar home. But we may begin with some cases where the apparition has shown itself in some scene altogether strange to the deceased person.

We have had, of course, a good many cases of this type already. Such was the case of the apparition with the *red scratch* (**717**); such was the apparition in the Countess Kapnist's carriage (**727**), and the apparition to Mrs. B. at Fiesole (**728 B**). Such cases, indeed, occur most frequently—and this fact is itself significant—among the higher and more developed forms of manifestation. Among the briefer, less-developed apparitions with which we have now to deal, these invasions by the phantasm of quite unknown territory are relatively few. I will begin by referring to a curious case, where the impression given is that of a spiritual presence which seeks and finds the percipient, but is itself too confused for coherent communication (Mrs. Lightfoot's case, **429 B**). It will be seen that this narrative is thoroughly in accordance with previous indications of a state of posthumous *bewilderment* supervening before the spirit has adjusted its perceptions to the new environment.

**739.** In cases like Mrs. Lightfoot's, where the percipient's surroundings are unknown to the deceased person, and especially in cases where the intimation of a death reaches the percipient when *at sea* (as in **739 A**), there is plainly nothing except the percipient's own personality to guide the spirit in his search. We have several narratives of this type. In one of these—Archdeacon Farler's, already referred to in **710**—the apparition appears *twice*, the second appearance at least being subsequent to the death. It is plain that if in such a case the *second* apparition conveys no fresh intelligence, we cannot prove that it is more than a subjective recrudescence of the *first*. Yet analogy is in favour of its veridical character, since we have cases (like Miss Hall's, cited in **713 A**) where successive manifestations *do* bring fresh knowledge, and seem to show a continued effort to communicate. In this connection I may refer to an experience of a witness who has had many experiences, Mr. Keulemans (see **662 A**, &c.), where his little son appeared to him both about the time of death and again after death (**739 C**). In that case the child, it would appear, sought his father first in familiar, then in unfamiliar surroundings.

Then, again, there are *auditory* cases where the phantasmal peech has occurred in places not known to the deceased person. One such case is that of Mr. Wambey (see **735 A**). In **739 B** I give a case in which an

apparition was seen several weeks after death, the death being unknown to the percipient.

740. One specially impressive characteristic of apparitions (as has been already remarked) is their occasional *collectivity*—the fact that more percipients than one sometimes see or hear the phantasmal figure or voice simultaneously. When one is considering the gradual decline in definiteness and apparent purpose from one group of apparitions to another, it is natural to ask whether this characteristic—in my view so important—is found to accompany especially the higher, more intelligent manifestations.

I cannot find that this is so. On the contrary, it is, I think, in cases of mere *haunting* that we oftenest find that the figure is seen by several persons at once, or else (a cognate phenomenon) by several persons successively. I know not how to explain this apparent tendency. Could we admit the underlying assumptions, it would suit the view that the "haunting" spirits are "earthbound," and thus somehow nearer to matter than spirits more exalted. Yet instances of collectivity are scattered through all classes of apparitions; and the irregular appearance of a characteristic which seems to us so fundamental affords another lesson how great may be the variety of inward mechanism in cases which to us might seem constructed on much the same type.<sup>1</sup>

741. I pass on to a group of cases which are both personal and local; although the personal element in most of them—the desire to manifest to the friend—may seem more important than the local element—the impulse to revisit some accustomed haunt.

In the first case which I shall cite the deceased person's image is seen simultaneously by several members of his own household, in his own house. Note the analogy to a collective crystal vision.

The account is taken from *Phantasms of the Living*, vol. ii. p. 213. It is given by Mr. Charles A. W. Lett, of the Military and Royal Naval Club, Albemarle Street, W.

*December 3rd, 1885.*

On the 5th April 1873 my wife's father, Captain Towns, died at his residence, Cranbrook, Rose Bay, near Sydney, N. S. Wales. About six weeks after his death my wife had occasion, one evening about nine o'clock, to go to one of the bedrooms in the house. She was accompanied by a young lady, Miss Berthon, and as they entered the room—the gas was burning all the time—they were amazed to see, reflected as it were on the polished surface of the wardrobe, the image of Captain Towns. It was barely half figure, the head, shoulders, and part of the arms only showing—in fact, it was like an ordinary medallion portrait, but life-size. The face appeared wan and pale, as it did before his death, and he wore a kind of grey flannel jacket, in which he had been accustomed to sleep. Surprised and half alarmed at what they saw, their first idea was that a portrait had been hung in the room, and that what they saw was its reflection; but there was no picture of the kind.

<sup>1</sup> Certain appearances, collectively seen, in the actual death-chamber, are discussed in 740 A.

Whilst they were looking and wondering, my wife's sister, Miss Towns, came into the room, and before either of the others had time to speak she exclaimed, "Good gracious! Do you see papa?" One of the housemaids happened to be passing downstairs at the moment, and she was called in, and asked if she saw anything, and her reply was, "Oh, miss! the master." Graham—Captain Towns' old body servant—was then sent for, and he also immediately exclaimed, "Oh, Lord save us! Mrs. Lett, it's the Captain!" The butler was called, and then Mrs. Crane, my wife's nurse, and they both said what they saw. Finally, Mrs. Towns was sent for, and, seeing the apparition, she advanced towards it with her arm extended as if to touch it, and as she passed her hand over the panel of the wardrobe the figure gradually faded away, and never again appeared, though the room was regularly occupied for a long time after.

These are the simple facts of the case, and they admit of no doubt; no kind of intimation was given to any of the witnesses; the same question was put to each one as they came into the room, and the reply was given without hesitation by each. It was by the merest accident that I did not see the apparition. I was in the house at the time, but did not hear when I was called.

C. A. W. LETT.

We, the undersigned, having read the above statement, certify that it is strictly accurate, as we both were witnesses of the apparition.

SARA LETT.

SIBBIE SMYTH (*née* TOWNS).

Gurney writes:—

Mrs. Lett assures me that neither she nor her sister ever experienced a hallucination of the senses on any other occasion. She is positive that the recognition of the appearance on the part of each of the later witnesses was *independent*, and not due to any suggestion from the persons already in the room.

I add in **741 A** another collective case noticeable from the fact that the departed spirit appears to influence two persons at a distance from each other in a concordant way, so that one of them becomes conscious of the appearance to the other. Compare with this the incident given at the end of **751 A**, when Miss Campbell has a vision of her friend seeing an apparition at a time when this is actually occurring.

**742.** In the case which I shall next quote, the evidence, though coming from a young boy, is clear and good, and the incident itself is thoroughly characteristic. The decedent was satisfying both a local and a personal attraction.

We owe this case (which I quote from *Proceedings S.P.R.*, vol. viii. p. 173) to the kindness of Lady Gorè Booth, from whom I first heard the account by word of mouth. Her son (then a schoolboy aged 10) was the percipient, and her youngest daughter, then aged 15, also gives a first-hand account of the incident as follows:—

LISSADELL, SLIGO, *February 1891.*

On the 10th of April 1889, at about half-past nine o'clock A.M., my youngest brother and I were going down a short flight of stairs leading to the kitchen, to

fetch food for my chickens, as usual. We were about half-way down, my brother a few steps in advance of me, when he suddenly said—"Why, there's John Blaney, I didn't know he was in the house!" John Blaney was a boy who lived not far from us, and he had been employed in the house as hall-boy not long before. I said that I was sure it was not he (for I knew he had left some months previously on account of ill-health), and looked down into the passage, but saw no one. The passage was a long one, with a rather sharp turn in it, so we ran quickly down the last few steps, and looked round the corner, but nobody was there, and the only door he could have gone through was shut. As we went upstairs my brother said, "How pale and ill John looked, and why did he stare so?" I asked what he was doing. My brother answered that he had his sleeves turned up, and was wearing a large green apron, such as the footmen always wear at their work. An hour or two afterwards I asked my maid how long John Blaney had been back in the house? She seemed much surprised, and said, "Didn't you hear, miss, that he died this morning?" On inquiry we found he had died about two hours before my brother saw him. My mother did not wish that my brother should be told this, but he heard of it somehow, and at once declared that he must have seen his ghost.

MABEL OLIVE GORE BOOTH.

The actual percipient's independent account is as follows:—

*March 1891.*

We were going downstairs to get food for Mabel's fowl, when I saw John Blaney walking round the corner. I said to Mabel, "That's John Blaney!" but she could not see him. When we came up afterwards we found he was dead. He seemed to me to look rather ill. He looked yellow; his eyes looked hollow, and he had a green apron on.

MORDAUNT GORE BOOTH.

We have received the following confirmation of the date of death:—

THE PRESBYTERY, BALLINGAL, SLIGO,  
*10th February 1891.*

I certify from the parish register of deaths that John Blaney (Dunfore) was interred on the 12th day of April 1889, having died on the 10th day of April 1889.

P. J. SHEMAGHS, C. C.

Lady Gore Booth writes:—

*May 31st, 1890.*

When my little boy came upstairs and told us he had seen John Blaney, we thought nothing of it till some hours after, when we heard that he was dead. Then for fear of frightening the children, I avoided any allusion to what he had told us, and asked every one else to do the same. Probably by now he has forgotten all about it, but it certainly was very remarkable, especially as only one child saw him, and they were standing together. The place where he seems to have appeared was in the passage outside the pantry door, where John Blaney's work always took him. My boy is a very matter-of-fact sort of boy, and I never heard of his having any other hallucination.

G. GORE BOOTH.

Now this apparition—unless we explain it as a telepathic impression projected at the moment of death and remaining latent for some hours before it attained externalisation—may possibly be taken as showing something of continued *memory* in the departed boy. Something of him

or from him, it may be said, reverted to well-known haunts, and was discerned in habitual surroundings. But even of this there is no sure indication. If it be suggested that the dead boy waited to manifest until his young master reached a suitable spot, it may be replied that the living boy's presence in that spot merely enabled him to discern some influence which might have been discernible in that spot possibly at any moment during some hours, if the fitting percipient had been at hand. Or else, and perhaps more simply, we may suppose that there was a mere influence transmitted from the departed mind to the living mind, which influence the living mind discerned when in surroundings in which its own recollection of the decedent might most readily be evoked.

I add in **742 A** a somewhat similar case. The figure of the grandmother looking at the clock resembles the figure of the pantry-boy seen in the offices, but was seen by both persons in a position to see it, instead of by one only. See also an account given in *Proceedings S.P.R.*, vol. iii. p. 93, by the Rev. G. Lewis of his seeing an apparition of a young man who—unknown to him—had died three days before. The young man had much wished to see Mr. Lewis before he died, but Mr. Lewis, not having heard of his illness, had not been to visit him. This narrative, if interpreted in the way which the percipient suggests, might have been placed among cases where the figure communicates a *message*; the reproachful expression implying a recollected sense of injury. It is, at any rate, an example of the class now under discussion.

**743.** The case given in **743 A**—which comes from excellent informants—is one of those which correspond most nearly to what one would *desire* in a posthumous message. I may refer also to General Campbell's case (in *Proceedings S.P.R.*, vol. v. p. 476) in which a long-continued series of unaccountable noises and an apparition twice seen by a child in the house suggested to the narrator the agency of his dead wife. The case, which depends for its evidential force on a great mass of detail, is too long for me to quote; but it is worth study, as is any case where there seems evidence of persistent effort to manifest, meeting with one knows not what difficulty. It may be that in such a story there is nothing but strange coincidence, or it may be that from records of partially successful effort, renewed often and in ambiguous ways, we shall hereafter learn something of the nature of that curtain of obstruction which now seems so arbitrary in its sudden lifting, its sudden fall.

**744.** I will conclude this group with three cases closely similar, all well attested, and all of them capable of explanation either on local or personal grounds. In the first (see **744 A**) an apparition is seen by two persons in a house in Edinburgh, a few hours before the death of a lady who had lived there, and whose body was to be brought back to it. In the second (see **744 B**) the dead librarian haunts his library, but in the library are members of his old staff. In the third, the dead wife loiters round her husband's tomb, but near it passes a gardener who had been

in her employ. This last—the case of Mrs. de Fréville and the gardener Bard—I must insert in the text. As often happens when (as I do here) one knows the percipient and his *milieu*, even the very plot of ground on which he dodged about to watch the phantom, one feels a reality in the incident which the most satisfactory depositions from a distance will not always bring. The case is quoted from *Phantasms of the Living*, vol. i. p. 212. Gurney there remarks of it:—

The next case again exhibits the slight *deferment* of the percipient's experience which I have already mentioned. But its chief interest is as illustrating what may be called a *local*, as distinct from a *personal*, *rapport* between the parties concerned. The percipient, at the moment of his impression, was contemplating a spot with which the agent was specially connected, and which may even have had a very distinct place in her dying thoughts; and it is natural to find in this fact a main condition why he, of all people, should have been the one impressed.

The first account of it was sent to us by the Rev. C. T. Forster, Vicar of Hinxton, Saffron Walden, as follows:—

*August 6th, 1885.*

My late parishioner, Mrs. de Fréville, was a somewhat eccentric lady, who was specially morbid on the subject of tombs, &c.

About two days after her death, which took place in London, May 8th, in the afternoon, I heard that she had been seen that very night by Alfred Bard. I sent for him, and he gave me a very clear and circumstantial account of what he had seen.

He is a man of great observation, being a self-taught naturalist, and I am quite satisfied that he desires to speak the truth without any exaggeration.

I must add that I am absolutely certain that the news of Mrs. de Fréville's death did not reach Hinxton till the next morning, May 9th. She was found dead at 7.30 P.M. She had been left alone in her room, being poorly, but not considered seriously or dangerously ill.

C. T. FORSTER.

The following is the percipient's own account:—

*July 21st, 1885.*

I am a gardener in employment at Sawston. I always go through Hinxton churchyard on my return home from work. On Friday, May 8th, 1885, I was walking back as usual. On entering the churchyard, I looked rather carefully at the ground, in order to see a cow and donkey which used to lie just inside the gate. In so doing, I looked straight at the square stone vault in which the late Mr. de Fréville was at one time buried. I then saw Mrs. de Fréville leaning on the rails, dressed much as I had usually seen her, in a coal-scuttle bonnet, black jacket with deep crape, and black dress. She was looking full at me. Her face was very white, much whiter than usual. I knew her well, having at one time been in her employ. I at once supposed that she had come, as she sometimes did, to the mausoleum in her own park, in order to have it opened and go in. I supposed that Mr. Wiles, the mason from Cambridge, was in the tomb doing something. I walked round the tomb, looking carefully at it, in order to see if the gate was open, keeping my eye on her, and never more than five or six yards from her. Her face turned and followed me. I passed between the church and the tomb (there are about four yards between

the two), and peered forward to see whether the tomb was open, as she hid the part of the tomb which opened. I slightly stumbled on a hassock of grass, and looked at my feet for a moment only. When I looked up she was gone. She could not possibly have got out of the churchyard, as in order to reach any of the exits she must have passed me.<sup>1</sup> So I took for granted that she had quickly gone into the tomb. I went up to the door, which I expected to find open, but to my surprise it was shut and had not been opened, as there was no key in the lock. I rather hoped to have a look into the tomb myself, so I went back again and shook the gate to make sure, but there was no sign of any one's having been there. I was then much startled and looked at the clock, which marked 9.20. When I got home I half thought it must have been my fancy, but I told my wife that I had seen Mrs. de Fréville.

Next day, when my little boy told me that she was dead, I gave a start, which my companion noticed, I was so much taken aback.

I have never had any other hallucination whatever.

ALFRED BARD.

Mrs. Bard's testimony is as follows:—

July 8th, 1885.

When Mr. Bard came home, he said, "I have seen Mrs. de Fréville to-night, leaning with her elbow on the palisade, looking at me. I turned again to look at her and she was gone. She had cloak and bonnet on." He got home as usual between nine and ten. It was on the 8th of May 1885.

SARAH BARD.

The *Times* obituary confirms the date of the death.

From information more recently received (see *Proceedings* S.P.R., vol. v. p. 415) we learn that the lady was found dead at 2 P.M.—not 7.30 P.M. as stated above—so that the apparition was seen about seven and a half hours after the death. This, as Gurney remarked, makes it still more difficult to regard the case as a telepathic impression transmitted at the moment of death, and remaining latent in the mind of the percipient. The incident suggests rather that Bard had come upon Mrs. de Fréville's spirit, so to say, unawares. One cannot imagine that she specially wished him to see her, and to see her engaged in what seems so needless and undignified a retracing of currents of earthly thought. Rather this seems a rudimentary *haunting*—an incipient lapse into those aimless, perhaps unconscious, reappearances in familiar spots which may persist (as it would seem) for many years after death.

A somewhat similar case is that of Colonel Crealock (in *Proceedings* S.P.R., vol. v. p. 432) where a soldier who had been dead some hours was seen by his superior officer in camp at night rolling up and taking away his bed.

745. It is, indeed, mainly by dwelling on these intermediate cases,

<sup>1</sup> I was conducted over Hinxton churchyard by Mr. Forster, and can attest the substantial accuracy of Mr. Bard's description of the relative position of the church, the tomb, and the exits. The words "must have passed me," however, give a slightly erroneous impression; "must have come very near me," would be the more correct description.—F. W. H. M.

between a message-bringing apparition and a purposeless haunt, that we have most hope of understanding the typical haunt which, while it has been in a sense the most popular of all our phenomena, is yet to the careful inquirer one of the least satisfactory. One main evidential difficulty generally lies in identifying the haunting figure, in finding anything to connect the history of the house with the vague and often various sights and sounds which perplex or terrify its flesh and blood inhabitants. We must, at any rate, rid ourselves of the notion that some great crime or catastrophe is always to be sought as the groundwork of a haunt of this kind. To that negative conclusion the cases now to be described, and the cases which have just been described, do concordantly point us. Mrs. de Fréville was concerned in no tragedy; she was merely an elderly lady with a fancy for sepulchres. And as to the cases to which I now proceed—although in Sir Arthur Becher's case, for example (see **745 A**), there was at least a rumour of some crime,<sup>1</sup> and in Mrs. M.'s case (**745 B**) of past troubles, in which the percipients, of course, were in no way concerned—yet in Mr. Husbands' and Mrs. Clerke's cases (**745 C** and **D**), and Mrs. Lewin's case (*Proceedings* S.P.R., vol. v. p. 462), there was nothing, so far as we know, which could trouble the departed spirit with importunate memories of his earthly home. Again, Mr. Husbands' case, Mrs. Lewin's, Mrs. Clerke's, have much in common. In each case the apparition is seen by a stranger, several months after the death, with no apparent reason for its appearance at that special time. This last point is of interest in considering the question whether the hallucinatory picture could have been projected from any still incarnate mind. In another case—the vision of the Bishop of St. Brieuc (given in *Proceedings* S.P.R., vol. v. p. 460), there *was* such a special reason;—the Bishop's body, unknown to the percipient, was at that moment being buried at the distance of a few miles. Mr. Podmore suggests (*op. cit.*, vol. vi. p. 301) that it was from the minds of the living mourners that the Bishop's phantasm was generated. That hypothesis may have its portion of truth; the surrounding emotion may have been one of the factors which made the apparition possible. But the assumption that it was the only admissible factor—that the departed Bishop's own possible agency must be set aside altogether—lands us, I think, in difficulties greater than those which we should thus escape. The reader who tries to apply it to the apparitions quoted in my earlier groups will find himself in a labyrinth of complexity. Still more will this be the case in dealing with the far fuller and more explicit *motor* communications, by automatic writing or speech, which we shall have to discuss in the two next chapters. Unless the actual evidence be disallowed in a wholesale manner, we shall be forced, I think, to admit the continued action of the departed as a main element in these apparitions.

I do not say as the *only* element. I myself hold, as already implied,

<sup>1</sup> See also the case of Mrs. Pennée in *Proceedings* S. P. R., vol. vi. p. 60.

that the thought and emotion of living persons does largely intervene, as aiding or conditioning the independent action of the departed. I even believe that it is possible that, say, an intense fixation of my own mind on a departed spirit may aid that spirit to manifest at a special moment—and not even to me, but to a percipient more sensitive than myself. In the boundless ocean of mind innumerable currents and tides shift with the shifting emotion of each several soul.

**746.** But now we are confronted by another possible element in these vaguer classes of apparitions, harder to evaluate even than the possible action of incarnate minds. I mean the possible *results* of past mental action, which, for ought we know, may persist in some perceptible manner, without fresh reinforcement, just as the results of past bodily action persist. This question leads to the still wider question of *retrocognition*, and of the relation of psychical phenomena to *time* generally—a problem whose discussion cannot be attempted in this chapter. Yet we must remember that such possibilities exist; they may explain certain phenomena into which little of fresh intelligence seems to enter, as, for instance, the alleged persistence, perhaps for years, of meaningless sounds in a particular room or house.

**747.** And since we are coming now to cases into which this element of meaningless sound will enter largely, it seems right to begin their discussion with a small group of cases where there is evidence for the definite agency of some dying or deceased person in connection with inarticulate sounds, or I should rather say of the *connection* of some deceased person with the sounds; since the best explanation may perhaps be that they are *sounds of welcome*—before or after actual death—corresponding to those *apparitions of welcome* of which we have already had specimens. I give one of these cases in full in the text, and a second in **747 A**. A third has already been cited in the “Peak in Darien” group (**718 A**). The following is taken from *Phantasms of the Living*, vol. ii. p. 639.

A gentleman who is a master at Eton College wrote to us, on February 3rd, 1884 :—

I enclose a copy of a memorandum made a few days after the event referred to. My memorandum has been copied for me by Miss H., whose name occurs in it. She is my matron—a sensible, middle-aged, active, and experienced woman. None of the people concerned were young, flighty, or fanciful. I have the doctor's letter; his name is G., and he still resides here. Miss H. only wishes to add that it must have occurred from twenty minutes to perhaps thirty after dissolution, and she says that she has never heard anything like the extreme sweetness of the sound.

H. E. L.

The memorandum is as follows :—

ETON COLLEGE, *August 6th*, 1881.

I wish to write down, before there is time for confusion, the following fact, occurring on Thursday morning, July 28th, 1881, when my dear mother died,

whom God rest! After all was over, Miss E. I., Eliza W., Dr. G., and myself being in the room, Miss I. heard a sound of "very low, soft music, exceedingly sweet, as if of three girls' voices passing by the house." She described further the sound as if girls were going home singing, only strangely low and sweet; it seemed to come from the street, past the house towards the College buildings (the road ends there in a *cul-de-sac*), and so passed away. She looked to call my attention, and thought I perceived it. She noticed that the doctor heard it, and that he went to the window to look out. The window faces S.E. Eliza W. being in the room at the same time heard a sound of a very low, sweet singing. She recognised the tune and words of the hymn, "The strife is o'er, the battle done." Miss I. recognised no tune, but felt "that the music sounded, as it were, familiar." As a very accomplished musician, especially remarkable for her quick memory of music, had words or air been those of a well-known hymn, she would almost certainly have remembered it. These two spoke to each other when alone about what they had heard. Miss I. gives the time at about ten minutes after my dear mother expired. They were then unaware of this additional circumstance. Miss H. had left the room, and had summoned Charlotte C., with whom she had procured something required for laying out the body. As the two returned upstairs they heard a sound of music, and both stopped. Charlotte said to Miss H., "What is this?" After a pause she said, "It must be Miss I. singing to comfort master." They afterwards entered the room, of which the door had been shut all along. Charlotte further described the sound as very sweet and low, seeming to pass by them. She felt as if, had she only been able to listen, she could have distinguished the words. It did not occur to her that her description was most incongruous. She could not listen attentively, but felt "as if rapture were all around her." It was not until afterwards, when she mentioned to Eliza having heard Miss I. singing, and how strangely it sounded, that they found that each had heard the sound. Miss H. described the sound as very peculiar and sweet, seeming to pass by them and pass away, as they both stopped on the stairs. All the staircase windows give north-west. I heard nothing, and I should have given no weight to a sound heard or described by these women in the room after communicating with each other, or by these women out of the room respectively; but the coincidence of each party hearing it separately and independently without previous communication, as well as the matter-of-fact explanation suggested for it by one of them, seeming to imply that their thoughts were not dwelling on the supernatural, added so much weight to this account that I wrote to the doctor, who answers:—"I quite remember hearing the singing you mention; it was so peculiar that I went to the window and looked out, but although quite light I could see no one, and cannot therefore account for it." The time must have been about 2 A.M. on July 28th, 1881.

Miss I. writes:—

13 PARK STREET, WINDSOR, *February 22nd, 1884.*

I will copy the memorandum which I made in my diary just after the death of my dear friend and connection, Mrs. L.

*"July 28th, 1881.*

"Just after dear Mrs. L.'s death between two and three A.M., I heard a most sweet and singular strain of singing outside the windows; it died away after passing the house. All in the room heard it, and the medical attendant, who

was still with us, went to the window as I did, and looked out, but there was nobody. It was a bright and beautiful night. It was as if several voices were singing in perfect unison a most sweet melody, which died away in the distance. Two persons had gone from the room to fetch something, and were coming upstairs at the *back* of the house, and heard the singing and stopped, saying, 'What is that singing?' They could not *naturally* have heard any sound outside the windows in the front of the house from where they were. I cannot think that any explanation can be given to this—as I think—supernatural singing; but it would be very interesting to me to know what is said by those who have made such matters a subject of study. E. I."

Dr. G. writes in 1884 :—

ETON, WINDSOR.

I remember the circumstance perfectly. Poor Mrs. L. died on July 28th, 1881. I was sent for at about midnight, and remained until her death at about 2.30 A.M. As there was no qualified nurse present, I remained and assisted the friends to "lay out" the body. Four or five of us assisted, and at my request the matron of Mr. L.'s house and a servant went to the kitchen department to find a shutter or flat board upon which to place the body. Soon after their departure, and whilst we were waiting for their return, we distinctly heard a few bars of lovely music—not unlike that from an Æolian harp—which seemed to fill the air for a few seconds. I went to the window and looked out, thinking there must be some one outside, but could see no one, although it was quite light and clear. Strangely enough those who went to the kitchen heard the same sounds as they were coming upstairs, quite at the other side of the door. These are the facts, and I think it right to tell you that I have not the slightest belief in the supernatural, spiritualism, &c., &c. J. W. G.

The fact that Mr. L. did not share the experience is strong evidence that the sounds were not objectively caused by persons singing outside the house; and this is further confirmed by the slight difference which there appears to have been between the impressions received.

I have already discussed (Chapter VI., 643 and 655) the nature of these phantasmal sounds;—nor is it contrary to our analogies that the person most deeply concerned in the death should in this case fail to hear them. But the point on which I would here lay stress is that phantasmal sounds—even non-articulate sounds—may be as clear a manifestation of personality as phantasmal figures. Among non-articulate noises music is, of course, the most pleasing; but sounds, for instance, which imitate the work of a carpenter's shop, may be equally human and intelligent. In some of the cases of this class we see apparent attempts of various kinds to simulate sounds such as men and women—or manufactured, as opposed to natural, objects—are accustomed to produce. To claim this humanity, to indicate this intelligence, seems the only motive of sounds of this kind.<sup>1</sup>

<sup>1</sup> See, however, Mrs. Sidgwick's remarks (*Proceedings S.P.R.*, vol. iii. pp. 79-80), as to the rarity of any indication of intelligence in such sounds, and the possibility of reading more intelligence into them than they really possess. There is now, of course, more evidence as to these sounds than there was at the date of Mrs. Sidgwick's paper (1885).

**748.** These sounds, in their rudimentary attempt at showing intelligence, are about on a level with the exploits of the "Poltergeist," where coals are thrown about, water spilt, and so forth. Physical phenomena of that type will fall to be dealt with in a later chapter; but it is a curious fact that Poltergeist phenomena should so seldom coincide with the ordinary phenomena of a haunt. We have one remarkable case—to be mentioned later—where Poltergeist phenomena coincide with a death (**868 B**); and a few cases where they are supposed to follow on a death; but, as a rule, where figures appear there are no movements; and where there are movements no apparition is seen. If alleged Poltergeist phenomena are always fraudulent, there would be nothing to be surprised at here. If, as I suspect, they are sometimes genuine, their dissociation from visual hallucinations may sometimes afford us a hint of value.

**749.** But after Poltergeists have been set aside—after a severe line has been drawn excluding all those cases (in themselves singular enough) where the main phenomena observed consist of non-articulate sounds,—there remains a great mass of evidence to haunting,—that is, broadly speaking, to the fact that there are many houses in which more than one person has independently seen phantasmal figures, which usually, though not always, bear at least some resemblance to each other.<sup>1</sup> The facts thus baldly stated are beyond dispute. Their true interpretation is a very difficult matter. Mrs. Sidgwick gives four hypotheses, which I must quote at length as the first serious attempt ever made (so far as I know) to collect and face the difficulties of this problem, so often, but so loosely, discussed through all historical times. (From *Proceedings S.P.R.*, vol. iii. pp. 146–8.)

"I will, therefore, proceed briefly to state and discuss the only four theories that have occurred to me.

"The two which I will take first in order assume that the apparitions are due to the agency or presence of the spirits of deceased men.

"There is first the popular view, that the apparition is something belonging to the external world—that, like ordinary matter, it occupies and moves through space, and would be in the room whether the percipient were there to see it or not. This hypothesis involves us in many difficulties, of which one serious one—that of accounting for the clothes of the ghost—has often been urged, and never, I think, satisfactorily answered. Nevertheless, I am bound to admit that there is some little evidence

<sup>1</sup> Thus Mrs. Sidgwick, even as far back as 1885 (*Proceedings S.P.R.*, vol. iii. p. 142), writes. "I can only say that having made every effort—as my paper will, I hope, have shown—to exercise a reasonable scepticism, I yet do not feel equal to the degree of unbelief in human testimony necessary to avoid accepting, at least provisionally, the conclusion that there are, in a certain sense, haunted houses, *i.e.* that there are houses in which similar quasi-human apparitions have occurred at different times to different inhabitants, under circumstances which exclude the hypothesis of suggestion or expectation."

tending to suggest this theory. For instance, in the account,<sup>1</sup> of which I have given an abstract, of the weeping lady who has appeared so frequently in a certain house, the following passage occurs:—‘They went after it (the figure) together into the drawing-room; it then came out, and went down the aforesaid passage (leading to the kitchen), but was the next minute seen by another Miss [M.] . . . come up the outside steps from the kitchen. On this particular day, Captain [M.’s] married daughter happened to be at an upstairs window . . . and independently saw the figure continue her course across the lawn and into the orchard.’ A considerable amount of clear evidence to the appearance of ghosts to independent observers in successive points in space would certainly afford a strong argument for their having a definite relation to space; but in estimating evidence of this kind it would be necessary to know how far the observer’s attention had been drawn to the point in question. If it had been a real woman whom the Miss [M.’s] were observing, we should have inferred, with perfect certainty, from our knowledge that she could not be in two places at once, that she had been successively, in a certain order, in the places where she was seen by the three observers. If they had noted the moments at which they saw her, and comparing notes afterwards, found that according to these notes they had all seen her at the same time, or in some other order to that inferred, we should still feel absolute confidence in our inference, and should conclude that there must be something wrong about the watches or the notes. From association of ideas, it would be perfectly natural to make the same inference in the case of a ghost which looks exactly like a woman. But in the case of the ghost the inference would not be legitimate, because, unless the particular theory of ghosts which we are discussing be true, there is no reason, so far as we know, why it should not appear in two or more places at once. Hence, in the case of the ghost, a well-founded assurance that the appearances were successive would require a careful observation of the times, which, so far as I know, has never been made. On the whole, therefore, I must dismiss the popular theory as not having, in my opinion, even a *prima facie* ground for serious consideration.

“The theory that I will next examine seems to me decidedly more plausible, from its analogy to the conclusion to which I am brought by the examination of the evidence for phantasms of the living. This theory is that the apparition has no real relation to the external world, but is a hallucination caused in some way by some communication, without the intervention of the senses, between the disembodied spirit and the percipient, its form depending on the mind either of the spirit or of the percipient, or of both. In the case of haunted houses, however, a difficulty meets us that we do not encounter, or at least rarely encounter, in applying a similar hypothesis to explain phantasms of the living, or phantasms of the dead other than fixed local ghosts. In these cases we have

<sup>1</sup> This case is given in 751 A.

generally to suppose a simple *rapport* between mind and mind, but in a haunted house we have a *rapport* complicated by its apparent dependence on locality. It seems necessary to make the improbable assumption, that the spirit is interested in an entirely special way in a particular house (though possibly this interest may be of a subconscious kind), and that his interest in it puts him into connection with another mind, occupied with it in the way that that of a living person actually there must consciously or unconsciously be, while he does not get into similar communication with the same, or with other persons elsewhere.

“ If, notwithstanding these difficulties, it be true that haunting is due in any way to the agency of deceased persons, and conveys a definite idea of them to the percipients through the resemblance to them of the apparition, then, by patiently continuing our investigations, we may expect, sooner or later, to obtain a sufficient amount of evidence to connect clearly the commencement of hauntings with the death of particular persons, and to establish clearly the likeness of the apparition to those persons. The fact that almost everybody is now photographed ought to be of material assistance in obtaining evidence of this latter kind.

“ My third theory dispenses with the agency of disembodied spirits, but involves us in other and perhaps equally great improbabilities. It is that the first appearance is a purely subjective hallucination, and that the subsequent similar appearances, both to the original percipient and to others, are the result of the first appearance; unconscious expectancy causing them in the case of the original percipient, and some sort of telepathic communication from the original percipient in the case of others. In fact, it assumes that a tendency to a particular hallucination is in a way infectious. If this theory be true, I should expect to find that the apparently independent appearances after the first depended on the percipient's having had some sort of intercourse with some one who had seen the ghost before, and that any decided discontinuity of occupancy would stop the haunting. I should also expect to find, as we do in one of the cases I have quoted, that sometimes the supposed ghost would follow the family from one abode to another, appearing to haunt them rather than any particular house.

“ The fourth theory that I shall mention is one which I can hardly expect to appear plausible, and which, therefore, I only introduce because I think that it corresponds best to a certain part of the evidence;—and, as I have already said, considering the altogether tentative way in which we are inevitably dealing with this obscure subject, it is as well to express definitely every hypothesis which an impartial consideration of the facts suggests. It is that there is something in the actual building itself—some subtle physical influence—which produces in the brain that effect which, in its turn, becomes the cause of a hallucination. It is certainly difficult on this hypothesis alone to suppose that the hallucinations of different people would be similar, but we might account for this by a combination

of this hypothesis and the last. The idea is suggested by the case, of which I have given an abstract, where the haunting continued through more than one occupancy, but changed its character; and if there be any truth in the theory, I should expect in time to obtain a good deal more evidence of this kind, combined with evidence that the same persons do not as a rule encounter ghosts elsewhere. I should also expect evidence to be forthcoming supporting the popular idea that repairs and alterations of the building sometimes cause the haunting to cease."<sup>1</sup>

750. These hypotheses—none of which, as Mrs. Sidgwick expressly states (*op. cit.*, p. 145), seemed to herself satisfactory—did nevertheless, I think, comprise all the deductions which could reasonably be made from the evidence as it at that time stood. A few modifications, which the experience of subsequent years has led me to introduce, can hardly be said to afford further *explanation*, although they state the difficulties in what now seems to me a more hopeful way.

In the first place then—as already explained in Chapter VI.—I in some sense fuse into one Mrs. Sidgwick's two first hypotheses by my own hypothesis of actual presence, actual spatial changes induced in the metetherial, but not in the material world. I hold that when the phantasm is discerned by more than one person at once (and on some other, but not all other occasions) it is actually effecting a change in that portion of space where it is perceived, although not, as a rule, in the matter which occupies that place. It is, therefore, not optically nor acoustically perceived; perhaps no rays of light are reflected nor waves of air set in motion; but an unknown form of supernormal perception, not necessarily acting through the sensory end-organs, comes into play. In the next place, I am inclined to lay stress on the parallel between these narratives of haunting and those phantasms of the living which I have already classed as *psychorrhagic*. In each case, as it seems to me, there is an involuntary detachment of some element of the spirit, probably with no knowledge thereof at the main centre of consciousness. Those "haunts by the living," as they may be called (see Chapter VI., 649) where, for instance, a man is seen phantasmally standing before his own fireplace—seem to me to be repeated, perhaps more readily, after the spirit is freed from the flesh.

<sup>1</sup> In an earlier part of this paper, I mentioned cases of haunted houses where the apparitions are various, and might therefore all of them be merely subjective hallucinations, sometimes, perhaps, caused by expectancy. It is, of course, also possible to explain these cases by the hypothesis we are now discussing. Another class of cases is, perhaps, worth mentioning in this connection. We have in the collection two cases of what was believed by the narrators to be a quite peculiar feeling of discomfort, in houses where concealed and long since decomposed bodies were subsequently found. Such feelings are seldom clearly defined enough to have much evidential value, for others, at any rate, than the percipient; even though mentioned beforehand, and definitely connected with the place where the skeleton was. But if there be really any connection between the skeleton and the feeling, it may possibly be a subtle physical influence such as I am suggesting.—E. M. S.

751. Again, I think that the curious question as to the influence of certain *houses* in generating apparitions may be included under the broader heading of Retrocognition. That is to say, we are not here dealing with a special condition of certain houses, but with a branch of the wide problem as to the relation of supernormal phenomena to *time*. Manifestations which occur in haunted houses depend, let us say, on something which has taken place a long time ago. In what way do they depend on that past event? Are they a sequel, or only a residue? Is there fresh operation going on, or only fresh perception of something already accomplished? Or can we in such a case draw any real distinction between a continued action and a continued perception of a past action? The closest parallel, as it seems to me, although not at first sight an obvious one, lies between these phenomena of haunting, these persistent sights and sounds, and certain phenomena of crystal-vision and of automatic script, which also seem to depend somehow upon long-past events,—to be their sequel or their residue. One specimen case I give in an Appendix (751 A), where the connection of the haunting apparition with a certain person long deceased may be maintained with more than usual plausibility. From that level the traceable connections get weaker and weaker (see 751 B), until we come to phantasmal scenes where there is no longer any even apparent claim to the contemporary agency of human spirits. Such a vision, for instance, as that of a line of spectral deer crossing a ford, may indeed, if seen in the same place by several independent observers, be held to be something more than a mere subjective fancy; but what in reality such a picture signifies is a question which brings us at once to theories of the permanence or simultaneity of all phenomena in a timeless Universal Soul.

Such conceptions, however difficult, are among the highest to which our mind can reach. Could we approach them more nearly, they might deeply influence our view, even of our own remote individual destiny. So, perhaps, shall it some day be; at present we may be well satisfied if we can push our knowledge of that destiny one step further than of old, even just behind that veil which has so long hung impenetrably before the eyes of men.

752. Here, then, is a natural place of pause in our inquiry. We have worked as far as we can on the data which we have had under our view. The *sensory automatisms* with which we have dealt in this and the preceding chapter have proved to us, in my view, the connection of definite apparitions with individual men, both during bodily life and after bodily death. They have, in short, proved by logical reasoning the existence and the persistence of a spirit in man.

But great as this achievement is, it opens out more problems than it solves; it leaves us even more eager than at first for a fuller insight into this new dim-lit world. We crave for some wider field of induction, for some more potent engine of analysis. We feel that, important though the facts

of phantasmal appearances may be, they yet are in a sense somewhat jejune and external; we want to get deeper, to reach some psychological discussion not dependent on time-coincidences nor on the details of some evanescent observation. We instinctively seek, in short, just that knowledge which will now be in some measure afforded to us through the study of that wide range of phenomena which I have classed together as *motor automatisms*.

The line of demarcation indeed between sensory and motor automatisms is by no means distinct. Neither class, to begin with, is more veridical, more inspired from without than the other. In neither case have we any clear subjective criterion as to the origin of the message; whether it comes merely from the automatist's own mind, or from minds of the living, or from minds of the departed. Even in mere external form, again, the two groups are often closely mixed. It makes little difference whether one sees words written in a crystal, or writes them oneself with unknowing hand. But nevertheless it must on the whole be admitted that motor automatisms have thus far been, and seem likely to continue, the more instructive of the two classes. The suddenness, the brevity of an apparition may be actually an evidential aid if we are simply establishing, say, a death coincidence. But when we have proceeded to a somewhat further stage—when we are looking for information from the inside as to the nature of spiritual operations—then, as I have said, the power of question and answer, of prolonged scrutiny, becomes all-important. We certainly cannot, I repeat, claim any more universal trustworthiness for motor than for sensory automatisms. The proportion of misleading to veridical written messages is probably even greater than the proportion of merely subjective to veridical apparitions. But while the apparition is gone in a moment, the written or spoken matter may renew itself for years, allowing us to test both its authenticity and its truthfulness—two different matters—with every touchstone which our leisure can devise.

It must be, then, on the study of motor automatisms that our general view of the metetherial world now opening to us must mainly be based. Those longer colloquies of automatic speech and script will introduce us to points of philosophy which fleeting apparitions cannot teach.

753. And yet it is by no means needful, it would be by no means wise, to close even this earlier branch of the inquiry without some few words on its ethical, its religious aspect. If one hopes to influence opinion, one must realise where that opinion at present stands which one would fain lead into further truth. The novelties of this book are intended to work upon preconceptions which are ethical quite as much as intellectual. It would be mere pedantry to avoid all mention of ethical implications, when matters are touched upon which the majority of thinking men are agreed to regard from a point of view which is as yet ethical rather than scientific. If the new facts, of such far-reaching import, are to enter deeply into

the consciousness of our race, they must be seen to be morally, as well as intellectually, coherent and acceptable.

For the most part, indeed, such discussion may be postponed to my concluding chapter. But one point already stands out from the evidence—at once so important and so manifest, that it seems well to call attention to it at once—as a solvent more potent than any Lucretius could apply to human superstition and human fears.

In this long string of narratives, complex and bizarre though their details may be, we yet observe that the character of the appearance varies in a definite manner with their distinctness and individuality. Haunting phantoms, incoherent and unintelligent, may seem restless and unhappy. But as they rise into definiteness, intelligence, individuality, the phantoms rise also into love and joy. I cannot recall one single case of a proved posthumous combination of intelligence with wickedness. Such evil as our evidence will show us,—we have as yet hardly come across it in this book—is scarcely more than monkeyish mischief, childish folly. In dealing with automatic script, for instance, we shall have to wonder whence come the occasional vulgar jokes or silly mystifications. We shall discuss whether they are a kind of dream of the automatist's own, or whether they indicate the existence of unembodied intelligences on the level of the dog or the ape. But, on the other hand, all that world-old conception of Evil Spirits, of malevolent Powers, which has been the basis of so much of actual devil-worship and of so much more of vague supernatural fear ;—all this insensibly melts from the mind as we study the evidence before us.

Hunc igitur terrorem animi tenebrasque necessest  
 Non radii solis neque lucida tela diei  
 Discutiant, sed naturæ species ratioque.

Here surely is a fact of no little meaning. Our narratives have been collected from men and women of many types, holding all varieties of ordinary opinion. Yet the upshot of all these narratives is to emphasise a point which profoundly differentiates the scientific from the superstitious view of spiritual phenomena. The terror which shaped primitive theologies still tinges for the populace every hint of intercourse with disembodied souls. The transmutation of savage fear into scientific curiosity is of the essence of civilisation. Towards that transmutation each separate fragment of our evidence, with undesigned concordance, indisputably tends. In that faintly opening world of spirit I can find nothing worse than living men ; I seem to discern not an intensification but a disintegration of selfishness, malevolence, pride. And is not this a natural result of any cosmic moral evolution? If the selfish man (as Marcus Antoninus has it) "is a kind of boil or imposthume upon the universe," must not his egoistic impulses suffer in that wider world a sure, even if a painful, decay ; finding no support or sustenance among those permanent forces which maintain the stream of things?

754. I have thus indicated one point of primary importance on which the undesignedly coincident testimony of hundreds of first-hand narratives supports a conclusion, not yet popularly accepted, but in harmony with the evolutionary conceptions which rule our modern thought. Nor does this point stand alone. I can find, indeed, no guarantee of absolute and idle bliss; no triumph in any exclusive salvation. But the student of these narratives will, I think, discover throughout them uncontradicted indications of the persistence of Love, the growth of Joy, the willing submission to Law.

These indications, no doubt, may seem weak and scattered in comparison with the wholesale, thorough-going assertions of philosophical or religious creeds. Their advantage is that they occur incidentally in the course of our independent and cumulative demonstration of the profoundest cosmical thesis which we can at present conceive as susceptible of any kind of scientific proof. Cosmical questions, indeed, there may be which are in themselves of deeper import than our own survival of bodily death. The nature of the First Cause; the blind or the providential ordering of the sum of things;—these are problems vaster than any which affect only the destinies of men. But to whatever moral certainty we may attain on those mightiest questions, we can devise no way whatever of bringing them to scientific test. They deal with infinity; and our modes of investigation have grasp only on finite things.

But the question of man's survival of death stands in a position uniquely intermediate between matters capable and matters incapable of proof. It is in itself a definite problem, admitting of conceivable proof which, even if not technically rigorous, might amply satisfy the scientific mind. And at the same time the conception which it involves is in itself a kind of avenue and inlet into infinity. Could a proof of our survival be obtained, it would carry us deeper into the true nature of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be a cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge, in this or in other worlds, would be limitless indeed.

I do not venture to suppose that the evidence set forth in these volumes, even when considered in connection with other evidence now accessible in our *Proceedings*, will at once convince the bulk of my readers that the momentous, the epoch-making discovery has been already made. Nay, I cannot even desire that my own belief should at once impose itself upon the world. Let men's minds move in their wonted manner: great convictions are sounder and firmer when they are of gradual growth. But I do think that to the candid student it should by this time, become manifest that the world-old problem can now in reality be hopefully attacked; that there is actual and imminent possibility that the all-impor-

tant truth should at last become indisputably known ; and, therefore, that it befits all "men of goodwill" to help toward this knowing with what zeal they may.

**755.** And this leads me to conclude this chapter with one urgent word—at once of gratitude and of appeal. To the informants, to whose care and kindness we owe the evidence collected in this work, I must express the cordial acknowledgment of the whole group of inquirers to whom their indispensable aid has been given. Especial thanks are due to those exceptionally gifted persons who have permitted us to witness and to test their supernatural powers. Viewed from the standpoint of our own personal claim, or absence of claim, upon our informants' time and attention, the amount of collaboration offered to us has been generous indeed.

But another point of view must be considered. The research on which my friends and I are engaged is not the mere hobby of a few enthusiasts. Our opinions, of course, are individual and disputable ; but the *facts* presented here and in the S.P.R. *Proceedings* are a very different matter. Neither the religious nor the scientific reader can longer afford to ignore them, to pass them by. They must be met; they must be understood, unless Science and Religion alike are to sink into mere obscurantism. And the one and only way to understand them is to learn more of them ; to collect more evidence, to try more experiments, to bring to bear on this study a far more potent effort of the human mind than the small group who have thus far been at work can possibly furnish. Judged by this standard, the needed help has still to come. Never was there a harvest so plenteous with labourers so few.

## CHAPTER VIII

## MOTOR AUTOMATISM

Μηκέτι μόνον συμπνεῖν τῷ περιέχοντι ἀέρι, ἀλλ' ἤδη καὶ συμφρονεῖν  
τῷ περιέχοντι πάντα νοεῖν.

—MARCUS AURELIUS.

800. In the pursuit of the vast and inchoate inquiry to which this work is devoted, we are inevitably driven to push on in several directions in turn, along an irregular line of advance. And it will be well to look back for a moment from this point on the paths by which we have thus far travelled, to realise what we have already achieved, and to make a preliminary survey of the ground which still lies before us.

Our main theme, I repeat once more, is the analysis of human personality, undertaken with the object of showing that in its depths there lie indications of life and faculty not limited to a planetary existence, or to this material world.

In the *first* chapter this thesis was explained, and each chapter that has followed has advanced us a step towards its establishment. In the *second* chapter we found that the old-fashioned conception of human personality as a unitary consciousness known with practical completeness to the waking self needed complete revision. We began by tracing instances in which that consciousness was disintegrated in various ways; and even among those morbid cases we found traces of the action of a profounder self. In the *third* chapter, dealing with the phenomena of so-called *genius*, we found further indications of a deeper self possessing habitually a higher degree of faculty than the superficial self can readily employ. In the *fourth* chapter certain phenomena connected with sleep—manifestations of supernormal faculty both telæsthetic, telepathic, and premonitory—led us on to the conception of a highly evolved subliminal self operating with unknown faculty in an unknown environment. Nay, we have thus been led to think that this subliminal self represents, more fully than the supraliminal self, our central and abiding being, so that, when the slumber of the supraliminal self leaves it comparatively free, it performs two functions of profound importance; in the first place restoring and rejuvenating the bodily organism by drafts upon the energy of the spiritual world with which it is in communion, and in the second place itself

entering into closer connection with that spiritual world, apart from the bodily organism.

Our *fifth* chapter, on Hypnotism, served as an experimental illustration of this view. We there found that we could, by empirical processes, deepen the sleeping phase of personality, and thus increase both the subliminal self's power of renovating the organism, both in familiar and in unfamiliar ways, and also its power of operating in a quasi-independent manner in the spiritual world. In the hypnotic trance, moreover, that hidden self was able to come to the surface, to speak and to answer; to present itself as an independent agent with which we could directly deal. We seemed to see here an opening which might lead us far, if we could learn to intensify the trance, and at the same time to keep the subliminal self sufficiently alert and near to us to be still able to describe its experiences as they occur. If, then, my evidence had ended at this point, I should already have ventured to say, not indeed that my far-reaching theses had received adequate proof, but yet that I had offered an intelligible and coherent hypothesis which would be found to cover a multitude of phenomena which at present stand in the text-books with no adequate explanation, as well as a multitude of phenomena which the text-books altogether ignore.

But the evidence has not in fact ended with my fifth chapter. On the contrary it has from that point taken a fresh start; has become more explicitly and manifestly corroborative of my initial thesis. For we have gone on to find that this subliminal self, whose more remarkable workings had thus far mainly been apparent in the sleeping phase of our personality, is active, at any rate at occasional moments, during waking hours as well. We proceeded in the *sixth* chapter to the study of automatisms, that is to say, of manifestations of submerged mental processes, which do not enter into ordinary consciousness. For convenience' sake I have divided these automatisms into *sensory* and *motor*: on the one hand, the sights and sounds which we see and hear through some subliminal faculty rather than through the ordinary channels of sense; on the other hand, the motions which we perform, the words which we utter, moved in like manner by some unknown impulse from the deeps within.

The *sensory automatisms* with which the sixth chapter dealt might be regarded, then, as *messages* transmitted from the subliminal to the supra-liminal self. Many of those sensory messages seemed plainly to have been originated in the automatist's own mind. These illustrated in a new way the coexistence of different series of thought and expressions of thought in the same organism, but did not add to the evidence of supernormal operations. Other sensory messages, however, there were which the agency of a second person also was manifestly needed to explain. Such were the telepathic or coincidental hallucinations for which so much evidence has been adduced. These definitely indicate,—I should rather say that they distinctly *prove*,—a communication between the minds of

living persons, independently of the action of the recognised organs of sense.

But this was not all. In the *seventh* chapter I went on to show that there was no valid reason to suppose that bodily death put a stop to the despatch of telepathic messages. By a long series of narratives I endeavoured to prove that departed spirits, perhaps as frequently as incarnate spirits, have communicated with incarnate spirits,—with living persons,—by telepathic sensory messages of the same general type.

Here then we found a class of evidence—the ghost-story of all ages—which has always hung loosely present in human belief, but which now at last attains to a real cogency, partly by the improvement in its quality as well as in its quantity, but largely also by its juxtaposition with all that other telepathic evidence with which it is in fact of kindred type,—and which shows the old ghostly stories as no supernatural anomaly, but as merely an advanced term in a progressive series of incidents dependent on some coherent, though as yet incomprehensible, law.

At this point, one may broadly say, we reach the end of the phenomena whose existence is vaguely familiar to popular talk. And here, too, I might fairly claim, the evidence for my primary thesis,—namely, that the analysis of man's personality reveals him as a spirit, surviving death,—has attained an amplitude which would justify the reader in accepting that view as the provisional hypothesis which comes nearest to a comprehensive co-ordination of the actual facts. What we have already recounted seems, indeed, impossible to explain except by supposing that our inner vision has widened or deepened its purview so far as to attain some glimpses of a spiritual world in which the individualities of our departed friends still actually subsist.

801. The reader, however, who has followed me thus far must be well aware that a large class of phenomena, of high importance, is still awaiting discussion. *Motor* automatisms,—though less familiar to the general public than the phantasms which I have classed as *sensory* automatisms,—are in fact even commoner, and even more significant.

Motor automatisms, as I define them, are phenomena of very wide range. We have encountered them already many times in this book. We met them in the first place in a highly developed form in connection with multiplex personality in Chapter II. Numerous instances were there given of motor effects, initiated by secondary selves without the knowledge of the primary selves, or sometimes in spite of their actual resistance. All motor action of a secondary self is an automatism in this sense, in relation to the primary self. And of course we might by analogy extend the use of the word still further, and might call not only post-epileptic acts, but also maniacal acts, automatic; since they are performed without the initiation of the presumed sane primary personality. Those degenerative phenomena, indeed, are not to be discussed in this chapter. Yet it will be well to pause here long enough to make it clear to the reader just

what motor automatism I am about to discuss as *evolutive* phenomena, and as therefore falling within the scope of this treatise;—and what kind of relation they bear to the dissolutive motor phenomena which occupy so much larger a place in popular knowledge.

802. In order to meet this last question, I must here give more distinct formulation to a thesis which has already suggested itself more than once in dealing with special groups of our phenomena.

*It may be expected that supernormal vital phenomena will manifest themselves as far as possible through the same channels as abnormal or morbid vital phenomena, when the same centres or the same synergies are involved.*

To illustrate the meaning of this theorem, I may refer to a remark long ago made by Edmund Gurney and myself in dealing with "Phantasms of the Living," or veridical hallucinations, generated (as we maintained), not by a morbid state of the percipient's brain, but by a telepathic impact from an agent at a distance. We observed that if a hallucination—a subjective image—is to be excited by this distant energy, it will probably be most readily excited in somewhat the same manner as the morbid hallucination which follows on a cerebral injury. We urged that this is *likely* to be the case—we showed ground for supposing that it *is* the case—both as regards the mode of evolution of the phantasm in the percipient's brain, and the mode in which it seems to present itself to his senses.

And here I should wish to give a much wider generality to this principle, and to argue that if there be within us a secondary self aiming at manifestation by physiological means, it seems probable that its readiest *path of externalisation*—its readiest outlet of visible action,—may often lie along some track which has already been shown to be a line of low resistance by the disintegrating processes of disease. Or, varying the metaphor, we may anticipate that the partition of the primary and the secondary self will lie along some plane of cleavage which the *morbid* dissociations of our psychical synergies have already shown themselves disposed to follow. If epilepsy, madness, &c., tend to *split up* our faculties in certain ways, automatism is likely to split them up in ways somewhat resembling these.

This argument might be illustrated by various physical analogies. Let us choose as a simple one a musical instrument of limited range. The consummate musician can get effects out of this instrument which the ordinary player cannot rival. But he does this at the risk of evoking occasional sounds such as only the most blundering of beginners is wont to produce.

Savages take epilepsy for inspiration. They are thus far right, that epilepsy is (so to speak) the temporary destruction of the personality in consequence of its own instability, whereas inspiration was assumed to be the temporary subjugation of the personality by invasion from without. The one case (if I may use the metaphor) was a spontaneous combustion; the other an enkindlement by heavenly fire. In less metaphorical language, explosion and exhaustion of the highest nervous centres must have some-

what the same look, whatever may have been the nature of the stimulus which overcame their stability.

**803.** But in what way then, it will be asked, do you distinguish the supernormal from the merely abnormal? Why assume that in these aberrant states there is anything besides hysteria, besides epilepsy, besides insanity?

The answer to this question has virtually been given in previous chapters of this book. The reader is already accustomed to the point of view which regards all psychical as well as all physiological activities as necessarily either developmental or degenerative, tending to evolution or to dissolution. And now, whilst altogether waiving any teleological speculation, I will ask him hypothetically to suppose that an evolutionary *nisus*, something which we may represent as an effort towards self-development, self-adaptation, self-renewal, is discernible especially on the psychical side of at any rate the higher forms of life. Our question, Supernormal or abnormal?—may then be phrased, Evolutive or dissolutive? And in studying each psychical phenomenon in turn we shall have to inquire whether it indicates a mere degeneration of powers already acquired, or, on the other hand, the “promise and potency,” if not the actual possession, of powers as yet unrecognised or unknown.

Thus, for instance, Telepathy is surely a step in *evolution*.<sup>1</sup> To learn the thoughts of other minds without the mediation of the special senses, manifestly indicates the possibility of a vast extension of psychical powers. And any knowledge which we can amass as to the conditions under which telepathic action takes place, will form a valuable starting-point for an inquiry as to the evolutive or dissolutive character of unfamiliar psychical states.<sup>2</sup>

For example, we may learn from our knowledge of telepathy that the superficial aspect of certain stages of psychical evolution, like the super-

<sup>1</sup> To avoid misconception, I may point out that this view in no way negatives the possibility that telepathy (or its correlative telergy) may be in some of its aspects commoner, or more powerful, among savages than among ourselves. Evolutionary processes are not necessarily *continuous*. The acquirement by our lowly-organised ancestors of the sense of *smell* (for instance) was a step in evolution. But the sense of smell probably reached its highest energy in races earlier than man; and it has perceptibly declined even in the short space which separates civilised man from existing savages. Yet if, with some change in our environment, the sense of smell again became useful, and we reacquired it, this would be none the less an evolutionary process because the evolution had been interrupted.

<sup>2</sup> I do not wish to assert that *all* unfamiliar psychical states are necessarily evolutive or dissolutive in any assignable manner. I should prefer to suppose that there are states which may better be styled *allotropic*;—modifications of the arrangements of nervous elements on which our conscious identity depends, but with no more conspicuous *superiority* of the one state over the other than (for instance) charcoal possesses over graphite or graphite over charcoal. But there may also be states in which the (metaphorical) carbon becomes *diamond*;—with so much at least of *advance* on previous states as is involved in the substitution of the crystalline for the amorphous structure.

ficial aspect of certain stages of physiological evolution, may resemble mere *inhibition*, or mere *perturbation*. But the inhibition may involve latent dynamogeny, and the perturbation may mask evolution. The hypnotised subject may pass through a lethargic stage before he wakes into a state in which he has gained *community of sensation* with the operator; somewhat as the silkworm (to use the oldest and the most suggestive of all illustrations) passes through the apparent torpor of the cocoon-stage before evolving into the moth. Again, the automatist's hand (as we shall presently see) is apt to pass through a stage of inco-ordinated movements, which might almost be taken for choreic, before it acquires the power of ready and intelligent writing. Similarly the development, for instance, of a tooth may be preceded by a stage of indefinite aching, which might be ascribed to the formation of an abscess, did not the new tooth ultimately show itself. And still more striking cases of a *perturbation which masks evolution* might be drawn from the history of the human organism as it develops into its own maturity, or prepares for the appearance of the fresh human organism which is to succeed it.

Analogy, therefore, both physiological and psychical, warns us not to conclude that any given psychosis is merely degenerative until we have examined its results closely enough to satisfy ourselves whether they tend to bring about any enlargement of human powers, to open any new inlet to the reception of objective truth. If such there prove to be, then, with whatever morbid activities the psychosis may have been intertwined, it contains indications of an evolutionary *nisus* as well.

804. These remarks, I hope, may have sufficiently cleared the ground to admit of our starting afresh on the consideration of such motor automatisms as are at any rate not morbid in their effect on the organism, and which I now have to show to be *evolutive* in character. I maintain that we have no valid ground for assuming that the movements which are *not* due to our conscious will must be less important, and less significant, than those that *are*. We observe, of course, that in the organic region the movements which are *not* due to conscious will are really the most important of all, though the voluntary movements by which a man seeks food and protects himself against enemies are also of great practical importance—he must first live and multiply if he is to learn and know. But we must guard against confusing importance for immediate practical life with importance for science—on which even practical life ultimately depends. As soon as the task of living and multiplying is no longer all-engrossing, we begin to change our relative estimate of values, and to find that it is not the broad and obvious phenomena, but the residual and elusive phenomena, which are oftenest likely to introduce us to new avenues of knowledge. I wish to persuade my readers that this is quite as truly the case in psychology as in physics.

I may say at once that some of the automatic movements with which we shall have to deal—certain utterances and writings given in a state of

“possession”—must rank, in my view, among the most important phenomena yet observed by man. For their proper study we need far more of introductory matter than in these volumes I can possibly give. I shall at any rate, therefore, make no apology for the *ambages et longa exorsa*—the long and tortuous approach—through which my reader, I fear, must follow me, if he is at last to discover any connection and congruity between those trance-messages and the structure of his own previous knowledge. I shall at any rate not attempt to conceal my own ignorances and uncertainties; but shall grope about, so to say, before my reader's eyes, indicating again and again where our insight at present ends, and repeating again and again, from different points of view, and with fresh illustrations, those imperfect, yet important, fragments of knowledge which I hold that we have in fact attained.

805. As a first step in our analysis, we may point out certain main characters which unite in a true class all the automatisms which we are here considering—greatly though these may differ among themselves in external form.

In the first place, then, our automatisms are *independent* phenomena; they are what the physician calls *idiognomonic*. That is to say, they are not merely symptomatic of some other affection, or incidental to some profounder change. The mere fact, for instance, that a man writes messages which he does not consciously originate will not, when taken alone, prove anything beyond this fact itself as to the writer's condition. He may be perfectly sane, in normal health, and with nothing unusual observable about him. This characteristic—provable by actual observation and experiment—distinguishes our automatisms from various seemingly kindred phenomena. Thus we may have to include in our class the occasional automatic utterance of words or sentences. But the continuous exhausting vociferation of acute mania does not fall within our province; for those shouts are merely *symptomatic*; nor, again, does the *cri hydrocéphalique* (or spontaneous meaningless noise which sometimes accompanies water on the brain); for that, too, is no independent phenomenon, but the direct consequence of a definite lesion. Furthermore, we shall have to include in our class certain simple movements of the hands, co-ordinated into the act of writing. But here, also, our definition will lead us to exclude *choreic* movements, which are merely symptomatic of nervous mal-nutrition; or which we may, if we choose, call *idiopathic*, as constituting an independent malady. But our automatisms are not *idiopathic* but *idiognomonic*; they may indeed be associated with or facilitated by certain states of the organism, but they are neither a symptom of any other malady, nor are they a malady in themselves.

Agreeing, then, that our peculiar class consists of automatisms which are *idiognomonic*,—whose existence does not necessarily imply the existence of some profounder affection already known as producing them,—we have still to look for some more positive bond of connection between them

some quality common to all of them, and which makes them worth our prolonged investigation.

This we shall find in the fact that they are all of them *message-bearing* or *nunciative* automatisms. I do not, of course, mean that they all of them bring messages from sources external to the automatist's own mind. In some cases they probably do this; but as a rule the so-called messages seem more probably to originate within the automatist's own personality. Why, then, it may be asked, do I call them *messages*? We do not usually speak of a man as sending a message to himself. The answer to this question involves, as we shall presently see, the profoundest conception of these automatisms to which we can as yet attain. They present themselves to us as messages communicated from one stratum to another stratum of the same personality. Originating in some deeper zone of a man's being, they float up into superficial consciousness as deeds, visions, words, ready-made and full-blown, without any accompanying perception of the elaborative process which has made them what they are.

**806.** Can we then (we may next ask) in any way predict the possible *range* of these motor automatisms? Have we any limit assignable *a priori*, outside which it would be useless to look for any externalisation of an impulse emanating from sub-conscious strata of our being?

The answer to this must be that no such limit can be with any confidence suggested. We have not yet learnt with any distinctness even how far the wave from a *consciously*-perceived stimulus will spread, or what changes its motion will assume. Still less can we predict the limitations which the resistance of the organism will impose on the radiation of a stimulus originated within itself. We are learning to consider the human organism as a practically infinite complex of interacting vibrations; and each year adds many new facts to our knowledge of the various transformations which these vibrations may undergo, and of the unexpected artifices by which we may learn to cognise some stimulus which is not directly felt.

A few concrete instances will make my meaning plainer. And my first example shall be taken from those experiments in *muscle-reading*—less correctly termed *mind-reading*—with which the readers of these *Proceedings* are already familiar. Let us suppose that I am to hide a pin, and that some accomplished muscle-reader is to take my hand and find the pin by noting my muscular indications.<sup>1</sup> I first hide the pin in the hearth-rug; then I change my mind and hide it in the bookshelf. I fix my mind on the bookshelf, but resolve to make no guiding movement. The muscle-reader takes my hand, leads me first to the rug, then to the bookshelf, and finds the pin. Now, what has happened in this case? What movements have I made?

Firstly, I have made no *voluntary* movement; and secondly, I have made no *conscious involuntary* movement. But, thirdly, I have made an

<sup>1</sup> See, for instance, *Proceedings S.P.R.*, vol. i. p. 291.

*unconscious involuntary* movement which directly depended on conscious ideation. I strongly thought of the bookshelf, and when the bookshelf was reached in our vague career about the room I made a movement—say rather a tremor occurred—in my hand, which, although beyond both my knowledge and my control, was enough to supply to the muscle-reader's delicate sensibility all the indication required. All this is now admitted, and, in a sense, understood; we formulate it by saying that my conscious ideation contained a motor element; and that this motor element, though inhibited from any conscious manifestation, did yet inevitably externalise itself in a peripheral tremor.

But, fourthly, something more than this has clearly taken place. Before the muscle-reader stopped at the bookshelf he stopped at the rug. I was no longer consciously thinking of the rug; but the idea of the pin in the rug must still have been reverberating, so to say, in my sub-conscious region; and this unconscious memory, this unnoted reverberation, revealed itself in a peripheral tremor nearly as distinct as that which (when the bookshelf was reached) corresponded to the strain of conscious thought.

This tremor, then, was in a certain sense a message-bearing automatism. It was the externalisation of an idea which, once conscious, had become unconscious, though in the slightest conceivable degree—namely, by a mere slight escape from the field of direct attention.

807. Having, then, considered an instance where the automatic message passes only between two closely-adjacent strata of consciousness, externalising an impulse derived from an idea which has only recently sunk out of consciousness and which could easily be summoned back again;—let us find our next illustration in a case where the line of demarcation between the strata of consciousness through which the automatic message pierces is distinct and impassable by any effort of will.

Let us take a case of *post-hypnotic suggestion*—say, for instance, an experiment of Edmund Gurney's (see *Proceedings S.P.R.*, vol. iv. p. 319). The subject had been trained to write with planchette, after he had been awakened, the statements which had been made to him when in the hypnotic trance. He wrote the desired words, or something like them, but while he wrote them his waking self was entirely unaware of what his hand was writing. Thus, having been told in the trance, "It has begun snowing again," he wrote after waking, "It begun snowing," while he read aloud, with waking intelligence, from a book of stories, and was quite unconscious of what his hand (placed on a planchette behind a screen) was at the same time writing.

Here we have an automatic message of traceable origin; a message implanted in the hypnotic stratum of the subject's self, and cropping up—like a fault—in the waking stratum,—externalised in automatic movements which the waking self could neither predict nor guide.

808. Yet once more. In the discussion which will follow we shall have various instances of the transformation (as I shall regard it) of psychical shock into definite muscular energy of apparently a quite alien kind. Such transformations of so-called psychical into physical force—of will into motion—do of course perpetually occur within us. But the nature of these is commonly much obscured by the problem as to the true efficacy of the *will*; and it seems desirable to cite one or two examples of such transmutation where the process is what we call automatic, and we seem to detect the simple muscular correlative—the motor equivalent—to some emotion or sensation which contains no obvious motor element at all.

An easy, though a rough, way of testing transmutations of this kind is afforded by the dynamometer. It is necessary first to discover the amount of pressure which the subject of experiment can exert on the dynamometer, by squeezing it with all the force at his command, in his ordinary condition. After he has had a little practice his highest attainable force of squeeze becomes nearly constant; and it is then possible to subject him to various stimuli, and to measure the degree of response; that is, the degree in which his squeeze becomes either more or less powerful while the stimulus is applied. The experiments are, in fact, a sort of elaboration of a familiar phenomenon. I take a child to a circus; he sits by me holding my hand; there is a discharge of musketry and his grip tightens. Now in this case we should call the child's tightened grip automatic. But suppose that, instead of merely holding my hand, he is trying with all his might to squeeze the dynamometer, and that the sudden excitation enables him to squeeze it harder—are we then to describe that extra squeeze as automatic? or as voluntary?

However phrased, it is the fact (as amply established by M. Féré and others<sup>1</sup>) that excitations of almost any kind—whether sudden and startling or agreeable and prolonged—do tend to increase the subject's dynamometrical power. In the first place, and this is in itself an important fact, the average of squeezing-power is found to be greater among educated students than among robust labouring men, thus showing that it is not so much developed muscle as active brain which renders possible a sudden concentration of muscular force. But more than this; M. Féré finds that with himself and his friends the mere listening to an interesting lecture, or the mere stress of thought in solitude, or still more the act of writing or of speech, produces a decided increase of strength in the grip, especially of the right hand. The same effect of dynamogeny is produced with hypnotic subjects, by musical sounds, by coloured light, especially red light, and even by a hallucinatory suggestion of red light. "All our sensations," says M. Féré in conclusion, "are accompanied by a development of potential energy, which passes into a kinetic state, and externalises

<sup>1</sup> *Sensation et Mouvement*, par Ch. Féré. Paris: Alcan, 1887.

itself in motor manifestations which even so rough a method as dynamometry is able to observe and record."

I would beg the reader to keep these words in mind. We shall presently find that a method apparently even rougher than dynamographic tracings may be able to interpret, with far greater delicacy, the automatic tremors which are coursing to and fro within us. If once we can get a spy into the citadel of our own being, his rudest signalling will tell us more than our subtlest inferences from outside of what is being planned and done within.

809. Further illustrations might easily be here given. But for brevity's sake I pass on to the automatic messages which form our special subject, trusting that the specimens above given of *motor externalisations* of unexpected kinds may have led the reader to feel that experiment alone can tell us how far such delicate motor indications may in fact be traceable; how much of information may pass from one stratum of our consciousness to another, and in a form how strangely transmuted. And having now to deal with what I define as messages conveyed by one stratum in man to another stratum, I must first consider in what general ways human messages can be conveyed. Writing and speech have become predominant in the intercourse of civilised men, and it is to writing and speech that we look with most interest among the communications of the subliminal self. But it does not follow that the subliminal self will always have such complex methods at its command. We have seen already that it often finds it hard to manage the delicate co-ordinations of muscular movement required for writing,—that the attempt at automatic script ends in a thump and a scrawl. Does the history of animal communication suggest to us to try any easier, more rudimentary plan?

The first communications of animals are by gesture; and even when sound is added this is at first only a specialised kind of gesture. The higher animals discriminate their calls; man develops speech; and the message-giving impulse parts into the main channels of movement—movement of the throat and movement of the hand. The hand-gestures—"high as heaven," "horned like a stag," and so forth—develop in their turn into the rude drawing of objects; and this graphic impulse again divides along two channels. On the one hand it develops into the pictorial and plastic arts, conveying its messages through what may be termed a direct, as opposed to an arbitrary symbolism. On the other hand it assimilates itself to the laws of speech, it becomes ideographic; and gradually merging direct into arbitrary symbolism it becomes alphabetical script, arithmetic, algebra, telegraphy.

But the word telegraphy suggests to us that in recent times a fresh beginning has had to be made in human communication; modes have had to be invented by which a civilised man, disposing only of a few simple movements,—the deflections of the indicating needle,—might attain to the precision of grammatical speech. This, as we know, has been easily

effected; and the mere repetition of one or two simple movements at varied intervals suffices, to eye or ear, for all the purposes of an alphabet.

Now we shall find, perhaps, among the communications of the subliminal self parallels to all these varying modes of communication. But since the subliminal self, like the telegraphist, begins its effort with full knowledge, indeed, of the alphabet, but with only weak and rude command over our muscular adjustments, it is *a priori* likely that its easiest mode of communication will be through a repetition of simple movements, so arranged as to correspond to letters of the alphabet.

And here, I think, we have attained to a conception of the mysterious and much-derided phenomenon of "table-tilting" which enables us to correlate it with known phenomena, and to start at least from an intelligible basis, and on a definite line of inquiry.

A few words are needed to explain what are the verifiable phenomena, and the less verifiable hypotheses, connoted by such words as "table-turning," "spirit-rapping," and the like.

If one or more persons of a special type,—at present definable only by the question-begging and barbarous term "mediumistic,"—remain quietly for some time with hands in contact with some easily movable object, and desiring its movement, that object will sometimes begin to move. If, further, they desire it to indicate letters of the alphabet by its movements,—as by tilting once for *a*, twice for *b*, &c., it will often do so, and answers unexpected by any one present will be obtained.

Thus far, whatever our interpretation, we are in the region of easily reproducible facts, which many of my readers may confirm for themselves if they please.

But beyond the simple movements—or table-turning—and the intelligible responses—or table-tilting—both of which are at least *primâ facie* physically explicable by the sitters' unconscious pressure, without postulating any unknown physical force at all,—it is alleged by many persons that further physical phenomena occur; namely, that the table moves in a direction, or with a violence, which no unconscious pressure can explain; and also that percussive sounds or "raps" occur, which no unconscious action, or indeed no agency known to us, could produce. These raps communicate messages like the tilts, and it is to them that the name of "spirit-rapping" is properly given. But spiritualists generally draw little distinction between these four phenomena—mere table-turning, responsive table-tilting, movements of inexplicable vehemence, and responsive raps—attributing all alike to the agency of departed spirits of men and women, or at any rate to disembodied intelligences of some kind or other.

I am not at present discussing the physical phenomena of Spiritualism, and I shall therefore leave on one side all the alleged movements and noises of this kind for which unconscious pressure will not account. I do not prejudge the question as to their real occurrence; but assuming that such disturbances of the physical order do occur, there is at least no *primâ*

*facie* need to refer them to disembodied spirits. If a table moves when no one is touching it, this is not obviously more likely to have been effected by my deceased grandfather than by myself. We cannot tell how *I* could move it; but then we cannot tell how *he* could move it either. The question must be argued on its merits in each case; and our present argument is not therefore vitiated by our postponement of this further problem.

810. Before M. Richet<sup>1</sup> I believe that no writer, outside the Spiritualistic group, so much as showed any practical knowledge of this phenomenon,—still less endeavoured to explain it. Faraday's well-known explanation of table-turning as the result of the summation of many unconscious movements—obviously true as it is for some of the simplest cases of table-movement—does not touch this far more difficult question of the origination of these intelligent messages, conveyed by distinct and repeated movements of some object admitting of ready displacement. The ordinary explanation—I am speaking, of course, of cases where fraud is not in question—is that the sitter unconsciously sets going and stops the movements so as to shape the word in accordance with his expectation. Now that he unconsciously sets going and stops the movements is part of my own present contention, but that the word is thereby shaped in accordance with his expectation is often far indeed from being the case. Several of the examples in the Appendices to this chapter illustrate the bizarre capriciousness of these replies—their want of relation to anything anticipated or desired by the persons in contact with the table. Similar instances might be indefinitely multiplied; but any one who is really willing to take the requisite trouble can satisfy himself on this point by experiment with a sufficiently varied list of trustworthy friends. To those indeed who are familiar with automatic *written* messages, this question as to the unexpectedness of the *tilted* messages will present itself in a new light. If the written messages originate in a source beyond the automatist's supraliminal self, so too may the tilted messages;—even though we admit that the tilts are caused by his hand's pressure of the table just as directly as the script by his hand's manipulation of the pen.

One piece of evidence which I have cited (in 830 A) in order to show that *written* messages were not always the mere echo of expectation, was a case where *anagrams* were automatically written, which their writer was not at once able to decipher. Following this hint, I have occasionally succeeded in getting anagrams tilted out for myself by movements of a small table which I alone touched. I should add that although, as I have elsewhere mentioned, I have never succeeded in *writing* automatically, I have nevertheless, after some hundreds of trials, continued over many years, attained the power of eliciting by unconscious pressure tilted responses which do not emanate from my own conscious self. That they do,

<sup>1</sup> *La Suggestion Mentale* (see *Proceedings S.P.R.*, vol. ii. pp. 239 sqq.).

however, emanate from *some* stratum of my being—from that fragmentary and incoherent workshop where dreams are strung together—seems to me, as already indicated, the most probable hypothesis.

The anagrams—or rather jumbles of letters forming a short word—which I have myself obtained, have been of the simplest kind. But occasionally I have not at once recognised the word thus given, but have been aware of a distinct interval before the word which my own unconscious muscular action had thus confusedly “tilted out” was grasped by my conscious intelligence. This is a kind of experiment which might with advantage be oftener repeated; for the extreme incoherence and silliness of the responses thus obtained does not prevent the process itself from being in a high degree instructive. Here, again (as in the automatic writing of the “Clelia” case, 830 A), a man may hold colloquy with his own dream—may note in actual juxtaposition two separate strata of his own intelligence.

I shall not at present pursue the discussion of these tilted responses beyond this their very lowest and most rudimentary stage. They almost immediately suggest another problem, for which our discussion is hardly ripe, the participation, namely, of several minds in the production of the same automatic message. There is something of this difficulty, even in the explanation of messages given when the hands of two persons are touching a planchette; but when the instrument of response is large, and the method of response simple, as with table-tilting, we find this question of the influence of more minds than one imperatively recurring.

811. Our immediate object, however, is rather to correlate the different attainable modes of automatic response in some intelligible scheme than to pursue any one of them through all its phases. We regarded the table-tilting process as in one sense the simplest, the least-differentiated form of motor response. It is a kind of *gesture* merely, though a gesture implying knowledge of the alphabet. Let us see in what directions the movement of response becomes more specialised,—as gesture parts into pictorial art and articulate speech. We find, in fact, that a just similar divergence of impulses takes place in automatic response. On the one hand the motor impulse specialises itself into *drawing*; on the other hand it specialises itself into *speech*. Of automatic drawing I have already said something (Chapter III. 324). Automatic speech will receive detailed treatment in Chapter IX. At present I shall only briefly indicate the position of each form of movement among cognate automatisms.

Some of my readers may have seen these so-called “spirit-drawings,”—designs, sometimes in colour, whose author asserts that he drew them without any plan, or even knowledge of what his hand was going to do. This assertion may be quite true, and the person making it may be perfectly sane.<sup>1</sup> The drawings so made will be found curiously accordant

<sup>1</sup> See the quotations from Mr. Wilkinson’s book in 811 A. But, of course, like other automatic impulses, this impulse to decorative or symbolical drawing is sometimes

with what the view which I am explaining would lead us to expect. For they exhibit a fusion of arabesque with ideography; that is to say, they partly resemble the forms of ornamentation into which the artistic hand strays when, as it were, dreaming on the paper without definite plan; and partly they afford a parallel to the early attempts at symbolic self-expression of savages who have not yet learnt an alphabet. Like savage writing, they pass by insensible transitions from direct pictorial symbolism to an abbreviated ideography, mingled in its turn with writing of a fantastic or of an ordinary kind.

812. And here, before we enter on the study of automatic writing, I shall somewhat break the thread of discussion in order to refer at length to two great historic cases of automatism, which may, perhaps, be most fitly introduced here as a kind of prologue to what is to follow. One case, that of Socrates, is a case of monitory *inhibition*; the other, that of Jeanne d'Arc, of monitory *impulse*. Each case, moreover, is instructive as regards the substance of the messages, and also as regards the character and capacity of the percipient. I begin with that great historical instance,—an instance well observed and well attested, although remote in date, which will at once have occurred to every reader.

The Founder of Science himself,—the permanent type of sanity, shrewdness, physical robustness, and moral balance,—was guided in all the affairs of life by a monitory Voice,—by “the Dæmon of Socrates.” This is a case which can never lose its interest, a case which has been vouched for by the most practical, and discussed by the loftiest intellect of Greece,—both of them intimate friends of the illustrious subject;—a case, therefore, which one who endeavours to throw new light on hallucination and automatism is bound, even at this distance of time, to endeavour to explain. And this is the more needful, since a treatise was actually written, a generation ago, as “a specimen of the application of the science of psychology to the science of history,” arguing from the records of the *δαίμόνιον* in Xenophon and Plato that Socrates was in fact insane.<sup>1</sup>

I believe that it is now possible to give a truer explanation; to place these old records in juxtaposition with more instructive parallels; and to show that the messages which Socrates received were only advanced examples of a process which, if supernormal, is not abnormal, and which characterises that form of intelligence which we describe as *genius*. For genius (as we have seen), is best defined—not as “an unlimited capacity

seen at its maximum in insane patients. Some drawings of an insane patient, reproduced in the *American Journal of Psychology*, June 1888, show a noticeable analogy (in my view a *predictable* analogy) with some of the “spirit-drawings” above discussed. See also the Martian landscapes of Hélène Smith, in Professor Flournoy’s *Des Indes à la planète Mars*, referred to below, sections 834 *et seq.*

<sup>1</sup> *Du Démon de Socrate*, &c., by L. F. Lélut, Membre de l’Institut. Nouvelle édition, 1856.

of taking pains"—but rather as a mental constitution which allows a man to draw readily into supraliminal life the products of subliminal thought.

813. I have already urged that beneath the superficially conscious stratum of our being there is not only a stratum of dream and confusion, but a still subjacent stratum of coherent mentation as well. This thesis, I think, is strongly supported by the records which have come down to us as to the Dæmon of Socrates. We shall see that the monitions which Socrates thus received were for the most part such as his own wiser self might well have given, and that where the limits of knowledge attainable by his own inmost reflection may possibly have been transcended, they seem to have been transcended in such direction as a clairvoyant development of his own faculties might allow, rather than in such a way as to suggest the intervention of any external power. Let us try to analyse the nature of the "divine interventions" actually recorded by Socrates' contemporaries. The voice, it should be remarked, was always a voice of restraint; its silence implied approval. In the first place Xenophon's testimony completely establishes the *fact*. He desires, in defending his friend and master from the charge of impiety, to make as little as may be of the matter; but what he says is quite enough to prove—if such proof were needed—that the δαιμόνιον (monitory voice) is no metaphor, but is to be taken literally as a notorious and repeated incident in Socrates' life.

"First then," he says,<sup>1</sup> "as to his not worshipping the gods whom the city worships, what evidence was there of this? He sacrificed constantly, and obviously used the art of divination; for it was matter of notoriety that Socrates said that τὸ δαιμόνιον—the divine Providence—gave him indications; and this indeed was the principal reason for accusing him of introducing new gods."

The instances where such indication was given may be divided into three heads.

First come the cases where the warning voice—or its equally significant absence—gives proof of a *sagacity* at least equal to that of the waking Socrates, and decides him to action, or to abstention from action, which he professes always to have recognised as right and wise.

Next come the cases where the monition implies some sort of knowledge not dependent on any external source, yet not attainable by ordinary means;—as a knowledge of potential *rapport* (to use the term of the elder mesmerists), or special relation between two organisms.

And, lastly, come one or two doubtful cases where, if they be correctly reported, there was something like clairvoyance, or extension of the ordinary purview of sense.

The first of these classes contains the great majority of the recorded cases, whether small or great matters are concerned. And it is noticeable

<sup>1</sup> Xen. *Memorabilia*, i. 1.

that the monition frequently occurred in reference to mere trifles, and had been a habitual phenomenon for Socrates from childhood upwards, both of which points are eminently in analogy with what we know of other automatisms. Let us take first some trivial cases.

1. In the *Euthydemus* of Plato, Socrates is about to quit the palæstra; the sign detains him; young men enter, and profitable conversation ensues.

2. In the *Phædrus*, Socrates, when leaving his resting-place, is detained by the sign, which thus leads him to a discourse which he had not intended to utter—'Εγὼ δὲ μάντις μὲν—“I am, it seems, a prophet,” he then remarks, “but only just enough for my private use and benefit.”

3. In the *First Alcibiades* the sign restrains him from speaking to Alcibiades until the latter is old enough to understand him aright.

There are also various cases where Socrates dissuades his friends from expeditions which ultimately turn to their harm. None of these are in our sense evidential; and in some of them (as in the case of the Athenian expedition against Syracuse) ordinary sagacity might have given the same warning. The case of Timarchus (Plato, *Theages*) is the most dramatic of these warnings.

Timarchus was sitting at supper with Socrates, and rose to go out to a plot of assassination, to which plot only one other man was privy. “What say you, Socrates?” said Timarchus, ‘do you continue drinking? I must go out somewhither; but will return in a little, if so I may.’ And the voice came to me; and I said to him, ‘By no means rise from table; for the accustomed divine sign has come to me.’ And he stayed. And after a time again he got up to go, and said, ‘I must be gone, Socrates.’ And the sign came to me again; and again I made him stay. And the third time, determining that I should not see, he rose and said naught to me, when my mind was turned elsewhere; and thus he went forth, and was gone, and did that which was to be his doom.”

We cannot now tell what the evidential value of this case may have been. There may have been that in the countenance of one of them who sat at meat, which may have shown to Socrates that the hand of an assassin was with him on the table.

But, among these monitions of Socrates, a certain *silence* of the warning voice on one last occasion was held by Socrates himself, and has since been reputed, as the most noteworthy of all. This was when Socrates, accused on a capital charge of impiety, from which he might have freed himself by far less of retraction than has been consented to by many a martyr, refused altogether to retract, to excuse himself, to explain away; claiming rather, in one of the first and noblest of all assertions of the law of conscience as supreme, that he deserved to be supported at the public cost in the Prytaneum, as a man devoted to the mission of a moral teacher of men. The divine sign, as has been said, came only to warn or to restrain; when it was absent, all was well. And throughout the whole series

of events which led to Socrates' death, the voice intervened once only,—to check him from preparing any speech in his own defence. Thereafter, by an emphatic silence, it approved the various steps by which the philosopher brought on his own head that extreme penalty which, save for his own inflexible utterances, the Dikastery would not have ventured to inflict.

“There has happened to me, O my judges,” he said in his last speech after sentence passed, “a wonderful thing. For that accustomed divine intimation in time past came to me very many times, and met me on slight occasion, if I were about to act in some way not aright; but now this fate which ye behold has come upon me,—this which a man might deem, and which is considered, the very worst of ills. Yet neither when I left my home this morning was I checked by that accustomed sign; nor when I came up hither to the judgment-hall, nor at any point in my speech as I spoke. And yet in other speeches of mine the sign has often stopped me in the midst. But now it has not hindered me in any deed or word of mine connected with this present business. What then do I suppose to be the reason thereof? I will tell you. I think it is that what has happened to me has been a good thing; and we must have been mistaken when we supposed that death was an evil. Herein is a strong proof to me of this; for that accustomed sign would assuredly have checked me, had I been about to do aught that was evil.”

I dwell upon this incident; for in the history of inward messages no such scene is likely to recur. We shall never again see such a man at such a moment drawing strength from the silence of the monitory utterance which came to him as from without himself, though it were from the depths of his own soul.

**814.** The next class of the Socratic monitions can only be briefly dealt with here. They touch on that singular phenomenon of so-called *rapport* which is to us at present and has long been in the eyes of Science an unexplained and a very disputable thing; but on which recent hypnotic experiments are slowly bringing us to look as in some sense a reality. In modern terms we should say that the disciples of Socrates were influenced not so much by his instruction as by his *suggestion*; and that some inward and perhaps telepathic instinct—expressed by the monitory voice whose utterances we are analysing—informed him without conscious consideration whether his intending disciples were receptive to his suggestion or no. It is in the Platonic dialogue *Theages* that this aspect of the divine monition is most insisted on.

“I never learnt from you,” says a certain Aristeides to Socrates, “anything at all. You yourself well know this. But I always made progress whenever I was along with you, even if I were in the same house but not in the same room; yet most when I was in the same room; and even in the same room I got on better if I looked at you when you were speaking than if I looked anywhere else. But I got on far the best of all when I

was sitting near you and holding or touching you. But now, said he, all my then character has dribbled out of me." *Nūn δέ, ἦ δ' ὄσ, πᾶσα ἐκέλην ἡ ἕξις ἐξεβρόντηκεν.*

I would not insist too strongly on an interpretation which may seem merely fanciful. But nevertheless we should be puzzled to find Greek words more expressive of the gradual dissipation and disappearance of a post-hypnotic suggestion,—the melting away of some imparted energy in well-doing as the subject is removed from the operator's influence. And that the possibility of some *rapport* of this kind should be indicated, not by conscious thought but by a message emanating from some sub-conscious phase of a man's being;—this, too, is a phenomenon to which modern experience furnishes not unfrequent analogies.

The third class of Socratic monitions which I have mentioned rests on very slender evidence. We cannot be sure that the monitory sign ever warned him of anything which no possible sagacity of the ordinary kind could have led him to discover. As is natural in the beginning of such inquiries, the cases cited to illustrate this supposed supernormal knowledge are mainly interesting and important incidents; and it is precisely in relation to such incidents that some unconscious *guess* is likely to have been made. What we should like would be just what Plato had omitted;—specimens, namely, of the *trivial* cases where the divine warning saved the philosopher from some momentary mishap. Of this sort I can find one only; and that is merely a tradition, given in Plutarch's essay *De Genio Socratis*. Socrates, according to this story (which Plutarch puts into the mouth of a supposed eye-witness), is walking and talking with Euthyphron, but stops suddenly, and calls his friends to turn back by another street. Most of them follow him, but others keep on their way, and presently meet a great herd of swine who knock down some of them and befoul the rest. "Charillus" (who had thus braved Socrates' warning) "returned home with legs and clothes all full of mire,—so that we all remembered Socrates' familiar spirit, with roars of laughter, marvelling how the Divinity had care of him continually."

One more remark. Among the most singular incidents in Socrates' life were those pauses of immobility, frequently lasting for hours, and once, as reported, for a consecutive day and night, when he was inaccessible to any outward stimulus, and remained fixed as in a deep contemplation. Medical readers have seen that there must have been more than mere contemplation here; and Lélut has treated these accesses as a kind of *stupor attonitus*—of bewildered paralysis of all intellectual operation, such as is seen in minds overbalanced by some terrible shock. I cannot accept the parallel, nor believe that symptoms so grave can supervene in robust health and disappear without leaving a trace behind. Nor, again, is there anything which suggests epilepsy. I believe the accesses to have been accesses of *ecstasy*, reached, as in some rare cases, without any previous hysterical disturbance; and indicating (as I hold) a subliminal self, so powerful and

so near the surface that some slight accident sufficed to determine its temporary predominance over the whole man.

But I must now leave the story of Socrates, rich in unworked psychological suggestion, but cited here only as an example of *wise automatism*; of the possibility that the messages which are conveyed to the supraliminal mind from subliminal strata of the personality,—whether as sounds, as sights, or as movements,—may sometimes come from far beneath the realm of dream and confusion,—from some self whose monitions convey to us a wisdom profounder than we know.

815. The case, assuredly, is a marked one; but it may be thought to be too exceptional for the purpose of my argument. Socrates, it may be said, was too strangely above ordinary men to allow us to draw wider inferences from this unique example. It might be well if we could add a case not complicated by such towering genius;—a case where some one with no previously manifested gifts of nature, with no incomprehensible workings of the soul, had, nevertheless, by monitory voices been taught wisdom and raised to honour,—and who, if so it might be, had testified to the reality of the inward message by some witness which the world could not gainsay. And such a case there is; there is a figure in history unique and marvellous, but marvellous in this point alone. One there has been who was born with no opportunities of education, and in no high or powerful place, but to whom voices came from childhood onwards, and brought at length a strange command;—one who by mere obedience to that monitory call rose to be the saviour of a great nation;—one to whose lot it fell to push that obedience to its limit, and to pledge life for truth; to perish at the stake rather than disown those voices or disobey that inward law.

I speak, of course, of Joan of Arc, the Maid of Orleans, the national heroine of France; whose name crowns the poet's list of those famous women of old time who have vanished like "the snows of yester-year."

" La royne blanche comme ung lys  
 Qui chantoit à voix de seréine,  
 Berthe au grant pied, Biétris, Allys,  
 Haremboures qui tint le Mayne,  
 Et Jehanne la bonne Lorraine  
 Qu' Anglois bruslèrent à Rouen,  
 Où sont-ilz, Vierge souveraine?  
 Mais où sont les neiges d'antan? "

I must be excused for dwelling on this signal example; for I believe that only now, with the comprehension which we are gradually gaining of the possibility of an impulse from the mind's deeper strata which is so far from madness that it is wiser than our sanity itself,—only now, I repeat, can we understand aright that familiar story. I shall not repeat its incidents in detail; but shall draw my citations from the most trustworthy source, namely, Joan's evidence, given in 1431, before Cauchon,

Bishop of Beauvais, and the other ecclesiastics who ultimately condemned her to be burnt alive.<sup>1</sup> The condemnation was based on her own admissions; and the Latin *procès-verbal* still exists, and was published from the MS. by M. Quicherat, 1841-9, for the French Historical Society. Joan, like Socrates, was condemned mainly on the ground, or at least on the pretext, of her monitory voices: and her Apology remarkably resembles his, in its resolute insistence on the truth of the very phenomena which were being used to destroy her. Her answers are clear and self-consistent, and seem to have been little, if at all, distorted by the recorder. Few pieces of history so remote as this can be so accurately known.

On the other hand, the *Procès de Réhabilitation*, held some twenty years after Joan's death, when memories had weakened and legend had begun to grow, is of little value as evidence. Joan's credit must rest entirely on that testimony on the strength of which she was condemned to death.

Fortunately for our purpose, her inquisitors asked her many questions as to her voices and visions; and her answers enable us to give a pretty full analysis of the phenomena which concern us.

I. The voices do not begin with the summons to fight for France. Joan heard them first at thirteen years of age,—as with Socrates also the voice began in childhood. The first command consisted of nothing more surprising than that "she was to be a good girl, and go often to church." After this the voice—as in the case of Socrates—intervened frequently, and on trivial occasions.

II. The voice was accompanied at first by a light, and sometimes afterwards by figures of saints, who appeared to speak, and whom Joan appears to have both seen and felt as clearly as though they had been living persons. But here there is some obscurity; and Michelet thinks that on one occasion the Maid was tricked by the courtiers for political ends. For she asserted (apparently without contradiction) that several persons, including the Archbishop of Rheims, as well as herself, had seen an angel bringing to the King a material crown.<sup>2</sup>

III. The voices came mainly when she was awake, but also sometimes roused her from sleep; a phenomenon often observed in our cases of "veridical hallucination." "*Ipsa dormiebat, et vox excitabat eam.*" (Quicherat, i., p. 62.)

IV. The voice was not always fully intelligible (especially if she was half awake);—in this respect again resembling some of our recorded cases, both visual and auditory, where, on the view taken in *Phantasms of the Living*, the externalisation has been incomplete. "*Vox dixit aliqua, sed non omnia intellexit.*" (Quicherat, i., p. 62.)

V. The predictions of the voice, so far as stated, were mainly fulfilled;

<sup>1</sup> For other authorities see Mr. Andrew Lang's paper in *Proceedings S.P.R.*, vol. xi. pp. 198-212, from which I quote in 815 A.

<sup>2</sup> On this point, see Mr. Lang in 815 A.

viz., that the siege of Orleans would be raised; that Charles VII. would be crowned at Rheims; that she herself would be wounded; but the prediction that there would be a great victory over the English within seven years was not fulfilled in any exact way, although the English continued to lose ground. In short, about so much was fulfilled as an ardent self-devoted mind might have anticipated; much indeed that might have seemed irrational to ordinary observers, but nothing which actually needed a definite prophetic power. Here, again, we are reminded of the general character of the monitions of Socrates. And yet in Joan's case, more probably than in the case of Socrates, there may have been one singular exception to this general rule. She knew by monition that there was a sword "*retro altare*"—somewhere behind the altar—in the Church of St. Catherine of Fierbois. "*Scivit ipsum ibi esse per voces*":—she sent for it, nothing doubting, and it was found and given to her. This was an unique incident in her career. Her judges asked whether she had not once found a cup, and a missing priest, by help of similar monitions, but this she denied; and it is remarkable that no serious attempt was made either to show that she had claimed this clairvoyant power habitually, or, on the other hand, to invalidate the one instance of it which she did in effect claim. It would be absurd to cite the alleged discovery of the sword as in itself affording a proof of clairvoyance, any more than Socrates' alleged intimation of the approaching herd of swine. But when we are considering monitions given in more recent times it will be well to remember that it is in this direction that some supernatural extension of knowledge seems possibly traceable.

And, lastly, it must be observed that among all the messages thus given to Joan of Arc, there does not seem to have been one which fell short of the purest heroism. They were such commands as were best suited to draw forth from her who heard them the extreme of force, intelligence, virtue, of which she had the potency at her birth. What better can we desire as the guide of life?

We need not assume that the voices which she heard were the offspring of any mind but her own, any more than we need assume that the figures in which her brave and pious impulses sometimes took external form were veritable saints,—the crowned St. Margaret and the crowned St. Catherine and Michael in the armoury of Heaven.

Yet, on the other hand, we have no right to class Joan's monitions, any more than those of Socrates, as an incipient madness. To be sane, after all, is to be adjusted to our environment, to be capable of coping with the facts around us. Tried by this test, it is Socrates and Joan who should be our types of sanity; their difference from ourselves lying rather in the fact that they were better able to employ their own whole being, and received a clearer inspiration from the monitory soul within.

I have dwelt at some length on these two cases, far more remote in date than those to which it is our custom to appeal. But this has been

because I held it essential to make my reader understand that the grotesque and trivial messages or monitions, with which in this inquiry we habitually deal, are not to be taken as covering the whole field of automatic action. Before we proceed to consider the question as to the action of minds external to the automatist's own, we ought at any rate to recognise that words given in these strange ways may in themselves be worth hearing,—that not the mechanism only but the content of automatic messages may sometimes deserve our close and serious attention.

**816.** The cases of Socrates and of Joan of Arc, on which I have just dwelt, might (as I have said) with almost equal fitness have been introduced at certain other points of my discussion. At first sight, at any rate, they appear rather like sensory than like motor automatisms,—like hallucinations of hearing rather than like the motor impulses which we are now about to study. Each case, however, approaches motor automatism in a special way.

In the case of Socrates the “sign” seems to have been not so much a definite voice as a sense of *inhibition*. In the case of Joan of Arc the voices were definite enough, but they were accompanied—as such voices sometimes are, but sometimes are *not*—with an overmastering impulse to *act* in obedience to them. These are, I may say, palmary cases of inhibition and of impulse: and inhibition and impulse are at the very root of motor phenomena.

If to this quality we add their historical priority and their intrinsic dignity, ennobling in advance the series of petty incidents of similar type with which we must soon deal, I think that sufficient reason may have been given for the position assigned to them. Furthermore, and partly by reason of that very dignity, they show at once the furthest extent of the claim that can be made for the agency of the subliminal self, apart from any external influence,—apart from telepathy from the living, or possession by the departed.

Each of those other hypotheses will claim its own group of cases; but we must not invoke them until the resources of subliminal wisdom are manifestly overtaxed.

**817.** These two famous cases, then, have launched us on our subject in the stress of a twofold difficulty in logical arrangement. We cannot always answer these primary questions, Is the subliminal impulse sensory or motor? is it originated in the automatist's own mind, or in some mind external to him?

In the first place, we must reflect that, if the subliminal self really possesses that profound power over the organism with which I have credited it, we may expect that its “messages” will sometimes express themselves in the form of deep organic modifications—of changes in the vaso-motor, the circulatory, the respiratory systems. Such phenomena are likely to be less noted or remembered as *coincidental*, from their very indefiniteness, as compared, for instance, with a phantasmal appearance; but we have

records of various telepathic cases of deep coenesthetic disturbance, of a profound *malaise* which must, one would think, have involved some unusual condition of the viscera. In Gurney's collection of "emotional and motor effects" (*Phantasms of the Living*, vol. i. chap. vii.), we find such phrases as "a cloud of calamity which was almost a physical feeling," "deep depression," "a dreadful feeling of illness and faintness, and I felt that I was dying," "dreadful trembling with prostration," "trembling, with no apparent cause whatever," "conviction that I should die that night," and so forth. And we have, moreover, the definite vaso-motor phenomenon of sudden *weeping*, which in one case (*op. cit.*, p. 275) is described as "hysterics" by a lady who "never experienced a similar feeling." This attack corresponded exactly with the sudden death of a father at a distance. We must hardly press her phrase as implying more than a sudden, uncontrollable unmotivated fit of weeping, though it would, of course, be specially interesting if we could find definite hysterical symptoms originated by a telepathic shock. Another informant (p. 277) speaks of an "extraordinary state of depression and restlessness; . . . a violent fit of weeping, a thing absolutely alien to my character," as coinciding with the sudden illness and delirium of a distant husband.

In other cases, too, where the telepathic impression has ultimately assumed a definite sensory form, as in the narratives included in Chapters VI. and VII., some organic or emotional phenomena have been noted, being perhaps the *first* effects of the telepathic impact, whether from the living or from the dead. In the case of Dr. N., for instance, which I give in **817 A**, we have first an emotion, then a sense of locality, and lastly, an identification with a particular person.

I follow this case with Appendices **817 B** and **C** containing two cases (Mrs. Hadselle's) where the motor effect produced was the important part of the experience, but which show in intimate connection general *malaise*, motor impulse, and auditory hallucination. And I add, in **817 D**, an experience of Lady de Vesci's, who described to me in conversation a similar *malaise*, defining itself into the urgent need of definite action—namely, the despatch of a telegram to a friend who was in fact then dying at the other side of the world. Such an impulse had one only parallel in her experience, which also was telepathic in a similar way.

Similar sensory disturbances are sometimes reported in connection with an important form of motor automatism,—that of "dowsing" or discovering water by means of the movement of a rod held in the hands of the automatist,—already treated of in vol. i., **541 A** and **B**.

**818.** A small group of cases may naturally be mentioned here. From two different points of view they stand for the most part at the entrance of our subject. I speak of motor inhibitions, prompted at first by subliminal memory, or by subliminal hyperæsthesia, but merging into telæsthesia or telepathy. Inhibitions—sudden arrests or incapacities of action—(more or less of the Socratic type)—form a simple, almost rudi-

mentary, type of motor automatism. And an inhibition—a sudden check on action of this kind—will be a natural way in which a strong but obscure impression will work itself out. Such an impression, for instance, is that of *alarm*, suggested by some vague sound or odour which is only subliminally perceived. And thus in this series of motor automatisms, just as in our series of dreams, or in our series of sensory automatisms, we shall find ourselves beginning with cases where the subliminal self merely shows some slight extension of memory or of sensory perception,—and shall thence pass insensibly to cases where no “cryptomnesia” will explain the facts known in the past, and no hyperæsthesia will explain the facts discerned in the present.

I will begin with a form of inhibition parallel in its triviality to the pin-finding or muscle-reading experiments already mentioned. We may most of us have observed that if we perform any small action to which there are objections, which we have once known but which have altogether passed from our minds, we are apt to perform it in a hesitating, inefficient way. The observer whose account I subjoin in **818 A**—a lady specially susceptible to subliminal impressions, and specially prompt in self-analysis (Mrs. Verrall)—has observed that the existence of a *forgotten memory* (so to term it) may actually neutralise purposive muscular adjustments.

Parallel to this trivial case of inability to grasp an unneeded envelope is a case of sudden check from throwing into the fire a bundle of bank-notes mistaken for useless papers (**818 B**).

**819.** Trivial, again, yet so promptly observed that its very triviality has significance, is the following experience of sudden *inhibition* mixed with corresponding *impulse*—the walk unconsciously arrested, the eyes bent on the ground for a reason not at first comprehended by the supraliminal self. (From *Proceedings S.P.R.*, vol. xi. p. 415.)

LECKHAMPTON HOUSE, CAMBRIDGE,  
September 14th, 1895.

Yesterday morning (September 13th, 1895), just after breakfast, I was strolling alone along one of the garden paths of Leckhampton House, repeating aloud to myself the verses of a poem. I became temporarily oblivious to my garden surroundings, and regained my consciousness of them suddenly to find myself brought to a stand, in a stooping position, gazing intently at a five-leaved clover. On careful examination I found about a dozen specimens of five-leaved clover as well as several specimens of four-leaved clover, all of which probably came from the same root. Several years ago I was interested in getting extra-leaved clovers, but I have not for years made any active search for them, though occasionally my conscious attention, as I walked along, has been given to appearances of four-leaved clover which proved on examination to be deceptive. The peculiarity of yesterday's “find” was that I discovered myself, with a sort of shock, standing still and stooping down, and afterwards realised that a five-leaved clover was directly under my eyes. I plucked some of the specimens, and showed them at once to Mr. and Mrs. Myers, and

explained how I had happened to find them. Clover plants were thickly clustered in the neighbourhood, but I failed on looking to find any other specimens. The incident naturally suggests the arresting of my subliminal attention.

R. HODGSON.

Compare with this Dr. Guebard's case (see 819 A) of sudden perception of a bifid fern, where the careless sweep of the eye seems to have been arrested by a similar subliminal call.

820. Similarly there are cases where some sudden muscular impulse or inhibition has probably depended on a subliminal perception or interpretation of a sound which had not reached the supraliminal attention. For instance, two friends walking together along a street in a storm just evade by sudden movements a falling mass of masonry. Each thinks that he has received some *monition* of the fall; each asserting that he heard no noise whatever to warn him. Here is an instance where subliminal perception may have been slightly quicker and more delicate than supraliminal; and may have warned them just in time.

In the next case<sup>1</sup> (quoted from *Proceedings* S.P.R., vol. xi. p. 416) there may have been some subliminal hyperæsthesia of hearing which dimly warned Mr. Wyman of the approach of the extra train.

Mr. Wm. H. Wyman writes to the Editor of the *Arena* as follows:—

DUNKIRK, N.Y., June 26th, 1891.

Some years ago my brother was employed and had charge as conductor and engineer of a working train on the Lake Shore and Michigan Southern Railway, running between Buffalo and Erie, which passes through this city (Dunkirk, N.Y.). I often went with him to the Grave Bank, where he had his headquarters, and returned on his train with him. On one occasion I was with him, and after the train of cars was loaded, we went together to the telegraph office to see if there were any orders, and to find out if the trains were on time, as he had to keep out of the way of all regular trains. After looking over the train reports and finding them all on time, we started for Buffalo. As we approached near Westfield Station, running about 12 miles per hour, and when within about one mile of a long curve in the line, my brother all of a sudden shut off the steam, and quickly stepping over to the fireman's side of the engine, he looked out of the cab window, and then to the rear of his train to see if there was anything the matter with either. Not discovering anything wrong, he stopped and put on steam, but almost immediately again shut it off and gave the signal for breaks and stopped. After inspecting the engine and train and finding nothing wrong, he seemed very much excited, and for a short time he acted as if he did not know where he was or what to do. I asked what was the matter. He replied that he did not know, when, after looking at his watch and orders, he said that he felt that there was some trouble on the line of the road. I suggested that he had better run his train to the station and find out. He then ordered his flagman with his flag to go ahead around the curve, which was just ahead of us, and he would follow with the train. The

<sup>1</sup> For a somewhat similar case, possibly due to hyperæsthesia of hearing, see *American Journal of Psychology*, vol. iii. p. 435 (September 1890).

flagman started and had just time to flag an extra express train, with the General Superintendent and others on board, coming full forty miles per hour. The Superintendent inquired what he was doing there, and if he did not receive orders to keep out of the way of the extra. My brother told him that he had not received orders and did not know of any extra train coming; that we had both examined the train reports before leaving the station. The train then backed to the station, where it was found that no orders had been given. The train despatcher was at once discharged from the road, and from that time to this both my brother and myself are unable to account for his stopping the train as he did. I consider it quite a mystery, and cannot give or find any intelligent reason for it. Can you suggest any?

The above is true and correct in every particular.

In subsequent letters to Dr. Hodgson Mr. Wyman writes:—

My brother died some three years ago.

The incident occurred about the year 1873.

I was not connected with the road or train at the time; I was employed on the New York, Lake Erie, and Western R. R., at Dunkirk. The flagman is now, or was a short time ago, living in Denver, Colorado; his statement can be obtained if desirable.

The Superintendent died in Germany about two years ago.

In a subsequent letter Mr. Wyman adds: "I traced Mr. James Conway [the flagman] to Colorado, and learned from his son that he died March 16, 1888. [Letter sent herewith.]"

Mrs. Wyman, widow of the percipient, writes:—

JERSEY CITY, *September 16, 1893.*

MR. HODGSON,—SIR,—I received your letter asking me for statements in regard to Mr. Wyman's experience. I don't think I could tell any of the circumstances. I only recollect hearing him say he was singularly and deeply impressed that something was wrong, and he obeyed the impulse and stopped the train just in season of time to prevent an accident, and it left a deep impression on his mind ever after, as he often spoke of it and wondered why and what it was. — Yours respectfully,  
L. A. WYMAN.

**821.** Here, again, is an averted railway accident, where smell may possibly have played some part.

(From *Proceedings S.P.R.*, vol. xi. p. 419.) The following letter was received by Dr. Hodgson in confirmation of an account in a newspaper, concordant with Mr. Stewart's account given later.

BALTIMORE AND OHIO RAILROAD COMPANY,  
*August 14, 1893, GARRETT, IND.*

Yours of August 10th received. Must say, the story as printed in many of the newspapers of our country, regarding the train being saved by a premonition, or warning, given me, was true as printed. The fireman I then had, since became an engineer, and was killed in an accident on a railroad in Iowa two years since. The conductor who was with me at the time you refer to is running passenger train on the Mackinaw road. I do not know his address,

but his father, a minister of the gospel, and his brother, Dr. Charles Stewart, are residents of this city. A letter addressed to Mr. Joseph Stewart, care of Dr. Charles Stewart, Garrett, Ind., would reach my conductor.

Yes, sir, I have had an experience of similar nature since the occurrence you refer to. Had a warning from the same source, and by obeying it I saved what otherwise, without obeying the warning, must have been a most dreadful accident, and must have resulted in the entire destruction of my train, with the lives of many, if not all the persons on board. I am not a Spiritualist, do not believe in so-called Spiritualism, but do believe that the living are often visited, often warned of danger, and often comforted in times of affliction, by the spirits of departed loved ones. . . .

C. W. MOSES.

BATTLE CREEK, MICH., *August 28, 1893.*

RICHARD HODGSON, ESQ.,—DEAR SIR,—Your request received, and will, as far as memory serves, give a correct statement as to the incident referred to.

Train No. 2 of the B. and O. R. R., due in Chicago at 6.20 A.M., Sunday, in the month of August 1883 (have forgotten exact date), was on time, running at about thirty-five miles an hour. On approaching Salt Creek Trestle Work, about forty miles east of Chicago, the engineer, Mr. C. W. Moses, felt that something that he could not define compelled him to stop before attempting to cross over. He applied the air and came to a full stop at the approach. I occupied front seat in smoker, it being the second car from engine. The time was about 4.30 A.M. I immediately went forward and joined the engineer where we found thirty feet of the woodwork burned, the rails being held to place by charred stringers. We went across, by climbing down and up the bank on the other side, and woke up the watchman who was employed to look after the bridge, who, on seeing us and the condition of things in general, took to his heels and is running still, as far as I know. I would say that in more than a score of years engaged in railroad work, that was the most narrow escape I ever experienced; for undoubtedly, with a fall of thirty feet and the length of over a hundred, we would not only have been disabled, but burned.

Now you especially ask as to what impelled Mr. Moses in his action. He only stated to me at the time that something especially pressing on him told him he should stop, and he acted on the impulse. There had been fires all along the side of track at other points, but he paid no attention to them.

In conclusion, I see some newspaper man got hold of the incident as late as last June, and attempted to make Mr. Moses say that the spirit of a sainted mother took hold of him. Well, Mr. Moses is an upright and truthful, old, reliable engineer, and owing to his great advance in years at this late date may have intimated as much, but nothing was said about the old lady at the time; that I vouch for. . . .

I. J. STEWART, Conductor C. J. and M. R. R.  
[Formerly of the B. and O. R. R.]

In another case again (given in **821 A**) some subliminal sense of smell may be conjectured.

**822.** In the next case (it comes from a good observer) some warning may have been received from the closer smell of slimy water;—or perhaps

from a vague difference in the look of the darkness, or even in the resistance of the air. (From *Proceedings S.P.R.*, vol. xi. p. 422.)

5144 MADISON AVENUE, HYDE PARK, CHICAGO,  
*October 30th, 1892.*

DR. HODGSON,—DEAR SIR,—I send you an account of an incident in which, I think, my life was saved by my obedience to an impulse arising from nothing within my conscious knowledge or perception.

Some years ago, I landed in Stillwater, Minn., from a steamboat on which I had come down the St. Croix River. The boat was a small, local affair, and no conveyances came to meet it. I was, I believe, the only passenger on board when we reached Stillwater, and there I was left to make my way alone to the hotel. We landed at about 9 P.M. of a starless night, and in the shadow of a warehouse which cut off the lights of the town; the hour, the clouded sky, and the shadow of the warehouse, uniting to make the dock extremely dark.

I had been in Stillwater once before, and had a general idea of the topography of the town, although some years had passed since my previous visit, and I am quite certain that I had never passed over this particular locality.

As I left the boat I saw the lights of the bridge at some distance on my left, and knowing the bridge to be at the foot of the principal street, on which stood the hotel where I intended to put up, I naturally commenced to walk along the dock in that direction. I had gone but a very short distance, when I suddenly felt so strong an impulse to turn and go the other way that I instantly obeyed. I saw nothing, heard nothing; I did not even have an impression of danger, though I did have a feeling that it must be in some way better to turn.

I distinctly remember that my reason protested, and berated me for a fool in taking a roundabout way to my destination when the straight way lay before me, with the added prospect of losing myself in the railway yards, with perhaps a ten-foot fence to climb. I laughed aloud, and articulated, or at least, mentally formed the words, "You fool! What are you doing this for?" However, my impulse proved stronger than my reason. I persisted in "going round Robin Hood's barn," reached my hotel, and there the matter passed from my mind.

The next day I casually came to the same place, and discovered that I had turned within a few feet of a spot where the dock was cut away into an incline for hauling freight up into the warehouse. This incline was so steep that a person could have kept his footing on it only by great care. If I had unexpectedly stepped down on to it in the darkness, I should certainly have lost my footing, and should have slipped into the river; and as I am but a feeble swimmer under the most favourable circumstances, and was encumbered with a fall overcoat and a rather heavy satchel, I should just as certainly have been drowned.

The value of the incident lies in the fact, for which you must take my word, that I am not an impulsive and changeable person, but rather logical and persistent. My action was entirely contrary to my nature, and the unavailing protest of my reason against what appeared to me an inconsequent and absurd proceeding convinces me either that I was influenced by some intelligence entirely without, or that my "Subliminal Self" perceived and acted upon what my "Supraliminal Self" could not see.

I have never had any other supernatural experiences.

MARSHALL WAIT.

**823.** *Tactile sensibility*, again, must be carefully allowed for. The sense of varying resistance in the air, to which I just now alluded, may reach in some seeing persons, as well as in the blind, a high degree of acuteness. It is perhaps possible that even the interposition of a chair in a narrow passage might thus make itself felt. But Mr. W. (a good witness and well known to Dr. Hodgson) has had (as we shall see later on in **873**) other experiences where supernormal influences seemed plainly indicated. (From *Proceedings* S.P.R., vol. xi. p. 423.)

STATE OF NEW YORK, *December 28th, 1893.*

DR. HODGSON,—DEAR SIR,—In compliance with your request to write out an account of my chair experience, which I described to you when here, I submit the following :—

My office consists of three rooms, and the library in the back one is reached by passing through the full length of the other two. The middle room is rather narrow, and well filled on both sides with furniture, leaving a rather narrow passage through the room lengthwise, particularly at a point about the middle of the room, where the passage is only three feet wide. This passage was very naturally kept free from obstructions, but on the occasion of which I am about to speak, some one, probably the janitor when he came in to see to the fires soon after the office was closed for the day, had placed a chair in this narrow passage, so that any one who should attempt to pass through the room would be certain to fall over it, if dark. I think it was about the last days of December 1892. I recollect the days were very short. I had left the office for the day with the passage free. I visit the office occasionally evenings, but not often. On this occasion during the evening, when it was very dark, I visited the office alone. I unlocked the outside door, walked through the first room, stopping at the door that leads to the second or middle room, to get a match from the safe hanging on the door casing with which to light a lamp in the library, where I wished to get something. I was in a very great hurry, and walked very rapidly; after taking the match from the safe, I started at a very rapid pace to go through this narrow passage and into the library. It was very dark, none of the objects in the room were visible, but as I was very familiar with the place, I did not hesitate. I had proceeded six or eight feet in this rapid manner, when suddenly I saw a bright, yellow light lighting up very plainly the back of the chair which was in the passage. The light was confined to the chair, and at the same time I stopped short. The stopping was quite involuntary on my part. The light lasted for but a second, but it had showed me the chair distinctly, especially the carving on the back of the chair.

Immediately it occurred to me to discover the origin of the light, if possible, so, before proceeding to get a light or to leave the room, I approached the chair again in a similar manner, but no light appeared, and I experienced no check. I also looked very carefully for the origin of the light, but could discover none. There was no light anywhere near, and even had there been, I am at a loss to see how it could have shone into the centre of this room, and the difficulty is still further increased by the fact that it shone only in one place, and even there the light was of a somewhat different colour and appearance from ordinary artificial light.

After satisfying myself that there was no light anywhere that could have produced it, I went into the library and got a lamp and made an examination.

The chair was in the passage in the most dangerous part; otherwise the room was in its usual condition. I should also state that at one end of this room there was a coal stove, with a fire in it of hard coal. It was burning very low, and was ashed over. I examined it before I got a lamp, and I am confident that no light of any kind proceeded from it.

As to my sudden stop. The stop and the light were simultaneous. I hardly think the light unaided caused me to stop; it undoubtedly prevented me from starting after I had stopped. I fully believe I should have sustained a heavy fall, but for the light and the stop. W.

*P.S.*—When I mention that the colour of the light appeared different, I mean that it did not look as a light reflected from or shining from a distance on to a spot would—it was more like looking directly at a light.

See also a case given in *Proceedings S.P.R.*, vol. viii. p. 345, where a lady hurrying up to the door of a lift, is stopped by seeing the figure of a man standing in front of it, and then finds that the door is open, leaving the well exposed, so that she would probably have fallen down it, if she had not been checked by the apparition.

**824.** And now I give a case of sudden motor inhibition where no warning can well have been received from hyperæsthetic sensation. We have come, it seems, to telæsthesia or to spirit guardianship.

(From *Proceedings S.P.R.*, vol. xi. p. 459.)

Four years ago, I made arrangements with my nephew, John W. Parsons, to go to my office after supper to investigate a case. We walked along together, both fully determined to go up into the office, but just as I stepped upon the door sill of the drug store, in which my office was situated, some invisible influence stopped me instantly. I was much surprised, felt like I was almost dazed, the influence was so strong, almost like a blow, I felt like I could not make another step. I said to my nephew, "John, I do not feel like going into the office now; you go and read Flint and Aitken on the subject." He went, lighted the lamp, took off his hat, and just as he was reaching for a book the report of a large pistol was heard. The ball entered the window near where he was standing, passed near to and over his head, struck the wall and fell to the floor. Had I been standing where he was, I would have been killed, as I am much taller than he. The pistol was fired by a man who had an old grudge against me, and had secreted himself in a vacant house near by to assassinate me.

This impression was unlike any that I ever had before. All my former impressions were slow in their development, grew stronger and stronger, until the maximum was reached. I did not feel that I was in any danger, and could not understand what the strong impression meant. The fellow was drunk, had been drinking for two weeks. If my system had been in a different condition—I had just eaten supper—I think I would have received along with the impression some knowledge of the character of the danger, and would have prevented my nephew from going into the office.

I am fully satisfied that the invisible and unknown intelligence did the best that could have been done, under the circumstances, to save us from harm.

D. J. PARSONS, M.D., Sweet Springs, Mo.

(The above account was received in a letter from Dr. D. J. Parsons, dated December 15th, 1891.)

## Statement of Dr. J. W. PARSONS.

About four years ago my uncle, Dr. D. J. Parsons, and I were going to supper, when a man halted us and expressed a desire for medical advice. My uncle requested him to call the next morning, and as we walked along he said the case was a bad one and that we would come back after supper and go to the office and examine the authorities on the subject. After supper we returned, walked along together on our way to the office, but just as we reached the door of the drug store he very unexpectedly, to me, stopped suddenly, which caused me to stop too; we stood there together a few seconds, and he remarked to me that he did not feel like going into the office then, or words to that effect, and told me to go and examine Flint and Aitken. I went, lit the lamp, and just as I was getting a book, a pistol was fired into the office, the ball passing close to my head, struck the east wall, then the north, and fell to the floor.

This 5th day of July, 1891.

JOHN W. PARSONS [Ladonia, Texas].

**825.** In the next group of cases which I shall cite, we reach a class of massive motor impulses which are almost entirely free from any sensory admixture.

In the first of these, Mr. Garrison left a religious meeting in the evening, and walked eighteen miles under the strong impulse to see his mother, and found her dead. The account is taken from the *Journal S.P.R.*, vol. viii. p. 125.

Mr. Garrison writes :—

GARDNER & GARRISON, Dealers in Fancy and Family Groceries.

OZARK, MO., July 29th, 1896.

MR. RICHARD HODGSON,—DEAR SIR,—Answering your letter of July 15th in regard to my experience connected with the death of my mother, I will make the following statement. My mother, Nancy J. Garrison, died on Friday night, October 4th, 1888, at her home three miles north-east of Ozark, Christian County, Missouri. She was fifty-eight years old. I was then living at Fordland, in Webster County, Missouri, about eighteen miles north-east of my mother's home. I had not seen my mother for two months at the time of her death, but had heard from [her] by letter from week to week.

On the night of my mother's death there was a meeting in Fordland, and myself and wife attended the preaching. We had then one child, a baby a year old. The meetings had been going on a week or more. About ten o'clock, just before the meeting closed, while the congregation was singing, I felt the first desire to see my mother. The thought of my mother was suggested by the sight of some of the penitents at the altar, who were very warm and sweating. My mother was subject to smothering spells, and while suffering from these attacks she would perspire freely and we had to fan her. In the faces of the mourners I seemed to see my mother's suffering. And then the impulse to go to her became so strong that I gave the baby to a neighbour-woman and left the church without telling my wife. She was in another part of the house.

The train going west which would have taken me [to] Rogersville, seven miles of the distance to my mother's place, was due at 10.30 P.M., but before

I got home and changed my clothes and returned to the depot, the cars had left the station. I still felt that I must see my mother, and started down the railroad track alone, and walked to Rogersville. Here I left the railroad and walked down the waggon way leading from Marshfield to Ozark, Mo. It was about three o'clock A.M. when I reached my mother's house. I knocked at the door two or three times and got no response. Then I kicked the door, but still made no one hear me. At last I opened the door with my knife and walked in and lighted a lamp. Then my sister, Mrs. Billie Gilley, the only person who had been living with my mother, awoke, and I asked her where mother was. She replied that she was in bed, and I said, "She is dead," for by that time I felt that she could not be alive. She had never failed to wake before when I had entered the room at night.

I went to my mother's bed and put my hand on her forehead. It was cold. She had been dead about three hours, the neighbours thought, from the condition of her body. She had gone to bed about ten o'clock at night, feeling better than usual. She and my sister had talked awhile after going to bed. They were aiming to come to Ozark the next morning, and intended to get up early.

The above facts cover my experience as fully as I can tell the story. I have no explanation for the matter. It is as much a mystery to me now as ever. I could not believe such a strange affair if told by any one else, and yet I could swear to every fact stated. . . .

THOMAS B. GARRISON.

OZARK, MO., *August 17th*, 1896.

MR. RICHARD HODGSON,—DEAR SIR,—I send you a statement made by my wife about the death of my mother. . . .

I have not yet been able to get my sister's statement. She lives a few miles out of town. I will get her to tell about the death of mother and my coming home that night when I see her.

After finding that mother was dead I went to three neighbour families right away and had the women come and stay with us till morning. Mrs. Green, Mrs. Walker, and Mrs. Gardner were the women who first heard of mother's death from me. They still live in that neighbourhood, and would confirm my story so far as it relates to my coming to my mother's that night and finding her dead.

Would you like a statement from these women? I shall be glad to give you all the facts connected with the strange occurrence, for it has been to me a mystery of the greatest perplexity. . . .

T. B. GARRISON.

Corroborative statements are as follows:—

OZARK, MO., *August 12th*, 1896.

RICHARD HODGSON,—DEAR SIR,—We received your letter asking for a statement from me in regard to the death of my husband's mother.

I remember the occurrence just as my husband has written it. I was very much surprised to find him gone from the church, and more so when I got home to hear he had started seventeen miles after night without saying a word to me, as he never left home even for a few hours without telling me where he was going. My mother (Mrs. Butcher) was at the house. When he started he left word with her telling me he had gone to see his mother, but I could hardly believe it, it being such a strange time to start such a distance. He did not say anything about going to any one except my mother. He has always said he felt as if he must go. . . .

MINNIE GARRISON.

OZARK, Mo., *September 14th*, 1896.

MR. R. HODGSON,—Hearing that you were trying to find out the particulars about the remarkable circumstance of Mr. Garrison's experience about the time of his mother's death, I decided to write to you. I was living about 150 yards from Mrs. Garrison at the time, and Mr. Garrison came to our house between three and four that morning to tell us of his mother's death, and we learned the matter then just as it was printed in the newspaper. . . .

MRS. C. C. GREEN.

OZARK, Mo., *September 16th*, 1896.

. . . I was living with my son-in-law, Thomas B. Garrison, at the time of his mother's death on October 3rd, 1888.

Garrison and his wife went to church in Fordland, Mo., and I remained at home. About ten o'clock that night T. B. Garrison returned home and said "Ma, I have took a notion to go home, in Christian Co., and see mother." I was surprised at his starting at that hour of the night. I asked him where Minnie was. He said she was at church, and he told me to tell his wife where he was gone when she returned. The above is true. . . .

ELVIRA BUTCHER.

In another case, that of Major Kobbé (given in *Phantasms of the Living*, vol. i. p. 288), the percipient was prompted to visit a distant cemetery, without any conscious reason, and there found his father, who had, in fact, for certain unexpected reasons, sent to his son, Major Kobbé, a request (accidentally *not received*) to meet him at that place and hour.

In a third case, Mr. Skirving (see 825 A) was irresistibly compelled to leave his work and go home—*why*, he knew not—at the moment when his wife was in fact calling for him in the distress of a serious accident. See also a case given in *Phantasms of the Living*, vol. ii. p. 377, where a brick-layer has a sudden impulse to run home, and arrives just in time to save the life of his little boy, who had set himself on fire.

This special sensibility to the *motor* element in an impulse recalls to us the special susceptibilities to different forms of hallucination or suggestion shown by different hypnotic subjects. Some can be made to see, some to hear, some to act out the conception proposed to them. Dr. Bérillon<sup>1</sup> has even shown that certain subjects who seem at first quite refractory to hypnotisation are nevertheless at once obedient, even in the waking state, to a motor suggestion. This was the case both with a very strong man, with weak men and women, and with at least one subject actually suffering from locomotor ataxy. Thus the loss of supraliminal motor control over certain muscular combinations may actually lead to *motor suggestibility* as regards those combinations; just as the loss of supraliminal sensation in some anæsthetic patch may lead to a special subliminal sensitiveness in the very directions where the superficial sensibility has sunk away. On the other hand, a specially well-developed motor control may predispose in a similar way;—as for instance, the subject who can sing already is

<sup>1</sup> *Revue de l'Hypnotisme*, March 1893, p. 268.

more easily made to sing by suggestion. We must, then, await further observations before we can pretend to say beforehand with which automatist the messages will take a sensory, and with which a motor form.

Still less can we explain the special predisposition of each experimenter to one or more of the common kinds of motor automatism—as automatic speech, automatic writing, table movements, raps, and so forth. These forms of messages may themselves be variously combined; and the contents of a message of any one of these kinds may be purely dream-like and fantastic, or may be veridical in various ways.

Let us enumerate the modes of subliminal motor message as nearly as we can in order of their increasing specialisation.

1. We may place first the massive motor impulses (like Mr. Garrison's) which mark a kind of transition between cœnesthetic affections and motor impulses proper. There was here no impulse to special movement of any limb; but an impulse to reach a certain place by ordinary methods.

2. Next, perhaps, in order of specialisation come the simple subliminal muscular impulses which give rise to table-tilting and similar phenomena.

3. Musical execution, subliminally initiated, might theoretically be placed next; although definite evidence of this is hard to obtain, since the threshold of consciousness with musical performers is notoriously apt to be shifting and indefinite. ("When in doubt, play with your fingers, and not with your head.")

4. Next we may place automatic drawing and painting. This curious group of messages has but seldom a telepathic content, and, as was suggested in Chapter III. (324), is more akin to *genius* and similar non-telepathic forms of subliminal faculty.<sup>1</sup>

5. Next comes automatic writing, on which much remains to be said in this chapter.

6. Automatic *speech*, which would not seem to be *per se* a more developed form of motor message than automatic script, is often accompanied by profound changes of memory or of personality which raise the question of "inspiration" or "possession";—for the two words, however different their theological import, mean much the same thing from the standpoint of experimental psychology.

7. I must conclude my list with a class of motor phenomena which I shall here merely record in passing, without attempting any explanation. I allude to raps, and to those telekinetic movements of objects whose real existence is still matter of controversy.

Comparing this list of motor automatisms with the sensory automatisms enumerated in Chapter VI., we shall find a certain general tendency running

<sup>1</sup> When the automatic drawings have any telepathic or other supernormal content, they are usually associated with automatic writing. Compare the case of Mr. Cameron Grant, 736 B, and two cases in the experience of Mr. Stainton Moses, that connected with "Blanche Abercromby" (see 949), and the case of the man crushed by a steam-roller (see 948 A).

through each alike. The sensory automatisms began with vague un-specialised sensations. They then passed through a phase of definition, of specialisation on the lines of the known senses. And finally they reached a stage beyond these habitual forms of specialisation: beyond them, as of wider reach, and including in an apparently unanalysable act of perception a completer truth than any of our specialised forms of perception could by itself convey. With motor messages, too, we begin with something of similar vagueness. They, too, develop from modifications of the percipient's general organic condition, or *cœnesthesia*; and the first dim telepathic impulse apparently hesitates between several channels of expression. They then pass through various definitely specialised forms; and finally, as we shall see when automatic script is considered, they, too, merge into an unanalysable act of cognition in which the motor element of the message has disappeared.

But these motor messages point also in two other even more perplexing directions. They lead, as I have said above, towards the old idea of *possession*;—using the word no longer in an unfavourable sense, but simply as an expression for some form of temporary manifestation of some veritably distinct and alien personality through the physical organism of some living man or woman. And they appear to lead also to another class of phenomena in which (just as in “possession”) the influence at work, instead of becoming more and more identified with the automatist's conscious thought, appears to become more and more markedly distinguished from it. I allude to *telekinesis*, or *hyperboulia*, or whatever name we may decide to give to effects apparently exercised in the automatist's presence, but not through his normal agency, upon the physical world.

These two last-named topics, so-called “possession,” and so-called “telekinetic phenomena,” although unavoidably mentioned here, must be reserved for fuller description in my next chapter. It will be enough for the present to consider motor messages as running parallel to sensory messages;—as covering much the same ground, and presenting the old problems as to their source and initiation in an instructively different light.

**826.** The subject of automatic writing, to which our argument next leads us, is a creation of the last few decades, and is at present in so rapidly developing a condition that it is not easy to know at what stage of proof or explanation it is here best to begin. In calling the subject novel I do not indeed mean to deny that this and similar practices are traceable in many lands and in remote antiquity. But among civilised men, in Europe and America, the phenomenon came first into notice as an element in so-called “modern spiritualism,” about the middle of the nineteenth century. It then remained for another generation a kind of plaything or drawing-room amusement;—planchette being called upon for answers to such questions as “What young lady am I thinking of?” “What horse is going to win the Derby?”

It was in the United States that these sporadic messages were first

developed and systematised. Through the unlettered mind of Andrew Jackson Davis a kind of system of philosophy was given. Through Judge Edmonds many messages of serious import were given, although, as recorded, they contain little evidence to the agency of an external intelligence. *The Healing of the Nations* was another work of the same general type. But the automatic writings of W. Stainton Moses—about 1870–80—were perhaps the first continuous series of messages given in England which lifted the subject into a higher plane.<sup>1</sup>

These writings marked a new departure of most serious moment. Mr. Moses—a man whose statements could not be lightly set aside—claimed for them that they were the direct utterances of departed persons, some of them lately dead, some dead long ago. Such a claim seemed at first too prodigious for belief; and—as will be seen later—it is in fact still under discussion. But Mr. Moses' writings—however to be explained—strongly impressed Edmund Gurney and myself, and added to our desire to work at the subject in as many ways as we could.

It was plain that these writings—which *might* be of almost immeasurable importance—could not be judged aright without a wide analysis of similar scripts,—without an experimental inquiry into what the human mind, in states of somnambulism or the like, could furnish of written messages, apart from the main stream of consciousness. By his experiments, mentioned in a former chapter, on writing obtained in different stages of hypnotic trance, Gurney acted as the pioneer of a long series of researches which, independently set on foot by Professor Pierre Janet in France, have become of high psychological, and even medical, importance. What is here of prime interest is the indubitable fact that fresh personalities can be artificially and temporarily created, which will write down matter quite alien from the first personality's character, and even matter which the first personality never knew. That matter may consist merely of reminiscences of previous periods when the second personality has been in control. But, nevertheless, if these writings are shown to the primary personality, he will absolutely repudiate their authorship—alleging not only that he has no recollection of writing them, but also that they contain allusions to facts which he never knew. Some of these messages, indeed, although their source is so perfectly well defined—although we know the very moment when the secondary personality which wrote them was called into existence—do certainly look more alien from the automatist in his normal state than many of the messages which claim to come from spirits of lofty type. It is noticeable, moreover, that these manufactured personalities sometimes cling obstinately to their fictitious names, and refuse to admit that they are in reality only aspects or portions

<sup>1</sup> The automatic messages collected by "Allan Kardec" in the *Livre des Esprits* and the *Livre des Médiums*, although in themselves interesting, were not evidential. They seem to have been arbitrarily selected from writings which supplied no proof of supernatural origin.

of the automatist himself. This must be remembered when the persistent *claim* to some spiritual identity—say Napoleon—is urged as an argument for attributing a series of messages to that special source. There is much else which may be learnt from these self-suggested automatisms; and the discussions in my earlier chapters refer to several points which should be familiar to all who would seriously analyse the more advanced, more difficult, motor phenomena.

827. And here it must be strongly asserted that, however important it may be to work to the full that preliminary inquiry, it is still more important to collect the richest possible harvest of those more advanced cases. To such collection Mr. Moses' writings acted as a powerful stimulant; and ever since my first sight of his MSS. I have made it a principal object to get hold of automatic script from trustworthy sources.

During those twenty-seven years I have personally observed at least fifty cases where there was every reason to suppose that the writing was genuinely *automatic*; albeit in most of the cases it was uninteresting and non-evidential.

This number is, at any rate, sufficient to enable me to generalise as to the effects of this practice on healthy persons rather less inadequately than writers who generalise from mere hearsay, or from observation of hospital patients.

In two cases I think that the habit of automatic writing (carried on in spite of my warning, by persons over whom I had no influence), may have done some little harm, owing to the obstinate belief of the writers that the obvious trash which they wrote was necessarily true and authoritative. In the remaining cases no apparent harm was done; nor, so far as I know, was there any ill-health or disturbance in connection with the practice. Several of the writers were persons both physically and mentally above the average level.

My own conclusion is that when the writing is presumptuous or nonsensical, or evades test questions, it should be stopped; since in that case it is presumably the mere externalisation of a kind of dream-state of the automatist's; but that when the writing is coherent and straightforward, and especially when some facts unknown to the writer are given as tests of good faith, the practice of automatic writing is harmless, and may lead at any moment to important truth. The persons, in short, who should avoid this experiment are the self-centred and conceited. It is dangerous only to those who are secretly ready—and many are secretly ready—to regard themselves as superior to the rest of mankind.

828. What has now been said may suffice as regards the varieties of mechanism—the different forms of motor automatism—which the messages employ. I shall pass on to consider the *contents* of the messages, and shall endeavour to classify them according to their apparent sources.

A. In the first place, the message may come from the percipient's own mind; its contents being supplied from the resources of his ordinary

memory, or of his more extensive subliminal memory; while the *dramatisation* of the message—its assumption of some other mind as its source—will resemble the dramatisations of dream or of hypnotic trance.

Of course the absence of facts unknown to the writer is not in itself a proof that the message does not come from some other mind. We cannot be sure that other minds, if they can communicate, will always be at the pains to fill their messages with evidential facts. But, equally of course, a message devoid of such facts must not, on the strength of its mere assertions, be claimed as the product of any but the writer's own mind.

*B.* Next above the motor messages whose content the automatist's own mental resources might supply, we may place the messages whose content seems to be derived telepathically from the mind of some other person still living on earth; that person being either conscious or unconscious of transmitting the suggestion.

*C.* Next comes the possibility that the message may emanate from some unembodied intelligence of unknown type—other, at any rate, than the intelligence of the alleged agent. Under this heading come the views which ascribe the messages on the one hand to "elementaries," or even devils, and on the other hand to "guides" or "guardians" of superhuman goodness and wisdom.

*D.* Finally we have the possibility that the message may be derived, in a more or less direct manner, from the mind of the agent—the departed friend—from whom the communication does actually claim to come.

My main effort has naturally been thus far directed to the proof that there are messages which do *not* fall into the lowest class, *A*—in which class most psychologists would still place them all. And I myself—while reserving a certain small portion of the messages for my other classes—do not only admit but assert that the great majority of such communications represent the subliminal workings of the automatist's mind alone. It does not, however, follow that such messages have for us no interest or novelty. On the contrary, they form an instructive, an indispensable transition from psychological introspection of the old-fashioned kind to the bolder methods on whose validity I am anxious to insist. The mind's subliminal action, as thus revealed, differs from the supraliminal in ways which no one anticipated, and which no one can explain. There seem to be subliminal tendencies setting steadily in certain obscure directions, and bearing as little relation to the individual characteristics of the person to the depths of whose being we have somehow penetrated as profound ocean-currents bear to waves and winds on the surface of the sea.<sup>1</sup>

<sup>1</sup> See Professor James's *Psychology*, vol. i. p. 394: "One curious thing about trance utterances is their generic similarity in different individuals. . . . It seems exactly as if one author composed more than half of the trance messages, no matter by whom they are

Is this indeed the drift of the *Zeitgeist*—as Professor James suggests—steady beneath the tossings and tumblings of individual man? Or is it something independent of age or season? Is there some pattern in the very fabric of our nature which begins to show whenever we scratch the glaze off the stuff?

All this may be better considered hereafter, apart from the evidential discussions with which this chapter must be mainly concerned.

Another point also, of fundamental importance, connected with the powers of the subliminal self, will be better deferred until a later chapter. I have said that a message containing only facts normally known to the automatist must not, on the strength of its mere assertions, be regarded as proceeding from any mind but his own. This seems evident; but the converse proposition is not equally indisputable. We must not take for granted that a message which *does* contain facts not normally known to the automatist must therefore come from some mind other than his own. If the subliminal self can acquire supernormal knowledge at all, it may obtain such knowledge by means other than telepathic impressions from other minds. It may assimilate its supernormal nutriment also by a directer process—it may devour it not only cooked but raw. Parallel with the possibilities of reception of such knowledge from the influence of other embodied or disembodied minds lies the possibility of its own clairvoyant perception, or active absorption of some kind, of facts lying indefinitely beyond its supraliminal purview.

829. Now, as I have said, the great majority of the nunciative or message-bearing motor automatisms originate in the automatist's own mind, and do not involve the exercise of telepathy or telæsthesia, or any other supernormal faculty; but they illustrate in various ways the co-existence of the subliminal with the supraliminal self, its wider memory, and its independent intelligence.

I need not here multiply instances of the simpler and commoner forms of this type, and I will merely quote in illustration two short cases recounted by Mr. H. Arthur Smith (author of *The Principles of Equity*, and a member of the Council of the Society for Psychical Research) who has had the patience to analyse many communications through "Planchette."

(From *Proceedings S.P.R.*, vol. ii. p. 233.) Mr. Smith and his nephew placed their hands on the Planchette, and a purely fantastic name was given as that of the communicating agency.

uttered. Whether all sub-conscious selves are peculiarly susceptible to a certain stratum of the *Zeitgeist*, and get their inspiration from it, I know not." See the account of automatic and impressional script, by Mr. Sidney Dean, which Professor James goes on to quote, and which is closely parallel to (for instance) Miss A.'s case, to be given below, although the one series of messages comes from the hand of a late member of Congress, "all his life a robust and active journalist, author, and man of affairs," and the other from a young lady with so different a history and *entourage*.

Q. "Where did you live?" A. "Wem." This name was quite unknown to any of us. I am sure it was to myself, and as sure of the word of the others as of that of any one I know.

Q. "Is it decided who is to be Archbishop of Canterbury?" A. "Yes."

Q. "Who?" A. "Durham." As none of us remembered his name, we asked.

"What is his name?" A. "Lightfoot." Of course, how far the main statement is correct, I don't know. The curiosity at the time rested in the fact that the name was given which none of us could recall, but was found to be right.

Now, this is just one of the cases which a less wary observer might have brought forward as evidence of spirit agency. An identity, it would be said, manifested itself, and gave an address which none present had ever heard. But I venture to say that there cannot be any real proof that an educated person has never heard of Wem. A permanent recorded fact, like the name of a town which is to be found (for instance) in Bradshaw's Guide, may at any moment have been presented to Mr. Smith's eye, and have found a lodgment in his subliminal memory.

Similarly in the answers "Durham" and "Lightfoot" we are reminded of cases where in a dream we ask a question with vivid curiosity, and are astonished at the reply; which nevertheless proceeds from *ourselves* as undoubtedly as does the inquiry. The prediction in this case was wrong.

In the next case, although it is possible that the lady's mental action may have contributed, as Mr. Smith supposes, to the very result which she so little desired, the word written may have emanated from the subliminal self of the *writer* alone.

April 27th, 1883.

Present—H. A. Smith (A), R. A. H. Bickford-Smith (B), another gentleman (C), and two ladies (D and E).

R. A. H. B.-S. having, on previous occasions, exhibited considerable aptitude for automatic writing with a Planchette, it was designed to apply this instrument as a means of testing the transference of thoughts. No exact record having been made at the time of the whole of the results obtained, it would be of little service now to record isolated instances of success. Sometimes names thought of were correctly reproduced, sometimes not; but the proportion of successes to failures cannot now be accurately stated. The following incident, however, very much struck us at the time, and seems worthy of record.

Our method of procedure at the time was as follows:—C, sitting at one end of the room, wrote down a name of an author, showing it to no one in the room; B had his hands on the Planchette, no one else being in contact with him or it. C fixed his attention on the written name, and our design was to see whether that name would be written through the medium of the Planchette. The ladies were meanwhile sewing in silence, and taking no part in the experiments. It happened that one of the ladies had at the time, owing to some painful family circumstances, the name of a gentleman (not

present) painfully impressed on her mind. The name was not a common one, and though all present knew something of the circumstances, they had not been mentioned during the evening, and no one had mentioned the name in question, which we will call "Bolton." C then wrote "Dickens" on his paper, and was "willing" B with all his might to write this, when, to the surprise of every one, Planchette rapidly wrote "Bolton." This was not only surprising to us, but painful; and no comments were made at the time, the subject being changed as rapidly as possible. It would appear from this that the effect of C's volitional concentration was overmatched by the intensity of the lady's thought, though not directed to the same object.

H. ARTHUR SMITH.

**830.** I quote in **830 A** a more complex case ("Clelia") furnished by a gentleman whom I there call Mr. A. It is a very good instance of the capricious half-nonsense which has often been referred to the agency of spirits. The indisputable evidence for complex subliminal mentation which this case seems to me to furnish lies in the fact that here Mr. A.'s pen wrote not only unintelligible abbreviations, but absolute anagrams of sentences; anagrams, indeed, of the crudest kind, consisting of mere transpositions of letters, but still *puzzles* which the writer had to set himself to decipher *ab extra*. The chances against drawing a group of letters *at random* which will form several definite words and leave no letters over are, of course, very great.

**831.** I add another case, precisely parallel with "Clelia," with which the late Professor Sidgwick furnished me, from his own experience with an intimate friend. The account was written in 1885.

(From *Proceedings S.P.R.*, vol. iii. p. 25.)

The experiences which I mentioned to you as similar to those described in your paper—so far as the mere effects of unconscious cerebration are concerned—occurred about twenty years ago. An intimate friend of mine who had interested himself somewhat in Spiritualism, and had read Kardec's book, discovered almost by accident that his hand could write, without any conscious volition on his part, words conveying an intelligible meaning—in fact, what purported to be communications of departed spirits. He asked me to come and stay with him, in order to investigate the phenomenon; he had been rather struck by some things in Kardec's book, and was quite disposed to entertain the hypothesis that the writing might be due to something more than unconscious cerebration, if it should turn out that it could give accurate information on facts unknown to him. The experiments, however, that we made in order to test this always failed to show anything in the statements written down that might not have been due to the working of his own brain; and at the end of my visit we were both agreed that there was no ground for attributing the phenomenon to any other cause but unconscious cerebration. At the same time we were continually surprised by evidences of the extent to which his unconscious self was able to puzzle his conscious mind. As a rule, he knew what he was writing, though he wrote involuntarily; but from time to time he used to form words or conjunctions of letters which we were unable to make out at first, though they had a meaning which we ultimately discovered.

Thus one evening, just as we were about to break up, the capital letters KHAIRETE were written; their meaning will not be obscure to you, but it so happened that it did not at first occur to us that K H represented the Greek  $\chi$ , so that we had no idea what the letters meant, and tried various solutions till the true signification ("Farewell") suddenly flashed upon my mind. On another occasion I asked a question of the supposed communicating intelligence, and requested that the answer might be given in German, a language which my friend was unable to read or write, though he had learnt to speak one or two words while travelling in the country. His hand proceeded to write what was apparently one long word, which seemed to him absolutely without meaning; but when I came to read it I could see that it was composed of a number of German words, though put together without proper grammatical terminations; and that these words *suggested*—though they could hardly be said to *convey*—what would have been a proper and significant answer to my question. The words were all common words, such as he might have heard in conversation; and when I had separated them, and told him their meaning, he seemed faintly to recognise some of them.

Sometimes, again, when we tried to get correct information as to facts unknown to either of us, the result was curious as showing an apparently elaborate attempt on the part of my friend's unconscious self to deceive his conscious self. I remember (*e. g.*) that one night we got written down what purported to be the first sentence in a leading article of the *Times* that had just been written and would appear next morning. The sentence was in the familiar style of Printing House Square; but I need not say that when we came down to breakfast next morning we did not find it in the printed columns. My friend immediately placed his hand on a piece of paper; and there came, involuntarily written in the usual way, a long rigmarole of explanation to the effect that the article originally written, containing the sentence that we had got the night before, had been cancelled at the last moment by the editor in consequence of some unexpected political exigency, and another article hastily substituted. And similarly in other cases when statements involuntarily written were ascertained to be false, explanations were written exhibiting the kind of ingenuity which a fairly inventive hoaxer might show when driven into a corner.

If I had not had absolute reliance on my friend's *bona fides*, I might have supposed that he was mystifying me; but I could not doubt that his curiosity as to the result of the experiments was greater than mine, and that he had no conscious desire to make me believe that the phenomenon was anything more than the result of unconscious cerebration.

I am sorry that the notes I took at the time have been destroyed; but I have no doubt that what I have just written is accurately remembered.

I have said that the writer usually knew what he was writing. This was not the case in his first trials, when the writing came in an abrupt, jerky, and irregular way, and he rarely knew what he had written till he looked at it. But after the first few trials, the flow of unconscious action became even and steady, like that of ordinary conscious handwriting; and then he generally—though not always—knew just before each word was written what it would be; so that when the statements made were entirely contrary to our expectation—as was often the case—his surprise used to come just before the word was actually written.

H. SIDGWICK.

**832.** The cases of automatic writing thus far given have shown us an independent activity of the subliminal self holding colloquies with the supraliminal; but they have shown us nothing more. Yet we shall find, if we go on accumulating instances of the same general type, that traces of telæsthesia and telepathy begin insensibly to show themselves; not at first with a distinctness or a persistence sufficient for actual proof, but just in the same gradual way in which indications of supernormal faculty stole in amid the disintegration of split personalities; or in which indications of some clairvoyant outlook stole in amid the incoherence of dream. Many of these faint indications, valueless, as I have said, for purely evidential purposes, are nevertheless of much theoretical interest, as showing how near is the subliminal self to that region of supernormal knowledge which for the supraliminal is so definitely closed.

Mr. Schiller's case, given in **832 A**, is a good example of these obscure transitions between normal and supernormal, and introduces us to several phenomena which we shall afterwards find recurring again and again in independent quarters. Dramatisation of fictitious personalities, for instance, which forms so marked a feature in Professor Flournoy's celebrated case (to be cited later, **834-842**) begins in this series of experiments, conducted throughout with a purely scientific aim, and with no sort of belief in the imaginary "Irktomar" and the rest. It seems as though this "objectivation of types" were part of a romance which some inscrutable but childish humorist was bent on making up. The "cryptomnesia" shown in this case through the reproduction of scraps of old French with which the automatist had no conscious acquaintance, reached a point at which (as again in Professor Flournoy's case) one is almost driven to suspect that it was aided by some slight clairvoyance on the part of the subliminal self.

I subjoin in **832 B** a mediæval case where the fictitious personalities—though rampant as alleged devils, in that rougher age—have no more reality than the milder "Helioid" or "Irktomar."

**833.** The next case which I shall quote combines various motor automatisms in a very unusual way. I give it at length in the text, partly on account of its strangeness and partly in deference to the high scientific authority on which I received it.

The account is taken from an article by Dr. A. T. Myers and myself (already referred to, see **577**) in *Proceedings S.P.R.*, vol. ix. p. 182.

The writer of the following narrative is a physician occupying an important scientific post on the Continent of Europe. He is known to us by correspondence and through a common friend—himself a *savant* of European reputation—who has talked the case over with Dr. X. and his wife, and has read the statement which we now translate and abbreviate. We are bound to conceal Dr. X.'s identity, and even his country; nor is this unreasonable, since the *bisarrerie* of the incidents to be recorded would be felt as greatly out of place in his actual scientific surroundings.

The Dr. Z. who here appears in the somewhat dubious character of a mesmerising spirit, was also, as it happens, a *savant* of European repute, and a personal friend of Dr. X.'s.

Mme. X. is a lady healthy in body and mind, well-balanced, of sound judgment, strong common sense, and a calm and firm character; she is charitable without excess; is not susceptible to flattery, nor given to enthusiasm; she detests falsehood and duplicity and abhors injustice. She has never had any one of those serious maladies, such as meningitis, typhoid fever, &c., which are apt to leave traces on the nervous system. Nor has she suffered from any nervous complaint. She is the very opposite of what would be termed a nervous or hysterical subject. She is sensibly affected by accounts of human woes, especially among children; but such sensibility by no means explains the accesses of violent laughter which I have remarked in her since the commencement of the series of events to be now related. These accesses, which have nothing in common with the hysterical crises which they superficially resemble, are always caused by some extraordinary communication emanating from an occult intelligence.

In September 1890, while we were staying in the country, Mme. X. sprained her right foot on a very dark night. A fortnight after our return to M.—the foot was almost well; but shortly afterwards I fell ill, and Mme. X. underwent much fatigue in nursing me. The injured foot then became inflamed and painful; and the left foot also became painful. For all that winter Mme. X. was obliged to lie up, the foot being kept from all movement by plaster or silicate dressings. This treatment was ultimately abandoned; the foot was simply bound up and crutches used. There was inflammation of the tissues of several of the joints of the right foot, and we were seriously alarmed.

At this point certain friends talked to Mme. X. about the alleged facts of Spiritism, of which until that date she had had a very vague notion. They praised the beneficent intervention of spirits in disease; but had much difficulty in inducing her to admit the mere possibility of facts of this nature. I can affirm, therefore, that it was only with great difficulty that these friends succeeded in vanquishing Mme. X.'s scepticism—which was moreover supported by my own objections to Spiritism—and at last persuaded her to submit herself to the action of the invisibles. The spirit-guide of a group of which one of our friends was a member advised the intervention of the (spirit)-doctor Z. A day was arranged when Dr. Z. was to visit Mme. X., and she was informed of the date. Owing to other preoccupations we completely forgot this *rendezvous*. On the day named—it was in April 1891—Dr. Z. announced himself by raps in the table. Only then did we recollect the *rendezvous* agreed upon. I asked Dr. Z. his opinion on the nature of the injury to Mme. X.'s foot. By tilts of the table, through Mme. X.'s mediumship, he gave the word "tuberculosis." He meant that there was tuberculosis of the joints, and of this there had been some indications. Had Mme. X. been predisposed to tubercle I doubt not that this would have supervened. Personally, I much feared this complication, and Dr. Z.'s answer (as I at once thought) might well be the mere reflection of my fears. It left me no more anxious than before. We now know that there was in fact no tuberculosis. In any case, Dr. Z. ordered a merely soothing remedy, sulphur ointment. Some days later, at our request, Dr. Z. reappeared and promised to undertake the cure of Mme. X.'s feet; warning us, however, that

there would never be a "restitutio ad integrum," but that the patient would be unequal to long walks, and would suffer more or less from her feet in damp weather—which has proved to be the case.

I come now to the phenomena, mainly subjective, which Mme. X.'s case began to present. On August 17th, 1891, the patient felt for the first time a unique sensation, accompanied by formication and sense of weight in the lower limbs, especially in the feet. This sensation gradually spread over the rest of the body, and when it reached the arms, the hands and forearms began to rotate. These phenomena recurred after dinner every evening, as soon as the patient was quiet in her arm-chair. At this point the X. family went into the country to R—, and at that place the manifestations took place twice daily for some 15 or 20 minutes. Usually the patient placed her two hands on a table. The feeling of "magnetisation" then began in the feet, which began to rotate, and the upper parts of the body gradually shared in the same movement. At a certain point, the hands automatically detached themselves from the table by small, gradual shocks, and at the same time the arms assumed a tetanic rigidity somewhat resembling catalepsy. On one occasion when these sensations had been strongly marked, and the patient had felt the whole of the upper part of her body stiffened, she went to bed and saw in the dark an intense light which lasted for several minutes and then gradually disappeared.

Three weeks after the family's return to M—the phenomena changed in character, and gained in interest. The patient had begun to be able to walk without much difficulty; but all forced and voluntary movement of the foot was still painful, although when the movement was initiated by the occult agency no pain whatever was felt. One evening, after the usual séance, the patient felt her head move against her will. An intelligent intercourse was thus set up between the patient and the unseen agent or agents. The head nodded once for "Yes," twice for "No," three times for a strong affirmation. These movements were sometimes sudden and violent enough to cause something like pain. Words and phrases could, of course, be spelt out in this way. This form of correspondence has never wholly ceased; although the intensity of the phenomenon has now much diminished. The occult agent now impresses one or other of Mme. X.'s hands with movements which trace in the air the form of letters of the alphabet;—a plan which works well and quickly.

Mme. X. is also a writing medium; and this power first showed itself in a strange way during the stay in the country of which I have already spoken. She was writing a letter one day, with no thought of these unseen agencies, when suddenly she felt her hand checked. Warned by a special sensation, she still held the pen. Her hand placed itself on a sheet of paper and began rapidly to write alarming predictions. The writings retained this tone only for a few hours; and soon the communications became trivial in character, and, save in some exceptional instances, have since remained so.

Another phenomenon followed shortly afterwards. One day Mme. X. felt herself lifted with force from her arm-chair and compelled to stand upright. Her feet and her whole body then executed a systematic calisthenic exercise, in which all the movements were regulated and made rhythmic with finished art. This was renewed on following days, and towards the end of each performance—sometimes of an hour's or two hours' duration—the movements acquired extreme energy. Mme. X. has never had the smallest notion of chamber-gymnastics, Swedish or otherwise, and these movements would have been very painful and fatiguing had she attempted them of her own will. Yet at the end

of each performance she was neither fatigued nor out of breath. All was going well, and Dr. Z. had announced that henceforth his attentions would not be needed, when next day a singular accident threw everything back. Mme. X. had mounted with great precaution upon a low chair with four legs and a large base of support to take an object from a wardrobe. Just as she was about to descend, the chair was violently snatched from under her feet and pushed to a distance. Mme. X. fell on the diseased foot, and the cure had to begin again. [In a subsequent letter Dr. X. explains that by Mme. X.'s account this movement was distinctly due to an *invisible force*; no natural slipping of the chair.]

Mme. X. was accustomed to bandage her own foot every morning. One day she was astonished to feel her hands seized and guided by an occult force. From that day onwards the bandaging was done according to all the rules of the art, and with a perfection which would have done credit to the most skilful surgeon of either hemisphere. Although very adroit with her hands, Mme. X. had never had occasion to practise nursing or to study minor surgery, yet the bandages thus *automatically* applied were irreproachable, and were admired by every one. When Mme. X. wished to renew the bandages, she placed the strips all rolled up upon a table within reach of her hand, and her hand then automatically took the bandage which best suited the occult operation.

Mme. X. is accustomed to arrange her own hair. One morning she said laughingly, "I wish that a Court hairdresser would do my hair for me; my arms are tired." At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up; and the result was a complicated *coiffure*, which in no way resembled her usual simple mode of arrangement.

The oddest of all these automatic phenomena consisted in extremely graceful gestures which Mme. X. was caused to execute with her arms—gestures as though of evocation or adoration of some imaginary divinity, or gestures of benediction. When the occult agent placed her before the portrait of her son whom she lost five years ago the scene became really affecting, and moved Mme. X. herself to tears. The few persons who witnessed this spectacle are agreed that it was worthy of the powers of the greatest actress. Of such a gift Mme. X. has nothing; her nature is simple and frank, but cold rather than demonstrative.

At the Paris Exhibition of 1889 Mme. X. once saw the "Javanese dance," consisting of rhythmic motions of the body with contortions of the arms. The occult agents caused her to repeat this dance several times with perfect execution.

[Disliking these phenomena,] Mme. X. has tried very hard to free herself from this control, and has to a great extent succeeded, by the use of cold water, by strongly resisting all communications, and by "passes of disengagement" executed by a hypnotiser. [This has reduced the phenomena almost entirely to automatic writing, which, though vague or fantastic when dealing with ordinary topics, is precise and intelligent on medical questions.]

Thus far the phenomena recorded have been purely subjective; in those which follow there is something objective also. When one has the honour to be treated by a physician of Dr. Z.'s celebrity (!) ordinary kindness bids one sometimes think of benefiting one's neighbour. One of the officials of my department had suffered for many years from pleurodynia, which occasionally laid him up altogether, and also from frequent attacks of sick headache. Dr. Z. was consulted and prescribed an internal treatment which, to my great surprise, consisted mainly of "dosimetric granules"; [which this great official surgeon had

not in his lifetime employed]. He also caused Mme. X. to perform "passes of disengagement" for ten or fifteen minutes at a time. It was noticeable that while these passes were made with extreme violence, Mme. X.'s hands were arrested at the distance of a millimetre at most from the patient's face, without ever touching him in the least. Mme. X. could never of herself have given to her movements such a degree of precision. For two years now the patient has felt no more of his pleurodynia, and his *migraine* is, if not altogether cured, at least greatly reduced.

One day—I suppose by way of a joke—Dr. Z., after one of these séances, pursued the patient with his influence as he walked home, and made him execute with his hands various gestures and contortions which drew the attention of passers-by,

Another time our servant A., whose husband was ill in hospital, came crying to Mme. X. and told her that she had lost all hope of ever seeing him cured, &c. Mme. X. asked Dr. Z. to take him in hand. He promised to do so, and said that he would make him feel his presence. Next morning A. went to the hospital and found her husband in despair. "Look here," he said, "besides what I had already, I am falling into a nervous malady. I have been shaken about all night—my arms and legs have executed movements which I could not control." A. began to laugh, and told her husband that Dr. Z. had taken him in hand, and that he would soon get well. The patient is going about as usual to-day, and is as well as an incurable pulmonary affection allows him to be.

Under other circumstances I have myself consulted Dr. Z. as to patients under my professional care. On each occasion he has given a precise diagnosis and has indicated a treatment, consisting mainly of dosimetric granules, sometimes associated with other treatment. These facts have been repeated many times, and I owe great gratitude to Dr. Z. for the advice which he has given me. His prescriptions were always rational; and when I showed fears as to certain doses which appeared to me too large, he took pains to reassure me, but stuck to his prescriptions. I have never had to repent having followed the advice of my eminent colleague in the other world; and I am bound to state distinctly that every time that a medical question has been submitted to him the replies and advice of Dr. Z. have been of an astonishing clearness and precision. I cannot say the same of communications obtained on other subjects, in which he seemed to take a malicious pleasure in leading us wrong. He—or some one else—has often announced to us, with minute and intimate detail, the deaths of persons known to us; who were found on inquiry to be alive and well. Lastly, I give a detail which tends to prove the reality of this occult magnetisation. Mme. X. has often seen two luminous rays projected upon her feet during the séances of which I have spoken above. The rays were invisible in full light, and in complete darkness, but were seen in partial obscurity, and resembled rays of the sun passing through small openings into a dark room. If this was a hallucination, it was shared on two occasions by the hypnotiser of whom I have already spoken. I myself never saw the rays, which may be compared with those said to have been seen by somnambulists and other sensitives as emanating under certain circumstances from the human frame.

In reply to inquiries Dr. X. adds the following remarks:—

It is not impossible that Mme. X. should have at some time heard myself or others pronounce the names of the medicaments prescribed. But when she

gave me an exact diagnosis, and formulated in detail a rational treatment, I am sure that this did not come from her own mind. She has never studied any branch of medicine—neither the therapeutic art itself, nor the minor art of composing formulæ. Nor could I have been acting suggestively, since my own ideas were often quite different from those which the occult agent dictated; unless, indeed, my unconscious self acted upon Mme. X.'s consciousness, which seems to me a somewhat too elaborate view.

The dosimetric granules are a convenient mode of administering alkaloids, glycosides, and other toxic principles, and I have often been alarmed at the doses which Dr. Z. prescribed. I confess that I was astonished to find that an occult agent who thus claimed to be a bygone Professor should have selected a form of medication on which the Faculty look with no approving eye.

As to Mme. X.'s foot, I have a *firm conviction* that it was healed by the rhythmical movements imposed, and by the "magnetisation" of the occult agent.

You ask me whether I consider these agents as belonging to the human type. Provisionally, Yes; unless we admit that there exists, superposed upon our world, another world of beings distinct from humanity, but knowing it and studying it as we study the other regions of nature, and assuming for the sake of amusement or for some other motive the *rôle* of our departed friends.

Dr. X. concludes with warnings against the dangers of such influence or possession; dangers which he thinks that Mme. X. avoided by her calmness of temperament and resolute maintenance of self-control.

The *savant* already mentioned as introducing us to this case sends us (May, 1893) the following corroborative statement. He is, it may be observed, himself a physician.

I have frequently seen Mme. X. For the last year or two she has had no more phenomena; but about two years ago she presented some curious symptoms. In the first place, when she conversed with the late Dr. Z., her so-called magnetiser, his replies were made by movements of her head. She would seat herself in an arm-chair, and according as Dr. Z. wished to say yes or no, there were either two or three backward movements of her head. Her head threw itself backwards with force, and gave a vigorous blow to the chair-back. This movement was sometimes so violent that the shock was painful, so that Mme. X. cried out at the sharpness of the blows. Long sentences could thus be given, for when the alphabet was spelt out there were movements and blows given with the head, just as in ordinary Spiritistic conversations there are tilts of the table. Often, also, while one was talking with Mme. X., there were movements of her head, indicating that the so-called Dr. Z. was taking part in the discussion, and approving or disapproving such and such a phrase. More rarely, Mme. X. would unconsciously articulate a few words with her lips, and these words were professedly dictated by Dr. Z. As to the other phenomena, I have twice been present at the ample, semi-ecstatic movements of salutation and prayer which Mme. X. made against her will. It was a curious scene; for Mme. X. preserved her consciousness all the time and continued to talk to us while executing this strange and complicated mimicry. It is to be observed that Mme. X. is a person of calm nature, and rather apathetic than

nervous. She has strong common-sense, is healthy, and reasonable in character. It seems that she never had any previous hallucination. She is an excellent mother of a family, and deservedly enjoys general confidence and esteem.

Dr. X. sent us two of the prescriptions written by Mme. X.'s hand. We compared them with British Pharmacopœal prescriptions, by the aid of Burggraave's *Guide de Médecine Dosimétrique* (Paris, 1872). Both prescriptions are in fair accord with English practice; the doses of arsenic in the one case, of strychnia in the other, being rather stronger than usually given. Each prescription contains several ingredients, in what seems reasonable proportion.

Finally, we learn that Dr. Z. in life was gay and fond of practical jokes.

**834.** These last cases have become increasingly complex. One wonders to what extent this strange manufacture of inward romances can be carried. There is, I may say, a great deal more of it in the world than is commonly suspected. I have myself received so many cases of these dramatised utterances—as though a number of different spirits were writing in turn through some automatist's hand—that I have come to recognise the operation of some law of dreams, so to call it, as yet but obscurely understood. The alleged personalities are for the most part not only unidentified, but purposely unidentifiable; they give themselves romantic or ludicrous names, and they are produced and disappear as lightly as puppets on a mimic stage. The main curiosity of such cases lies in their very persistence and complexity; it would be a waste of space to quote any of the longer ones in such a way as to do them justice. And, fortunately, there is no need for me to give any of my own cases; since a specially good case has been specially well observed and reported in a book with which many of my readers are probably already acquainted, —Professor Flournoy's *Des Indes à la planète Mars: Etude sur un cas de Somnambulisme avec Glossolalie* (Paris and Geneva, 1900). I shall here make some comments on that striking record, which all students of these subjects ought to study in detail.

**835.** It happens, no doubt, to any group which pursues for many years a somewhat unfamiliar line of inquiry that those of their points which are first assailed get gradually admitted, so that as they become interested in new points they may scarcely observe what change has taken place in the reception of the old. The reader of early volumes of the *Proceedings S.P.R.* will often observe this kind of progress of opinion. And now Professor Flournoy's book indicates in a remarkable way how things have moved in the psychology of the last twenty years. The book—a model of fairness throughout—is indeed, for the most part, critically *destructive* in its treatment of the quasi-supernormal phenomena with which it deals. But what a mass of conceptions a competent psychologist now takes for granted in this realm, which the official science of twenty years ago would scarcely stomach our hinting at!

One important point may be noticed at once as decisively corroborating a contention of my own made long ago, and at a time when it probably seemed fantastic to many readers. Arguing for the potential *continuity* of subliminal mentation (as against those who urged that there were only occasional flashes of submerged thought, like scattered dreams), I said that it would soon be found needful to press this notion of a continuous subliminal self to the utmost, if we were not prepared to admit a continuous spiritual guidance or possession. Now, in fact, with Professor Flournoy's subject the whole discussion turns on this very point. There is unquestionably a continuous and complex series of thoughts and feelings going on beneath the threshold of consciousness of M<sup>lle</sup> "Hélène Smith." Is this submerged mentation due in any degree or in any manner to the operation of spirits other than M<sup>lle</sup> Smith's own? That is the broad question; but it is complicated here by a subsidiary question: whether, namely, any previous incarnations of M<sup>lle</sup> Smith's—other phases of her own spiritual history, now involving complex relationship with the past—have any part in the crowd of personalities which seem struggling to express themselves through her quite healthy organism.

M<sup>lle</sup> Smith, I should at once say, is not,<sup>1</sup> and never has been, a paid medium. At the date of M. Flournoy's book, she occupied a leading post on the staff of a large *maison de commerce* at Geneva, and gave *séances* to her friends simply because she enjoyed the exercise of her mediumistic faculties, and was herself interested in their explanation.

Her organism, I repeat, is regarded, both by herself and by others, as a quite healthy one. M<sup>lle</sup> Smith, says Professor Flournoy, declares distinctly that she is perfectly sound in body and mind,—in no way lacking in equilibrium,—and indignantly repudiates the idea that there is any hurtful anomaly or the slightest danger in mediumship as she practises it.

"I am so far from being abnormal," she writes, "that I have never been so clear-sighted, so lucid, so capable of judging rapidly on all points, as since I have been developed as a medium." No one appears to dispute this estimate, which the facts of M<sup>lle</sup> Smith's progress in her line of business distinctly confirm.

"It is in fact incontestable" (continues Professor Flournoy, p. 41), "that Hélène has a head extremely well organised; and that from a business point of view she manages admirably the very important and complicated department of which she is at the head in this large shop where she is employed; so that to accuse her of being morbid simply because she is a medium is to say the least an inadmissible *petitio principii* so long as the very nature of mediumship remains a thing so obscure and open to discussion as is still the case. . . ."

"It is clear that there exist amid the ranks of the learned faculty certain spirits narrow and limited, strong in their own specialities, but

<sup>1</sup> For M<sup>lle</sup> Smith's later history, see Professor Flournoy's *Nouvelles Observations sur un cas de Somnambulisme*, Geneva, 1902.—EDITORS.

ready to cast their anathemas at whatever does not fit in with their preconceived ideas, and to treat as morbid, pathological, insane, everything which differs from the normal type of human nature, such as they have conceived it on the model of their own small personalities. . . .

“But in the first place the essential criterion in judging of a human being's value is not the question whether he is in good or bad health, like or unlike other people, but whether he fulfils adequately his special task—how he acquits himself of the functions incumbent on him, and what may be expected or hoped from him. I am not aware that Miss Smith's psychical faculties have ever interfered with her accomplishment of any of her duties; rather they have helped her therein; for her normal and conscious activity has often found an unexpected assistance—which non-mediums lack!—in her subliminal inspirations and her automatisms, which effect a useful end.

“In the second place, it is far from being demonstrated that mediumship is a pathological phenomenon. It is abnormal, no doubt, in the sense of being *rare, exceptional*; but rarity is not morbidity. The few years during which these phenomena have been seriously and scientifically studied have not been enough to allow us to pronounce on their true nature. It is interesting to note that in the countries where these studies have been pushed the furthest, in England and America, the dominant view among the *savants* who have gone deepest into the matter is not at all unfavourable to mediumship; and that, far from regarding it as a special case of hystèria, they see in it a faculty superior, advantageous, healthy, of which hysteria is a form of degenerescence, a pathological parody, a morbid caricature.”

The phenomena which this sensitive presents (Hélène Smith is Professor Flournoy's pseudonym for her) cover a range which looks at first very wide, although a clearer analysis shows that these varieties are more apparent than real, and that self-suggestion will perhaps account for all of them.

There is, to begin with, every kind of automatic irruption of subliminal into supraliminal life. As Professor Flournoy says (p. 45): “Phenomena of hypermnesia, divinations, mysterious findings of lost objects, happy inspirations, exact presentiments, just intuitions, teleological (purposive or helpful) automatisms, in short, of every kind; she possesses in a high degree this small change of genius—which constitutes a more than sufficient compensation for the inconvenience resulting from those distractions and moments of absence of mind which accompany her visions; and which, moreover, generally pass unobserved.”

At séances—where the deeper change has no inconveniences—Hélène undergoes a sort of self-hypnotisation which produces various lethargic and somnambulistic states. And when she is alone and safe from interruption she has spontaneous visions, during which there may be some approach to ecstasy. At the séances she experiences positive

hallucinations, and also negative hallucinations, or systematised anæsthesiæ, so that, for instance, she will cease to see some person present, especially one who is to be the recipient of messages in the course of the séance. "It seems as though a dream-like incoherence presided over this preliminary work of disaggregation, in which the normal perceptions are arbitrarily split up or absorbed by the subconscious personality—eager for materials with which to compose the hallucinations which it is preparing." Then, when the séance begins, the main actor is Héléne's guide *Leopold* (a pseudonym for Cagliostro) who speaks and writes through her, and is, in fact, either her leading spirit-control or (much more probably) her most developed form of secondary personality.

Héléne, indeed, has sometimes the impression of *becoming* Leopold for a moment (p. 117). Professor Flournoy compares this sensation with the experience of Mr. Hill Tout (*Proceedings S.P.R.*, vol. xi. p. 309), who feels himself *becoming* his own father, who is manifesting through him. It should be added that, although somewhat pompous, Leopold always appears both sensible and dignified. "Leopold," says Professor Flournoy (p. 134) "certainly manifests a very honourable and amiable side of M<sup>rs</sup> Smith's character, and in taking him as her 'guide' she has followed inspirations which are doubtless among the highest in her nature."

The high moral quality of these automatic communications, on which Professor Flournoy thus insists, is a phenomenon worth consideration. I do not mean that it is specially strange in the case of M<sup>rs</sup> Smith. She appears to be (if the phrase is thought permissible in describing a medium) a person of remarkably well-regulated mind. One is not surprised that her subliminal self should be as blameless as her supraliminal. But in reality the remark here made by Professor Flournoy has a much wider application. The almost universally high moral tone of genuinely automatic utterances—whether claimed as spirit communications or proceeding obviously from the automatist himself—has not, I think, been sufficiently noticed, or adequately explained. I will mention two points which have struck me as specially noticeable. In the first place I have read many pulpit and other attacks on "spiritualism," under which name all automatic utterance is commonly included, and I cannot remember any instance in which such an attack has been made effective by the quotation of passages of immoral tendency—base, cruel, or impure. The attack, so far as I know, has always been of a kind which, in the eye of the philosopher, is rather complimentary to the writings attacked. For it seems (and this is the second point to which I wished to call attention here) that no one of the various conflicting Churches has been able to claim the general drift of automatic messages as making for its special tenets. The various controversialists, where they have been candid, have admitted moral elevation, but,—from their various opposing points of view,—have agreed in deploring theological laxity.

I must indeed confess myself unable to explain why it is that beneath

the frequent incoherence, frequent commonplaceness, frequent pomposity of these messages there should almost always be a substratum of better sense, of truer catholicity, than is usually to be heard except from the leading minds of the generation. It is possible that in some hidden way the Zeit-Geist affects the subliminal strata even of persons superficially narrow and bigoted by an influence urging them all in somewhat the same direction;—so that the best available thought of the age is inspiring the age more profoundly than we know. And it is possible also that these utterances may bear in reality some obscure relation to truths profounder than we have as yet normally acquired. What is omitted, indeed, from current beliefs is as significant as what is added thereto, and the general product looks more like a very poor account of something which in itself is great and new, but dimly apprehended, than like a compromise between conflicting dogmas, or a selection from familiar hortatory themes.

836. Thus much I think it was fair to say;—or I may speak more strongly and maintain that thus much it was a positive duty to insist upon. It is only right that this mass of communications, taken as a whole, should be defended from the random accusations of journalist or pulpiteer.

But, in view of what is to follow, I may here define the limited extent to which my support of the content of automatic messages goes.

I think, then, that in evidential messages—where there is real reason to believe that an identified spirit is communicating—there is a marked and independent consensus on such matters as these spirits profess themselves able to discuss. And, again, in non-evidential messages—in communications which probably proceed from the automatist's subliminal self—I hold that there is a remarkable and undesigned concordance in high moral tone, and also in avoidance of certain prevalent tenets, which many of the automatists do supraliminally hold as true. But I also insist that these subliminal messages, even when not incoherent, are generally dream-like, and often involve tenets which (though never in my experience base or immoral) are unsupported by evidence, and are probably to be referred to mere self-suggestion.

Prominent among such tenets is one which forms a large part of M<sup>1c</sup> Smith's communications; namely, the doctrine of *reincarnation*, or of successive lives spent by each soul upon this planet.

The simple fact that such was probably the opinion both of Plato and of Virgil shows that there is nothing here which is alien to the best reason or to the highest instincts of men. Nor, indeed, is it easy to realise any theory of the *direct creation* of spirits at such different stages of advancement as those which enter upon the earth in the guise of mortal man. There *must*, one feels, be some kind of continuity—some form of spiritual Past. Yet for reincarnation there is at present no valid evidence; and it must be my duty to show how its assertion in any given instance—M<sup>1c</sup> Smith's included—constitutes in itself a strong argument in favour

of self-suggestion rather than extraneous inspiration as the source of the messages in which it appears.

Whenever civilised men have received what they have regarded as a revelation (which has generally been somewhat fragmentary in its first delivery) they have naturally endeavoured to complete and systematise it as well as they could. In so doing they have mostly aimed at three objects: (1) to *understand* as much as possible of the secrets of the universe; (2) to *justify* as far as possible Heaven's dealings with men; and (3) to *appropriate* as far as possible the favour or benefit which the revelation may show as possibly accruing to believers. For all these purposes the doctrine of reincarnation has proved useful in many countries and times. But in no case could it seem more appropriate than in this last revelation (so to term it) through automatic messages and the like. And as a matter of history, a certain vigorous preacher of the new faith, known under the name of Allan Kardec, took up reincarnationist tenets, enforced them (as there is reason to believe) by strong suggestion upon the minds of various automatic writers, and set them forth in dogmatic works which have had much influence, especially among Latin nations, from their clarity, symmetry, and intrinsic reasonableness. Yet the data thus collected were absolutely insufficient, and the *Livre des Esprits* must simply rank as the premature formulation of a new religion—the premature systematisation of a nascent science.

I follow Professor Flournoy in believing that the teaching of that work must have directly or indirectly influenced the mind of M<sup>lle</sup> Smith, and is therefore responsible for her claim to these incarnations previous to that which she now undergoes or enjoys.

On the general scheme here followed, each incarnation, if the last has been used aright, ought to represent some advance in the scale of being. If one earth-life has been misused, the next earth-life ought to afford opportunity for expiation—or for further practice in the special virtue which has been imperfectly acquired. Thus M<sup>lle</sup> Smith's present life in a humble position may be thought to atone for her overmuch pride in her last incarnation—as Marie Antoinette.

But the mention of Marie Antoinette suggests the risk which this theory fosters—of assuming that one is the issue of a distinguished line of spiritual progenitors; insomuch that, with whatever temporary setback, one is sure in the end to find oneself in a leading position.

Pythagoras, indeed, was content with the secondary hero Euphorbus as his bygone self. But in our days Dr. Anna Kingsford and Mr. Edward Maitland must needs have been the Virgin Mary and St. John the Divine. And Victor Hugo, who was naturally well to the front in these self-multiplications, took possession of most of the leading personages of antiquity whom he could manage to string together in chronological sequence. It is obvious that any number of re-born souls can play at this game; but where no one adduces any evidence it seems hardly worth while to go on.

Even Pythagoras does not appear to have adduced any evidence beyond his *ipse dixit* for his assertion that the alleged shield of Euphorbus had in reality been borne by that mythical hero. Meantime the question as to reincarnation has actually been put to a very few spirits who have given some real evidence of their identity. So far as I know, no one of these has claimed to know anything personally of such an incident; although all have united in saying that their knowledge was too limited to allow them to generalise on the matter.

Hélène's controls and previous incarnations—to return to our subject—do perhaps suffer from the general fault of aiming too high. She has to her credit a control from the planet Mars; one pre-incarnation as an Indian Princess; and a second (as I have said) as Marie Antoinette.

837. In each case there are certain impressive features in the impersonation; but in each case also careful analysis negatives the idea that we can be dealing with a personality really revived from a former epoch, or from a distant planet;—and leaves us inclined to explain everything by “cryptomnesia” (as Professor Flournoy calls ‘submerged memory’), and that subliminal inventiveness of which we already know so much.

The *Martian* control was naturally the most striking at first sight. Its reality was supported by a Martian language, written in a Martian alphabet, spoken with fluency, and sufficiently interpreted into French to show that such part of it, at any rate, as could be committed to writing was actually a grammatical and coherent form of speech.

And here I reach an appropriate point at which to remark that this book of Professor Flournoy's is not the first account which has been published of M<sup>lle</sup> Hélène. Professor Lemaître, of Geneva, printed two papers about her in the *Annales des Sciences Psychiques*: first, a long article in the number for March–April, 1897—then a reply to M. Lefébure in the number for May–June, 1897. In these papers he distinctly claims supernormal powers for M<sup>lle</sup> Hélène, implying a belief in her genuine possession by spirits, and even in her previous incarnations, and in the extra-terrene or ostensibly Martian language. I read these papers at the time, but put them aside as inconclusive, mainly because that very language, on which M. Lemaître seemed most to rely, appeared to me so obviously factitious as to throw doubt on all the evidence presented by an observer who could believe that denizens of another planet talked to each other in a language corresponding in every particular with simple French idioms, and including such words as *quisa* for *quel*, *quisé* for *quelle*, *vétèche* for *voir*, *vèche* for *vu*;—the fantastic locutions of the nursery. M. Lemaître remarks, as a proof of the consistency and reality of the extra-terrene tongue, “L'un des premiers mots que nous ayons eus, *métiche*, signifiant *monsieur*, se retrouve plus tard avec le sens de *homme*.” That is to say, having transmogrified *monsieur* into *métiche*, Hélène further transmutes *les messieurs* into *cée métiché*;—in naïve imitation of ordinary French usage. And this tongue is supposed to have sprung up indepen-

dently of all the influences which have shaped terrene grammar in general or the French idiom in particular! And even after Professor Flournoy's analysis of this absurdity I see newspapers speaking of this Martian language as an impressive phenomenon! They seem willing to believe that the evolution of another planet, if it has culminated in conscious life at all, can have culminated in a conscious life into which we could all of us enter affably, with a suitable Ollendorff's phrase-book under our arms;—" *eni cée mêtiché oné qudè,*"—"ici les hommes (messieurs) sont bons,"—"here the men are good;"—and the rest of it.

To the student of automatism, of course, all this irresistibly suggests the automatist's own subliminal handiwork. It is a case of "glossolaly," or "speaking with tongues"; and we have no modern case—no case later than the half-mythical Miracles of the Cevennes—where such utterance has proved to be other than gibberish. I have had various automatic hieroglyphics shown to me, with the suggestion that they may be cursive Japanese, or perhaps an old dialect of Northern China; but I confess that I have grown tired of showing these fragments to the irresponsible expert, who suggests that they may also be vague reminiscences of the scrolls in an Oriental tea-tray.

It seems indeed to be a most difficult thing to get telepathically into any brain even fragments of a language which it has not learnt. A few simple Italian, and even Hawaiian, words occur in Mrs. Piper's utterances, coming apparently from departed spirits, (*see 960 A and 961*), but these, with some Kaffir and Chinese words given through Miss Browne (*871 A*), form, I think, almost the only instances which I know. And, speaking generally, whatever is elaborate, finished, pretentious, is likely to be of subliminal facture; while only things scrappy, perplexed, and tentative have floated to us veritably from afar.

Analysis of the so-called Martian language proves it to be no exception to this rule. It is, in fact, a childish, though elaborate, imitation of French;—whose true parallel lies in those languages of the nursery which little brothers and sisters sometimes invent—as a tongue not understood of their elders. The outbursts of this Martian speech are noticeable as a parallel to the "deific verbiage," which used to throng through the lips of Mr. le Baron (*Proceedings S.P.R.*, vol. xii. p. 277), and for a long time impressed itself upon him as having some reality in it somewhere.

The most interesting peculiarity, indeed, in the Martian tongue is its *exclusively French* formation; which would seem to argue its elaboration in a mind familiar with French alone. Now M<sup>lle</sup> Smith—who, by the way, is no linguist<sup>1</sup>—had some German lessons in her girlhood, and one is thus led to the curious supposition that the Martian tongue was invented by some element in her personality which *preceded* the German lessons.

<sup>1</sup> Her father, however, was acquainted with some half-dozen European languages and had besides some knowledge of Latin and Greek. (*See Des Indes*, p. 15.)

I may perhaps recall here, a trivial experience of my own illustrative of this ingenious hypothesis of Professor Flournoy's. I once dreamt that I saw an epitaph in Greek hexameters inscribed on a wall, of which on waking I remembered only one line—

Αὐτὰρ ὁ μὲν κατὰ γῆν θαλερὸν κύσε δακνόμενον πῦρ.

I could not construe this line, which is, in fact, nonsense;—till I remembered in a sudden flash a certain sense of shame felt by me as a small boy at having thought that *κατὰ* meant *under*—as though *κατὰ γῆν* were *γῆς κάτω*.

The line, then, had a meaning: "But he, indeed, beneath the earth, embraced the strong consuming flame;"—not a well-chosen sentiment for an epitaph, perhaps, but yet up to the ordinary level of one's dreaming self. There must, then, have been some fragment of me yet surviving from innocent boyhood, and blundering subliminally in the same old style.

**838.** "This fact of the primitive nature of M<sup>le</sup> Smith's various hypnoidal elucubrations, and the different ages of her life to which they belong, seems to me (says Professor Flournoy, p. 415) to constitute one of the most interesting psychological points in her mediumship. It tends to show that her secondary personalities are probably in their origin, as has sometimes been suggested, phenomena partly of *reversion* to the ordinary personality—survivals or momentary returns of inferior phases, overpassed for a longer or shorter time, and which should normally have been absorbed in the development of the individual instead of appearing externally in strange proliferations. Just as teratology illustrates embryology, which in return explains teratology, and as both of these unite in throwing light on anatomy,—similarly one may hope that the study of the facts of mediumship may some day help to furnish us with some just and fruitful view of normal psychogenesis,—which in return will enable us better to comprehend the appearance of these singular phenomena; so that psychology in general may thence acquire a better and exacter conception of human personality."

The faculty here touched upon—the strong reviviscence of long-past emotional states—seems to me eminently characteristic, at any rate, of artistic and poetical genius.

The artist must needs desire to have his whole life to draw upon. He must often wish to live in the past more vividly than in the present, and to feel again what he has felt, even more than to see again what he has seen. Visual and auditory memories, pushed to absolute vividness, become hallucinations of vision or audition; and this point of absolute hallucination few artists are able or even desire to reach. But *emotional* or *affective* memory may for some gifted natures be pushed on into all its old actual vividness with pure gain to art; nay, if the man himself has grown more capable of feeling, then the revived emotion (like certain optical memory-images) may even go beyond the original.

Thus Sully Prudhomme says, in speaking of a hidden insurgent memory of this type: "C'est même cette réviviscence qui seule me permettrait de retoucher les vers que cette petite aventure, si ancienne, m'a fait commettre, et de faire bénéficier de l'expérience que j'ai acquise dans mon art l'expression de mes sentiments d'autrefois." And he asks whether every memory of feeling does not assume a certain character of *hallucination*. Wordsworth (as Aubrey de Vere has told us, and as the sonnet "surprised by joy," shows) had very much the same experience. And Littré (*Revue Positive*, 1877, p. 660) describes what he calls the "affective automnesia"—or spontaneously arising flow of emotion—with which quite suddenly, and late in life, he remembered losing a young sister when he was ten years old: "Ce même évènement s'est reproduit avec une peine non moindre, certes, que celle que j'éprouvais au moment même, et qui alla jusqu'à mouiller mes yeux de larmes."<sup>1</sup>

This train of reflections, I think, well illustrates that kinship between the working of what is admitted as genius and the dreamlike sublimination with which we are here dealing, of which I have often spoken, and to which I must again presently recur.

Turning now to the Hindoo pre-incarnation, we observe that it offers a linguistic problem of a rather different kind. Certain Sanscrit letters are written, and certain Sanscrit words are uttered—mixed, it is true, with much quasi-Sanscrit gibberish, and not exceeding what a quick eye and memory might pick up in a few hours from a Sanscrit grammar. Hélène, however—whose complete good faith is vouched for on all sides and who herself undoubtedly believes with her whole heart in the spirit-hypothesis—denies that she ever consulted or even to her knowledge saw, a Sanscrit grammar. Again, M. Flournoy's careful researches have shown that incidents of the Indian *history*, or pseudo-history, on which the narrative of this incarnation turns, are undoubtedly derived from a particular passage in a rare and antiquated history of India by de Marlès—which M<sup>lle</sup> Smith asserts that she never saw, and which it seems very improbable that she *should* have seen.<sup>2</sup> This knowledge is worked up in a way indicating considerable familiarity with the East, and quasi-Indian tunes and gestures are employed with great verisimilitude.

I need not here go into the details of the more modern and accessible characterisation of Marie Antoinette.

**839.** In the facts which I have already given, we have got this

<sup>1</sup> See Ribot, *Psychologie des Sentiments*, p. 152.

<sup>2</sup> See, however, *Nouvelles Observations* (pp. 212-213), from which it appears that a gentleman in whose house M<sup>lle</sup> Smith used to give séances possessed a Sanscrit grammar, and kept it in the room where the séances were held. In the same book (pp. 206-216), Professor Flournoy points out several other sources besides Marlès' history (itself to be found in the two principal libraries of Geneva) from which her knowledge of India might have been derived; and he shows (pp. 203-206) that the Hindoo romance presented internal contradictions which made it inconsistent with any hypothesis of re-incarnation.—EDITORS.

problem reduced to its narrowest form; and I shall set forth, as barely possible, a theory which Professor Flournoy has not invoked. I agree with him that the notion of the truth of the Indian romance must be quite dismissed. But I do not therefore think it certain that M<sup>lle</sup> Smith must have unconsciously seen de Marlès' history and a Sanscrit grammar, since it seems to me just possible that the knowledge of de Marlès and of Sanscrit may have been clairvoyantly acquired by her subliminal self.

Further, it has sometimes been alleged that discarnate spirits may be concerned in the composition of such romances, on the hypothesis that if they do act upon human minds, they probably so act sometimes to amuse *themselves*, as well as to please or inform *us*. I know of no evidence, indeed, of their having any power to *injure* us, but it is thought by some that there is a good deal of evidence of tricky, playful interference, and that a kind of literary impulse to write or act out *romances*, through the intermediacy of some human being, may be one form of this mystifying intervention. There is, however, no need to postulate the existence of tricky spirits when the phenomena can be adequately accounted for by the known tendencies of the subliminal self, as exemplified in such cases as the "Clelia" and Newnham writings (830 A and 849 A), and Sally Beauchamp (234 A).

840. I pass on from these reincarnational romances to certain minor, but interesting phenomena, which Professor Flournoy calls *teleological automatisms*. These are small acts of helpfulness—*beneficent synergies*, as we might term them, in contrast with the *injurious synergies*, or combined groups of *hurtful* actions, with which hysteria has made us familiar. We have already printed several incidents of this type in our *Proceedings* and *Journal*. (See, for instance, the trivial but instructive case of Mrs. Verrall and the envelopes, given in 818 A.)

"One day," says Professor Flournoy (p. 55), "Miss Smith, when desiring to lift down a large and heavy object which lay on a high shelf, was prevented from doing so because her raised arm remained for some seconds as though petrified in the air and incapable of movement. She took this as a warning, and gave up the attempt. At a subsequent séance Leopold stated that it was he who had thus fixed Héléne's arm to prevent her from grasping this object, which was much too heavy for her, and would have caused her some accident.

"Another time, a shopman, who had been looking in vain for a certain pattern, asked Héléne if by chance she knew what had become of it. Héléne answered mechanically and without reflection—'Yes, it has been sent to Mr. J.' (a client of the house). At the same time she saw before her the number 18 in large black figures a few feet from the ground, and added instinctively, 'It was sent eighteen days ago.' [This was in the highest degree improbable, but was found to be absolutely correct.] Leopold had no recollection of this, and does not seem to have been the author of this cryptomnesic automatism."

A similar phenomenon has also been noted (p. 87) when warning is conveyed by an actual phantasmal figure.

M<sup>lle</sup> Smith has seen an *apparition* of Leopold, barring a particular road, under circumstances which make it probable that M<sup>lle</sup> Smith would on that day have had cause to regret taking that route. (Compare the case of an apparition seen by a lady near an open lift, referred to at the end of 823; and the warning to Socrates to change his route, see 814.)

841. The next question is as to whether supernormal faculty of any kind is manifested in Héléne's phenomena. There does appear to be some telepathy (see p. 363, &c.), and of telepathy Professor Flournoy speaks as follows:—

“One may almost say that, if telepathy did not exist, it would be necessary to invent it. I mean by this that a direct action between living beings, independently of the organs of sense, is a thing so in accord with all that we know of nature that it would be difficult not to assume its existence *a priori*, even were no sign of it perceptible. How could one believe, indeed, that centres of chemical phenomena so complex as the nervous centres could find themselves in activity without transmitting various undulations—X, Y, or Z rays—passing through the skull as the sun passes through glass, and going on to act, at any distance, on their homologues in other skulls? It is a mere question of *intensity*. . . .

“If telepathy is considered strange, mystic, occult, supernormal, &c., it is because this character has been gratuitously conferred on it by making of this imponderable link between organisms a purely spiritual communication of soul to soul, independent of matter and of space. That such a metaphysical union does exist I am ready to believe, but it is to introduce a gratuitous confusion if one substitutes this problem of high speculation—which abandons the strictly scientific ground and sets aside the principle of psycho-physical parallelism—for the empirical problem of telepathy, which is perfectly concordant with that parallelism and in no way contradicts established science.”

Now, of course, it has been obvious from the outset of our researches that it would be very desirable if we could trace some relation between telepathy and ether vibrations. There are doubtless endless vibrations waiting to be intelligibly appropriated;—and telepathy is a phenomenon greatly in need of an explanation. The more complex any object is, moreover, the more strangely it will vibrate; and the more sensitive any object is, the more strangely will it receive and respond to vibrations.

Nevertheless, when we have said this—as Sir W. Crookes has said it with great impressiveness (*Proceedings S.P.R.*, vol. xii. pp. 348–352)—we have said nearly all that can be said for the vibration-theory of telepathy. In Chapter VI. (pp. 245–246), I have attempted to show the inadequacy of this theory to cover the facts, and have suggested that telepathic observations may in time teach us something of the relation of life to the organism.

842. Most instructive of all will it be if we can obtain telepathy from discarnate spirits, and especially if we can get any glimpse of a relation between their mode of being and the cosmic ether. On this point Professor Flournoy writes as follows (p. 394) :

“It is obvious that the hypothesis of spirits involves no *a priori* impossibility or absurdity. It does not even contradict, as is sometimes supposed, that fundamental law of physiological psychology—the psychophysical parallelism—which insists that every mental phenomenon must have a physical correlative. For in spite of our habit of considering the molecular or atomic phenomena of the brain, the catabolism of the neurones, as the true concomitant of the conscious processes, it is quite possible—it is even probable enough—that these molecular movements do not constitute the ultimate physical term immediately adjoining the mental world (*côtoyant le monde mental*), but that the true physical or spatial correlatives of psychological or non-spatial phenomena ought to be sought in the vibrations of that imponderable matter, the ether, in which ponderable atoms and molecules are plunged somewhat after the fashion of grains of dust in the atmosphere.”

I quote these words because,—obvious though their contention must seem to all thinking persons,—it is common enough to see phrases used as though our notions were still bounded by the molecular ;—as though we did not *know*, as certainly as we know anything, that the great mystery of existence is only just beginning, in that inconceivable world of ether, precisely where our utmost analysis fails us, and our mathematics are reduced to a jungle of infinities and of contradictions.

And now as to the question of possible telepathy from the dead in Héléne's case. The instance with most in its favour is described by Professor Flournoy as follows (p. 406) :—

In a sitting at my house (February 12th, 1899) M<sup>lle</sup> Smith has a vision of a village on a height covered with vines; she sees a small old man coming down thence by a stony road. He looks like a “demi-monsieur”;—buckled shoes, large soft hat, shirt-collar unstarched, with points rising to his cheeks, &c. A peasant in a blouse whom he meets bows to him as to a personage of importance; they talk a *patois* which Héléne cannot follow. She has an impression that she knows the village; but she cannot identify it. Soon the landscape disappears, and the old man, now clothed in white and seen in a luminous space [implying that he is in the next world] seems to come nearer. At this moment, as she sits with her right arm resting on the table, Leopold dictates with the forefinger, *Lower her arm*. I obey; Héléne's arm at first resists strongly; then yields at once. She seizes a pencil, and during the usual struggle as to the way to hold it [*i.e.*, whether in her own habitual fashion—between forefinger and middle finger—or in the ordinary way], “You are squeezing my hand too hard!” she cries to the imagined little old man who, according to Leopold, wishes to write through her;—“You hurt me; don't press so hard; what can it matter to you whether it is a pencil or a pen?” Then she drops the pencil and takes a pen, and holding it between

thumb and forefinger writes slowly in an unknown handwriting, *Chaumontet syndic*. Then returns the vision of the village;—we wish to know its name; and she ends by perceiving a guide-post on which she spells out *Chessenaz*—a name unknown to us. Finally having, at my desire, asked the old man the date when he was syndic, she hears him answer, 1839. Nothing more can be learnt; the vision disappears and gives place to a possession by Leopold, who in his big Italian voice talks at length about various matters. I question him on the incident of the unknown village and syndic; his answers, interrupted by long digressions, are to this effect: “I am looking—I turn my thoughts along that great mountain with a tunnel in it whose name I do not know [Leopold—the *soi-disant* Cagliostro—who returns from the eighteenth century, is naturally not well up in modern geographical names; but this is the hill of Fort de l’Ecluse]; I see the name of Chessenaz—a village on a height—a road leading up to it. Look in that village; you will find the name [Chaumontet]: try to verify the signature; you will get a proof that the signature is really that of this man.”

I ask him whether he sees all this in Héléne’s memories—“*No*”;—or whether she has ever been at Chessenaz:—“Ask her; she will know; I have not followed her in all her excursions.”

Héléne, when awake, could give no information. But next day I found on the map a little village of Chessenaz in the department of Haute-Savoie, at twenty-six kilometres from Geneva. . . .

[A fortnight later Helen sees the vision of the other day reappear—the village, the little old man;—but accompanied by a *curé*, who seems intimate with him, and whom he calls “my dear friend Bournier.” Leopold promises that this *curé* will write his name for Helen.]

At the next sitting in my house, March 19th, I remind Leopold of this promise. . . . The *curé* at last takes her hand as the syndic had done and writes very slowly the words *Burnier salut*. . . .

I wrote to the Mairie at Chessenaz, and the Mayor, M. Saunier, was good enough to answer me at once. “During the years 1838 and 1839,” he said, “the syndic of Chessenaz was Jean Chaumontet, whose signature I find in various documents of that date. We had also for *curé* M. André Burnier, from November 1824 to February 1841, during which period all the *actes des naissances*, &c., bear his signature. But I have found in our archives a document with both signatures, which I send you.”

[Reproductions are given (p. 409) of the actual signatures, and of the signatures given by M<sup>lle</sup> Smith. The handwritings were markedly similar.]

Professor Flournoy’s first idea naturally was that M<sup>lle</sup> Smith had seen at some time or other some acts or documents signed by the syndic or the *curé* of Chessenaz, and that these visual impressions had reappeared in her somnambulatory state, and had served as internal models for the signatures which she traced in trance. She informed him, in fact, that she had relations in the neighbourhood, with whom she had stayed some dozen years earlier, but she had no recollection of having ever seen or heard of Chessenaz, or of the two names given in her trance. Both names are, however, not uncommon in that region, and it seems possible that during her visit her friends may have shown her some family document bearing

the signatures, which—we must assume—(for her probity is beyond question) had faded from her supraliminal memory.<sup>1</sup>

**843.** This case of Professor Flournoy's, then—this classical case, as it may already be fairly termed—may serve here as our culminant example of the free scope and dominant activity of the unassisted subliminal self. The telepathic element in this case, if it exists, is relatively small; what we are watching in M<sup>lle</sup> Hélène Smith resembles, as I have said, a kind of exaggeration of the submerged constructive faculty,—a hypertrophy of genius—without the innate originality of mind which made even the dreams of R. L. Stevenson a source of pleasure to thousands of readers.

In reference to the main purpose of this work, such cases as these, however curious, can be only introductory to automatisms of deeper moment. In our attempt to trace an evolutive series of phenomena indicating ever higher human faculty, the smallest telepathic incident,—the most trivial proof, if proof it be, of communication received without sensory intermediation from either an incarnate or a discarnate mind, outweighs in importance the most complex ramifications and burgeonings of the automatist's own submerged intelligence.

I pass on, then, to evidence which points, through motor automatisms, to supernormal faculty; and I shall begin by citing in **843 A** and **B** certain experiments (due to Professor Richet and to Mr. G. M. Smith) in the simplest of all forms of motor automatism, viz., table-tilting, with results which only telepathy can explain. It will be seen that these experiments are closely parallel to our simplest sensory experiments in telepathy, as recorded in Chapter VI. And it may be remembered that the transferences of *diagrams* there described sometimes contained a motor as well as a visual element;—the percipient not only discerning a "mind's eye" picture of the diagram, but also feeling an impulse to *draw* it.

Experiments like these should be repeated as often as possible. Trivial though they seem, they may with a little care be made absolutely conclusive. Had Professor Richet's friends, for example, been willing to prolong this series, we might have had a standing demonstration of telepathy, reproducible at will.

**844.** I pass on to some experiments with Planchette, in which an element of telepathy was shown. The account came from Mrs. Alfred Moberly, Tynwald, Hythe, Kent, and was corroborated, with some additional examples, by two other ladies present at the time.

(From *Proceedings S.P.R.*, vol. ii. p. 235.)

May 9th, 1884.

The operators were placed out of sight of the rest of the company, who selected—in silence—a photograph, one of an albumful, and fixed their attention on it. We—the operators—were requested to keep our minds a blank as far as possible and follow the first involuntary motion of the

<sup>1</sup> Further considerations supporting this view are given in *Nouvelles Observations*, pp. 232-237.—EDITORS.

Planchette. In three out of five cases it wrote the name or initial or some word descriptive of the selected portrait. We also obtained the signatures to letters selected in the same manner. We both knew perfectly well that *we* were writing—not the spirits, as the rest of the company persist to this day in believing—but had only the slightest idea what the words might prove to be.

We have tried it since, and generally with some curious result. A crucial test was offered by two gentlemen in the form of a question to which we couldn't possibly guess the answer. "Where's Toosey?" The answer came, "In Vauxhall Road." "Toosey," they explained, was a pet terrier who had disappeared; suspicion attaching to a plumber living in the road mentioned, who had been working at the house and whose departure coincided with Toosey's.

Of course, in the case of the inquiry after the lost dog, we may suppose that the answer given came from the questioner's own mind. Mrs. Moberly and her friends seem to have been quite aware of this; and were little likely to fall into the not uncommon error of asking Planchette, for instance, what horse will win the Derby, and staking, perhaps, some pecuniary consideration on the extremely illusory reply.

845. In the next case there is an apparent element of *prophecy*; and I quote it in order to show how fallacious this appearance is, and how easily an ordinary mental anticipation of the future, if it in any way becomes *externalised*, may look like a revelation. Miss Summerbell is well known to me as a careful observer.

(From *Proceedings* S.P.R., vol. iii. p. 2.)

I have used Planchette a great deal, but the result has generally been nonsense; but I remembered two occasions when it correctly interpreted the thought of some one in the room, whose hands were *not* upon it. About a year ago, we were amusing ourselves by asking it what Christmas presents we should have. My hands were upon Planchette, and I *believe* Miss Lay's, but in any case it is quite certain that neither of the persons who were touching it could possibly know the answer to the question I asked. I said, "What will Miss T. have at Christmas?" Miss T. was in the room, but not near the table. Planchette immediately wrote down a rather large sum of money. I asked, "Who is to give it?" It wrote "B. and one other." Some weeks afterwards I met Miss T., who asked me if I remembered what Planchette had written. I remembered it perfectly. She said, "I have received more than that sum, but I knew about it at the time, though not the exact sum, and I believe that must have been thought-reading, for I am certain that nobody in the room knew of it but myself." The money was given by a relative whose surname begins with B., and another person.

On another occasion, we asked a friend to dictate a question, the answer to which we did not know. She said, "Who is coming to breakfast to-morrow?" Miss Lay and I placed our hands upon Planchette and asked the question. It wrote "Lucas." Our friend said that was the name of the gentleman who was coming to breakfast. Neither Miss Lay nor I had ever heard of him before. Our friend said, "Ask his Christian name." We asked; it wrote "William." "Is that right?" we asked our friend. "I don't know,"

she answered; "I never heard his Christian name." Then somebody else, who was *not* touching Planchette, remembered that there was a song by him somewhere among the music. We looked, and at length found the song by "William Lucas"—of whom we had never heard before, nor have we heard of him since.

L. D. SUMMERBELL.

I can thoroughly endorse these statements, and could multiply instances equally curious.—J. M. LAY.

The prophecy of the Christmas gift was doubtless a mere reflection of Miss T.'s anticipation—transferred telepathically to the writer's subliminal self, and as regards the Christian name "William," we may assume that (as in the case of the word *Wem* in a previous narrative) the name printed on the song, although no one consciously remembered it, had been vaguely noticed by Mr. Lucas' friend at some previous time, and now reappeared from the stores of unconscious memory.

846. In another case, Mr. Allbright, of Mariemont, Birmingham, a chemical manufacturer (whose letter to me I abbreviate here), asked a young lady, of whose complete ignorance of the facts of his business he felt quite sure, for the name of a waste product occurring on a large scale in his manufactory. He *meant* the answer to be "gypsum," but "chloride of calcium" was written, and this was also true; although, had he thought of this substance, he would have thought of it by its trade name of "muriate of lime." Again, he asked what was his firm's port of importation. He meant the answer to be "Gloucester," but "Wales" was written; and this again was true at the time, as he was just then importing through Cardiff. These answers startled him so disagreeably that he refused to make further experiments. But I cite the case here for the express purpose of pointing out that no insuperable difficulty is presented by the fact that the answers, while substantially known to the inquirer, were not those on which his supraliminal mind was fixed.

847. In my next case an answer is given which is in fact true, although the questioner believed it at the time to be false. The account, which I quote from *Proceedings S.P.R.*, vol. iii. p. 5, came from Mr. W. Riddell of Dunster, Somerset.

July 1884.

The way I became acquainted with "Planchette" was as follows:—A friend of my wife's is staying with us, and one day she was talking about "Planchette," and saying that she had one at her home, in London, and had seen some remarkable answers given by it when a certain young lady had her hands on it. Both my wife and I laughed at the idea, saying nothing would make us believe in it. Miss B. (my wife's friend), to prove herself right, sent for her "Planchette." In the course of a day or two it arrived, and having put it together Miss B. and I tried it, but without any result beyond a few lines up and down the paper. Then my wife put her hands on it with Miss B., and in a very short time it began to move, and on being asked answered questions very freely, some rightly and some quite wrongly. Amongst those answered rightly were the following. (I may here observe that

not only did my wife and myself not believe in it, but we were antagonistic to it in feeling.) Our first question was asked by myself, my wife and Miss B. having their hands on it. I said, "How many shillings has Miss B. in her purse?" Ans.—"Four"; right. I then asked how many coins I had in mine. Ans.—"Five"; right. I thought I had many more. I then took a playing card from a pack in a box, looked at it, put it face down on a table, and asked for its colour. Ans.—"Red"; right. Number—"Seven"; right. Name—"Hearts"; right. This, I must confess, seemed to me very wonderful, as neither my wife nor Miss B. could possibly have known anything about the card. I then took a visiting card from the bottom of the basket, and having looked at it, placed it face downwards on the table, and asked "Planchette" for the name on it. This it seemed quite unable to give, but after a long time it wrote "clergyman," which was a wonderful answer, as the card was that of a Rev. — who was here two winters ago, helping our rector. After this we did not get anything more satisfactory.

Now, here, as no complete list of the answers has been preserved, we cannot feel sure that the answer "five," as to the number of coins in Mr. Riddell's pocket, may not have been right by mere accident. But my point is that, even excluding the idea of mere chance coincidence, there is still nothing in the answer which obliges us to go beyond Mr. Riddell's own mind. His subliminal self may well have been aware of the number of coins in his pocket, although his supraliminal self was not.

**848.** These few cases may suffice to lead us up to the palmary case of the late Rev. P. H. Newnham, Vicar of Maker, Devonport, who was personally known to Edmund Gurney and myself, and was a man in all ways worthy of high respect. The long series of communications between Mr. Newnham and his wife, which date back to 1871, and whose contemporaneous written record is preserved in the archives of the S.P.R., must, I think, always retain their primacy as early and trustworthy examples of a telepathic transference where the percipient's automatic script answers questions penned by the agent in such a position that the percipient could not in any normal manner discern what those questions were. No part of our evidence seems to me more worthy of study than this. Mr. Newnham had for many years paid careful attention to psychical phenomena, and especially had been conscious of a frequent involuntary transmission of thought from himself to Mrs. Newnham. An instance of "psychical-invasion" in sleep when Mrs. Newnham discerned his presence is quoted in C. This occurred before their marriage.

**849.** Subsequently, Mr. Newnham made many attempts to transmit thought voluntarily to his wife, but succeeded only in the year 1871, during a period of about eight months.

During that period he made notes from day to day in a private diary, which diary he was good enough to place in my hands in 1884. There are 40 pages of MS. notes, containing 385 automatically-written replies to questions. Mr. Newnham made the experiments purely for his own satisfaction, and without any idea of submitting them to public inspection,

and consequently the questions include many references to his domestic affairs at the time, to family jokes, and to other matters which, while illustrating the intimate and spontaneous character of the diary, are not suited for publication. Mr. Newnham, however, kindly made long extracts for me, some of which I print in **849 A**. I carefully compared the extracts with the original diary, and consider that they give a quite fair impression of it. Mrs. Newnham independently corroborated her husband's account,<sup>1</sup> and I also talked the matter over with both of them.

It must be distinctly understood that Mrs. Newnham did not see or hear the questions which Mr. Newnham wrote down. The fact, therefore, that her answers bore any relation to the questions shows that the sense of the questions was telepathically conveyed to her. This is the leading and important fact. The *substance* of the replies written is also interesting, and Mr. Newnham has some good comments thereon. But even had the replies contained no facts which Mrs. Newnham could not have known, this would not detract from the main value of the evidence, which consists in the fact that *Mrs. Newnham's hand wrote replies clearly and repeatedly answering questions which she neither heard nor saw.*

**850.** I give in **850 A** a series of experiments on a smaller scale, but analogous to those of Mr. and Mrs. Newnham.

**851.** In the Newnham case we have the advantage of seeing before us the entire series of questions and answers, and thus of satisfying ourselves that the misses (which in that case are very few) are marked as well as the hits, and consequently that the coincidences between question and answer are at any rate not the result of chance. In several other cases which I have known, where the good faith of the informants has been equally above question, the possibility of an explanation by chance alone has been a more important element in the problem. All our evidence

<sup>1</sup> Mr. Newnham procured for me two autograph letters from eye-witnesses of some of the experiments, who do not, however, wish their names to be published, on account of prejudices still existing in certain quarters against the experiments as involving questionable agency. One writer says: "You wrote the question on a slip of paper and put it under one of the ornaments of the chimney-piece—no one seeing what you had written. Mrs. Newnham sat apart at a small table. I recollect you kept a book of the questions asked and answers given, as you thought some new power might be discovered, and you read me from it some of the results. I remember particularly questions and answers relating to the selection of a curate for B. My wife and her sister saw experiments conducted in this manner. Mrs. Newnham and you were sitting at different tables." Another eye-witness writes: "I and my sister were staying at —, and were present at many of the Planchette experiments of Mr. and Mrs. Newnham. Mr. and Mrs. Newnham sat at different tables some distance apart, and in such a position that it was quite impossible Mrs. Newnham could see what question was written down. The subject of the questions was never mentioned even in a whisper. Mr. Newnham wrote them down in pencil and sometimes passed them to me and my sister to see, but not often. Mrs. Newnham immediately answered the questions. Though not always correct, they (the answers) always referred to the questions. Mr. Newnham copied out the pencil questions and answers verbatim each day into a diary."

has tended to show that the telepathic power itself is a variable thing; that it shows itself in flashes, for the most part spontaneously, and seldom persists through a series of deliberate experiments. And if an automatist possessing power of this uncertain kind has exercised it at irregular moments and with no scientific aim;—and has kept, moreover, no steady record of success and failure;—then it becomes difficult to say that even some brilliant coincidences afford cogent proof of telepathic action. The case which is next cited (in 851 A) presents these drawbacks; but it presents also positive points of interest and corroborations of memory quite sufficient, I think, to justify me in laying it before my readers as an example of telepathy acting—not just in the way in which we should like it to act, but in the way in which it apparently does act;—and with that strange intercurrent, moreover, which we so often find of something like clairvoyance and premonition mingling with the reflection of thoughts which pass through minds in *rapport* with the automatist's. But I quote the case as one where telepathy from the living seems to play at least a considerable part in supplying the contents of the messages.

852. I pass on to a case where an actual conversation goes on between the distant agent and the automatist, informing the automatist of matters which the agent—supraliminally or subliminally—wishes him to know. Evidentially it is not strong, for it depends upon a single memory, corroborated on one collateral point alone (although not invalidated upon any point); and the writer was not personally known to any of us. The date is also very remote. On the other hand, the reasons for the absence of corroboration seem satisfactory; and in my view at least the narrative offers internal evidence of honesty and care, while the incident is such as might stamp itself permanently on the mind.

(From *Proceedings* S.P.R., vol. ix. p. 48.)

Mrs. Kirby wrote to me from Santa Cruz, California, August 13th, 1886, as follows:—

In 1850 I left New York for San Francisco. Spiritualism, in the sense in which that word is now used, had no existence. The facts and philosophy it covers were unknown, except partially to the very few readers of Swedenborg's cumbrous and involved theology.

Attention had been called to some rappings which had made themselves heard in a house in Rochester, N. Y., and there had been some violent demonstrations (breaking of windows, moving of furniture, and unlocking of locked drawers and doors) in the house of an orthodox clergyman somewhere in Connecticut.

In 1853 I was living on a ranche three miles from what is now the city of Santa Cruz. (It was but a village then, though they called it a town.) My family consisted of my husband, myself, and, in a certain sense, of a young English sailor, a healthy, kind-hearted, and very decent, though very ignorant fellow, whom my husband had employed to work on the ranche during the previous year. His name was Thomas Travers, and he had just made his mark (x) to a written agreement for another year's service. As it will be seen,

I had no servant, but Tom stood ready to help me in any way he could. For instance, when, at intervals of weeks, visitors would make their appearance, he would immediately kill and clean some chickens for me. (If you wanted beef-steak in those days you could only have it by killing an ox. The nearest neighbours sometimes combined and took a quarter each.)

On one occasion the two most intelligent men in town came out, a Dr. McLean and the Rev. — Dryden, and they presently asked me if I had a small table I could let them have (while I was busy, and my husband a mile off at his tannery), with which they could continue some strange experiments that had lately been made among our mutual friends in town. Spirits tipped the table, and they said sentences were spelled by the use of the alphabet. That A's and B's had in this way heard of their long since departed children, &c., &c.

I listened eagerly. I had left a large circle of friends at the East, and *here* was not one of the old kind: Lucretia Mott, Lucy Stone, Garrison, Purvis. A view of the entire bay of Monterey from my sitting-room window did not prevent me from longing continually for a little of the old sympathy. One of my most devoted friends had a few years since passed to the other shore; my young brother was there too. If I could establish communication with them, what a relief, what a pleasure it would be to me!

My smallest table was in size  $3\frac{1}{2}$  ft. by  $1\frac{1}{2}$  ft. My husband was willing to test the matter, and as we were given to understand that three or four persons together would be more likely to succeed than two (since magnetism or electricity was drawn from them by the invisibles to help in accomplishing their object), Mr. K. went out to Tom's shanty and asked him to come and sit at the table with us.

We had not held our hands one moment on the table before it tipped very decidedly, and I forthwith proceeded to repeat the alphabet. The doing so, however, struck me as worse than ridiculous; it was very unpleasant, too, and I observed that if spirits were present they could hear me say the letters in my mind as well as if they were uttered from my tongue.

"All right. Go ahead!" my husband replied, "we will sit and wait for results."

I did so, and the table tipped promptly to the letters, spelling out—

"Mary Howells."

As I knew no such person, I asked if she was a friend of Mr. K.'s? Answer: "No." Of Tom's? Answer: "Yes." A relation of his? Answer: "Sister." Are you married? I questioned. Answer: "No."

"Oh, don't let us waste any more time!" I exclaimed. "It's all falsehood and nonsense. Here is some one professing to be Tom's sister who says her name is Mary Howells, and that she is unmarried. If this were true, of course her name would be Travers."

Tom nodded aside to me and said in a low tone—

"Yes, mum. That's her name. Mary Howells."

He looked extremely confused and astonished.

"Why, what do you mean?" Mr. K. broke in; "your name is Travers, how can hers be Howells?"

"No, sir," Tom replied, looking down, "my name is Howells."

But Mr. K. insisted that it could not be. Had he not made his mark after the Travers only the other day? Five minutes were taken up in the attempt to convince Tom that he did not know his own name.

"You see, sir," he at length explained, "I ran away from a whale ship in San Francisco, and sailors is so scarce there I was afraid they would hunt me up and take me back, so I just took another name."

Hardly convinced now, Mr. K. advised him to drop the alias at once, assuring him that no one would molest him. This he did, and the second year following married, and he is now the father of twelve girls and three boys who bear the strangely discovered name.

But to return. Finding that the communication had been so far correct, I proposed that we should compose ourselves while I repeated the alphabet as before, still hoping to receive the name of my dear friend. But Tom's sister had not accomplished her purpose, and she proceeded to spell the following words:—

"I—have—a—child—a—girl.—She—is—seven—years—old—and—now—is—in—a—house—of—ill—fame—in—Cat—Street.—I—want—my—brother—to—bring—her—away—from—there."

This was a difficult and painful message to convey, and I told Tom that I did not like to tell him what was spelt.

"She says that she has a little girl seven years old," I began.

Here he removed his hands quickly from the table, and counting on the fingers of one hand by those of the other, looked up and observed:—

"Yes, mum, that's so. She's seven now."

When I gave him the rest of the message he became much excited, and begged me to assure his sister that he would send home 50 dols. the next month, and have the child removed to a better place, and that as soon as the crops were in he would go home and get the child.

I assured him she could hear all he was saying.

"But is it true that there is a street called Cat Street?" I asked.

"Yes, mum; and it is the worst in the city," he returned.

The following day he acknowledged to me that his sister was a woman of the town.

I now asked my husband to procure me a smaller and lighter table so that I might sit at it by myself, and in that way be more likely to attract my own friends. This he did, but to my great annoyance, Mary Howells immediately presented herself. This time, however, she came to say that her child was ill. When she left the movements of the table were weak and uncertain.

The following evening, she came to say that the child was much worse, and she thought it would die. A day or two later she reported it dead. I asked if the child were now with her, and she replied by very decided movements, that she *was not*.

After this, Mary Howells never put in an appearance, and every day I prayed that some one I loved might speak a word to me. They did not. I know now that they could not, for want of the honest sailor's electrical help, which I rejected in my ignorance. Seafaring persons are apt to possess great mediumistic power.

After hearing that the child was dead I wrote a guarded letter to Tom's parents, for him, asking how they all were, including the little girl. In due time I received a reply, or, I should say, Tom did, though he could not read writing. They said they were all well except Mary's little girl, who had died. (They did not say exactly when, but as Tom had not been absent from England much over a year, it must have been within that time, and we had every reason

to believe the mother's statement a true one.) The old people further said that *Mary had married a soldier.*

I understood from this that the child's mother was not wholly depraved, that she was concerned about the welfare of her little one, and looking about for help in her destitute circumstances her thoughts had turned to her brother, most likely persistently turned to him, and this resulted in her leaving her body temporarily during sleep in search of him. We had *assumed* that she was, as we say, "dead." She had not asserted the fact.

I submit this one experience and will write out another as soon as I can.—  
Very truly yours,  
GEORGIANA B. KIRBY.

A second letter from Mrs. Kirby, dated Santa Cruz, Cal., October 12th, 1886, gave further particulars as follows:—

DEAR SIR,—Yours of September 9th arrived in due season. My reply has been delayed by my ineffectual efforts to ascertain the *month* when our two friends, McLean and Dryden, visited us on the ranche, because it was within a month after this that Mary Howells told me her child was ill, and later that she was dead, and I thought it might not be so difficult to search the death record of *one* month for the child under the head of "Howells." As it is the gentlemen have proved to me that their visit occurred in 1852, and not in 1853 as I had supposed, but they could not remember if it were the spring or fall of that year. This, our ignorance of the date of the death and of the child's Christian name, is the most unsatisfactory part of my record. Neither were mentioned in the grandfather's letter, and from Tom never mentioning the name I fancied he did not know it. I saw him recently, but I could not venture to speak to him of his sister's illegitimate child. He has twelve living daughters of his own, and he would be justly offended if I should remind him of how we had gained a knowledge of his sister's life. He told us that his father was still alive and living where they always had lived, at Saltash, which he thought by this time must be a part of Plymouth.

I should explain that neither Dr. McLean nor the Rev. — Dryden were personally cognisant of our doings, so that they could not act as witnesses in the case.

You ask if I can point you to any contemporary record. Thirty-four years ago no Spiritualistic paper was published in the United States, and such a narration given as *true* in any ordinary journal would have laid us open to the charge of lunacy. And had this been otherwise, we could not have proclaimed the fact that the sister of the honest fellow who was working for us was a disreputable woman.

As to fraud on Tom's part, he could hardly understand why we wanted him to sit with his hands on the table. I repeated the letters *in my mind*. How could he tip the table at the right instant so as to spell words which disclosed his sister's disgrace? Then he was in no want of money. He had been earning 60 dols. a month (and had spent it all, mostly at Spanish fandangos); and the agreement with my husband, to which he had lately placed his  $\times$ , bound him to work for Mr. K. for one year for the sum of 60 dols. a month and his board and lodging. You, sir, must have read something about the high price of labour in California in those early years of its settlement.

The sittings were held after supper (or dinner, you would call it), between seven and nine o'clock.

Cat Street was in Plymouth, England. If it has given place to another the fact of its former existence could be verified. GEORGIANA B. KIRBY.

The actual existence of the "Cat Street" of the narrative is shown by the following letter :—

POST OFFICE, PLYMOUTH, *January 23rd*, 1888.

SIR,—In reply to yours of the 21st instant, I beg to inform you that a few years ago there was a street named Catte Street, but it is now called Stillman Street.—I am, sir, yours obediently,

R. A. LEVERTON (for POSTMASTER).

The regretted death of Mrs. Kirby soon after the date of her last letter put an end to this correspondence.

It will be observed that the communications from the woman at Plymouth were received at an hour which, in England, fell in the middle of the night.

With Mrs. Kirby's case we may compare an old, but carefully evidenced, record which I give in **852 A**.

In that case a warning was received by table-tilting of the approaching death of a man who (although the experimenter did not know it) was lying in a state of opium-stupor. The circumstances of his last illness had previously been predicted by a crystal-vision. It is, of course, conceivable that, if indeed it was the sick man's own spirit which gave the message through the table, his own spirit also may have inspired the crystal-vision. Compare with this case the incident described by Mr. Underwood (**865 A**) where Mrs. Underwood's left hand wrote in "mirror-writing" the name of a person two hundred miles off, who was, as was subsequently learnt, "in an unconscious state at the time, and very near death, which occurred two or three days afterwards." There have been some scattered indications, throughout our evidence of automatisms, of a possible pre-monitory knowledge, or guardian care, possessed and exercised by a man's own deeper self, without external spiritual intervention.

I add in **852 B** the case of Signor Bonatti, where, again, some of the communications through automatic writing are given as coming from living persons, though the usual communicator frankly styles itself "Secondo," as being no more than the automatist's secondary personality.

**853.** I pass on to a small group of cases which form a curious transition from these communications *inter vivos* to communications which I shall class as coming from the dead. These are cases where the message professes to come from a deceased person, but shows internal evidence of having come, telepathically, from the mind of some one present. I shall begin with a case such as is often cited as proof (insufficient proof, I think) that a deceased person is communicating.

Our informant, Mr. Lewis, a man of business in Cincinnati, states that an automatist to whom his (Mr. Lewis's) family were absolutely unknown wrote a message, with true name, purporting to come from an infant sister

long deceased. Mr. Lewis, naturally enough, accepts this message, as similar messages have often been accepted, as an indication of his sister's actual presence.

The account is quoted from *Proceedings S.P.R.*, vol. ix. p. 64.

From Mr. S. LEWIS, 347 Baymiller Avenue, Cincinnati.

*April 9th, 1888.*

On January 28th last I called at the house of some friends; and on this occasion there was some planchette writing. The friends I called on, I believe, are professed Spiritualists. Some four or five of us (I also did) sat around a table in a full and well-lighted room (lighted the entire evening). The operator of the planchette was a lady; her husband was at the table, also three other friends, including myself. Different communications (so called) were received by different ones at the table, from different friends (as the Spiritualists say), who have passed into the spirit world. I can't give all communications to-day, but one I wish to state. But first let me say that many years since in my father's family the first little one that came to live—a short time—with them was a little girl, named Angeline; she lived only about two years and died; next to this little girl was a brother, named Charles (in after life a clergyman in the Episcopal Church); and next to Charles was another little sister *also* named Angeline, and next to her was another sister named B. Ann; then next to B. Ann appeared, well, your humble servant, *myself*, to behold many of the beauties of this beautiful world. So that you see that between the two brief years of my first little sister, Angeline (1st), and my own coming on this globe there was born one brother and two sisters; therefore, my first little sister, Angeline (1st), I never saw; and only heard my mother (in her lifetime) speak of Angeline (1st), and I have also seen her name in the records, &c., in the Bible at my old home.

The operator of the planchette, on the evening of which I am speaking, knew nothing of my father's family (excepting, of course, myself). I never had mentioned one word to the operator (of planchette), or any one else in that little company, anything whatever about my brothers and sisters or even about my father's family in any way or manner; and besides, we all lived and grew up in the north part of the State, not far distant from Lake Erie, while the operator has (I think) lived in the south part of this State not far distant from the Ohio River; and there never has been any *acquaintance* nor any communication between any member of my father's family (or any one else even) to give any history or information of any kind to the operator, and I certainly never gave the operator any information whatever until *after the occurrence and the writing* on the planchette, which wrote this evening, January 28th last, the following, viz.: "*Mr. Lewis, I am his sister, I am glad you came here to-night; come again (signed) Angeline.*"

Now I want to ask, how could originate in the mind of operator any ideas or thoughts about this little sister Angeline (1st) and myself? I had not for years past even thought of her until the name was written on the evening spoken of.

The operator is not, never has been a paid medium.

S. LEWIS.

**854.** Now let us consider a similar message, which might have produced a similar belief in another informant's mind. But here it so

happened that he tested the alleged fact of death; and found that the supposed spirit was still alive at the time of the message. The correspondent, Mr. G. E. Long, is known to Dr. Hodgson.

(From *Proceedings S.P.R.*, vol. ix. p. 65.)

JERSEY CITY, N. J., *October 22nd*, 1888.

. . . I think I wrote you once that about two years ago I had received what was said to be a most convincing test of spirit-return, convincing to all except myself. A young lady, a Spiritualist and medium, though not a professional, nor one that ever received one cent in pay, by means of a lettered board and toy chair, she holding one leg of the chair and I another, while a third leg of the chair served as a pointer, gave the following by means of the chair:—

First the chair spelt out my name and showed a disposition to get in my lap; then it spelled out "CARY," and when I asked for the name of the "spirit" it spelt out "George (my name), you ought to know me as I am Jim." But I didn't, and said so. Then, without my looking at the board, it spelt out "Long Island, Jim Rowe," and "Don't you remember I used to carry you when you were a little fellow," or words to that effect. I had to acknowledge the truth of it and also to say that as he was an ignorant man he possibly intended "CARY" for carry. I must own I was puzzled for the moment. To make sure of his power I asked that he count the pickets in the fence outside of the house and I would go out and confirm his statement. Somehow he couldn't agree to this, and even the medium objected. As a last resort I asked how long he had been in the spirit land and the answer came, between thirteen and fourteen years.

Now to the sequel. First it occurred to me a day or two after, that while all the incidents given were correct, the name should have been given as ROE instead of ROWE. Second, I was upon Long Island this summer, and the matter coming to my mind I inquired how long Jim Roe had been dead, and was informed he died last winter; so when I received this test so convincing to the believers *the man was not dead.*—Yours truly,

GEO. E. LONG.

On October 26th, 1888, Mr. Long adds:—

I do not think that the medium was fraudulent. Her family consists of Mr. S. and three daughters, she being the youngest. I have found all to be hypnotic subjects, with the exception of the eldest daughter. They are all believers in Spiritualism, the youngest having been the medium. They do not sit now, as it is claimed that the sittings, while rich in spiritualistic satisfaction, were productive of a state of poor health in the medium.

As I myself have obtained information supposed to have been impossible for me to have reached, I cannot say for certainty that she had not obtained information about Jim, but I don't believe she had. As the name Rowe was being spelled I sat with my eyes turned from the board and had in mind the name Scudder, and mentally followed the taps of the chair to S C U D—when the medium said, "The name Rowe is given," &c. This would seem to leave out any involuntary muscular action. Why Rowe should have been given instead of Roe is still another phase. I wonder whether, if any question of the Roe family had arisen, I would have had in mind the name of Rowe? If so, then she produced that which I had long while before been conscious of, but was at the time unconscious of, and had it coupled with an error in spell-

ing that I might have been guilty of had I myself been called upon at that moment to spell it. Had she been fraudulent the probability is she would have spelt it correctly.

It seems to me that the basis of Spiritualism rests mainly upon this phenomenon which men and women in a supernormal condition produce, without understanding it, and credit it to spiritual agencies.

[A general corroboration of Mr. Long's memory of the incident is added from a lady present at the time, who does not now recall the details.]

**855.** The next case was sent to Professor Barrett by a convinced Spiritualist, as a proof of the reality of intercourse with the departed. The names were stated, but as I am citing the narrative in a sense differing from that which its writer meant it to bear, I will not now give them, and will only say that all three persons concerned are of very good position.

(From *Proceedings S.P.R.*, vol. ii. p. 236.)

One evening, a few years ago, I had with me two young friends, Mademoiselle de P., now Lady S., and Mademoiselle de P——n, her cousin, who is Grande Gouvernante to the daughters of the Crown Prince of Germany, both complete unbelievers in Spiritualism. To amuse them, however, as I sometimes write under occult influence, I asked Mademoiselle de P. to fix her thoughts on some one I did not know, to see whether my hand would write something true concerning him or her. She did as I requested, and soon my hand wrote, "His life has been overshadowed by the act of another." She looked astonished and said that the person she was thinking of had had a brother to whom he was much attached, who had committed suicide.

She then asked if she could be told where she had met him for the first time. My hand wrote, "It was at the foot of a marble staircase splendidly illuminated by a July sun; as you went up he gazed after you as one gazes on the track of a dazzling meteor." This was also correct; she had met him, she said, for the first time at the foot of the staircase of the Ministère de la Guerre, in Paris, and her cousin added that he had been much struck with her. The only inaccuracies were that the staircase was not a marble but a stone one, and that it was a *September* sun that shone.

When I write in this way the ideas do not come (*consciously* at least) from my mind, and my hand seems to be gently moved by some external influence.

Now I confess that this description of the staircase, and the meteor, and so forth, suggests to me as its source, not so much a male spirit disembodied as a female spirit still in the flesh, and the romantic tone of the communication seems to reflect the mood of the persons present.

**856.** In the next case the explanation suggested by Professor Alexander is probably the correct one.

(From the *Journal S.P.R.*, vol. vi. pp. 112-115.) The following account of some experiments in table-tilting was sent to us by Professor Alexander, of Rio de Janeiro, in March 1892. He writes:—

RIO DE JANEIRO, *March 21st* [1892].

Dr. Barcellos is a gentleman who resides at Botafogo, Rio de Janeiro, where he not only has a considerable practice, but is also generally esteemed

as an honourable and sensible man. Having studied hypnotism, he was desirous of witnessing some of the allied facts to be observed in psychical research. Towards the middle of last year we agreed to hold formal sittings at his house with the purpose of eliciting, if it were possible, physical phenomena. We devoted Monday evenings to our investigations, the circle being composed, with the exception of myself, of members of the doctor's own family. Donna Maria de Villas Bôas Barcellos, a school teacher, who acted as medium, has, if table-tilting be no proof to the contrary, arrived at years of mature discretion. She is Dr. Barcellos' sister-in-law, and the mother of five children. The few sittings held began on the 31st of August 1891, and were discontinued about the end of October of the same year. They were subject to much interruption by children and visitors, and were finally stopped when Donna Maria was appointed to a school at a distance. With the exception of some slight crepitations, more felt than heard, the séances, so far as physical phenomena go, were a failure. The lady, doubtless, moved the table herself, although she did not seem to be aware of it. As for the messages, they were nearly always of a trivial character, and occasionally they were false. There seems, however, to have been a noticeable percentage of verifiable truth in what came through Donna Maria's automatism. Before our sittings began, this lady was seated at the *meza fallante* (speaking-table) with members of her own family when the presence of her father, then deceased, was announced. He was asked to give the names of the people present. This he did, including that of a boy who was not in the room at the time, with the information that he had just fallen down in the mud. Immediately afterwards the little fellow came into the room crying and confirmed the statement made through the table. The sitters, who were only seeking for amusement, became frightened and abandoned all further experiments. At our own sittings, among much that was wearisome and unprofitable, a few encouraging incidents occurred. On one occasion (October 26th, 1891) Dr. Barcellos asked mentally about the state of a young lady patient who was ill of smallpox. The table replied that she would die on the following morning at eight o'clock. She did not die, but at the hour mentioned she became much worse. On another occasion, after I had retired, details were given about the private life of an individual who lived in Vassouras, up country, which were by no means flattering to him. A Senhor Lozada, the doctor's brother-in-law, who was standing away from the table, was the only person present who had previously known of these particulars. He declared that the information thus obtained was exact.

So much for the general character of our sittings, of which I give an idea, so that the incident I am about to relate may not have more than its due importance.

On the 21st September 1891, I was seated at the table with Dr. Barcellos, his niece Sylvia, and Donna Maria Barcellos, when the words came, "The vase is broken." We asked what vase. "(The vase) at your house, the vase of phenic acid." I demanded the hour, and the reply was, "At eight o'clock." Of this an immediate note was taken at my request by one of the children seated at another table. I transferred this note to my pocket-book where it reads as follows:—

"21st of September, 1891.—O vaso se quebrou—De sua casa—O vaso de acido phenico—As 8 horas."

I at once looked at my watch. It wanted some four or five minutes to

eight. I knew, however, that it was not going well at the time, and I forgot to compare it afterwards with the right time. When this message had been given Sylvia Barcellos rose from her place, and went into the dining-room, where she told the others what had happened. Some visitors who were there spoke of retiring; but they were urged to stay, as it was only eight o'clock—the hour then marked by the timepiece on the wall. Thus a lucky chance determined the time of the message, which my carelessness in neglecting to see how much I was out might have left in doubt.

I did not at first suppose that the above words had any more importance than other things that came through the table. It was, therefore, an agreeable surprise when on a subsequent occasion Dr. Barcellos told me that the message had been confirmed. I wrote down a *résumé* of his statement, which I now copy from my note-book:—

“Donna M. on arriving home was being told of fright, when she interrupted them, telling them what had come through table. They had just remarked time (eight o'clock) and went to give food to sick child—when noise of breakage. They exclaimed, ‘O vaso de acido phenico se quebrou.’ In truth, the jug had been upset by the dog, and had fallen against the vase of phenic acid, making the noise.”

Neither the vase in question, which was of porcelain, nor the water-jug was really broken. The cause of the accident was a dog that had got into the room where the sick child lay. The animal had, no doubt, endeavoured to drink out of the jug, which was standing on the floor near a chair.

The house where Donna Maria was then living is situated about a kilometre's distance from Dr. Barcellos' residence, so that the explanation by hyperæsthesia of the hearing—in a person who could hardly be said to be out of her normal condition—seems to me to be absurd. Yet the lady was no clairvoyant, for the vase was not really broken. Even if her character were not above suspicion, she could not have arranged the incident beforehand, for a dog does not take part in a plot. The coincidence in time, and the exact mention of what was supposed to have occurred, renders mere chance an extremely unlikely element. We are therefore limited to one hypothesis—the emotional impression of the girls who exclaimed, “O vaso de acido phenico se quebrou,” influenced their mother telepathically, and the table was the means of bringing to the surface the message which her subconsciousness had received.

ALFRED ALEXANDER.

The evidence of the other witnesses was given in Portuguese, of which we print English translations, kindly furnished by Professor Alexander.

It was a little past eight when the visitors who were with me in the dining-room in the evening of the 21st of September 1891 spoke of retiring.

LUIZA BARCELLOS.

March 21st, 1892.

On the 21st of September 1891, I witnessed a curious fact in telepathy. At that date, at eight o'clock in the evening, various persons in a house in the Rua de Donna Marianna heard a strange noise in the room of a smallpox patient, and ran into it, crying out that in all probability the vase of phenic acid had been broken. Donna Maria Barcellos, my sister-in-law, one of her daughters, Sylvia Barcellos, Senhor Alfredo Alexander, and I were at that

hour seated at a small round table, when it was announced that in the above-mentioned house, in the Rua de Donna Marianna, a vase of phenic acid had been broken. Donna Maria Barcellos was much astonished when they told her on her going home to the Rua de Donna Marianna that they had had a great fright at eight o'clock in the evening. She replied that she was already aware that it was a vase of phenic acid which had been broken. Then they explained to her that such had been the general supposition in the house, that when they ran into the room they all exclaimed, "The vase of phenic acid has broken," and that on entering they discovered that a jug of water standing near a chair had fallen against the vase of phenic acid.

These facts passed in the presence of Professor Alexander, who was also at the table with my sister-in-law and Sylvia.

(Signed) DR. ALFREDO BARCELLOS.

RIO DE JANEIRO, *September 22nd*, 1891.

When Mariquinhas came home I said to her, "You cannot imagine what a fright we had to-day," to which she replied, "You need not tell me; I know all about it. It was the vase of phenic acid that broke." This reply caused us the greatest surprise, when she added that nobody had told her of it, but that she heard of it through the intermedium of the tilting table. Our astonishment was still greater when she said that the fact occurred at eight o'clock in the evening.

Indeed, at that hour, when we were in the back part of the house, we heard a loud noise like that of the fall of some vessel full (of liquid). The door of the bedroom where the child sick of smallpox lay was closed; but we heard her crying out, and ran to see what was the matter. At the same time the three girls exclaimed, "The vase of phenic acid has broken!" It was not, however, this vase that broke, but a jug of water which had fallen down.

*N.B.*—This fact happened yesterday, September 21st, 1891.

(Signed) AMELIA A. CARDIM.

MARIA CARDIM.

PAULINA BARCELLOS.

MARIA VILLAS BOAS.

CARLOTA CARDIM.

AMELIA CARDIM.

**857.** The next case (**857 A**) is very remote; and I should not use it to aid in *establishing* communication with the dead. But as indicating a possible source of error, it seems worth quoting in an Appendix, as it is vouched for by two informants who, although here anonymous, are distinguished and intelligent men.

**858.** My next case—given in **858 A**—comes from the late Dr. Ermacora, whose untimely death has been a serious loss to our studies. Professor W. James visited Dr. Ermacora at Padua and told me that his experiments were seriously and carefully conducted. Dr. Ermacora himself, for reasons stated in his narrative, regarded this message as probably coming from a disembodied intelligence. But it seems to me that the statement as to the date of the letter's arrival may have emanated from the mind of the Venetian cousin at the time when she

meant to post her letter in the evening. Dr. Ermacora also sent me a case (not for publication) where a message written by the same automatist predicted some remarkable points with regard to her own future health. Such a prediction, however—like the frequently recorded predictions of somnambulists with regard to their own epileptic fits, &c.—seems to me to belong to the province of the subliminal self, which I conceive as more intimately acquainted with the state of the organism than the supraliminal self can be.

**859.** Thus much for the present with regard to communications from the living, and as to the danger that a message purporting to come from a deceased person may in reality emanate from the mind of one of the living persons present, or, indeed, from some living person at a distance. But this, although a real risk, is by no means the only risk of deception which such messages involve. The communication may conceivably come from some unembodied spirit indeed, but not from the spirit who is claimed as its author. Have we any way of guarding against this deception;—any hints which may even help us to conceive the nature of a danger which lies so entirely outside our terrene experience?

The answer to this question cannot be brief, and must for the present be delayed. I can best, perhaps, introduce the reader to this new range of problems by quoting at this point (in **859 A**) some extracts from a record of the varied experiences of automatic writing which have been intermingled with Miss A.'s crystal-visions, &c., already narrated in Chapter VI. (**625 C**). Such account as can here be produced is, from various causes, very incomplete. It contains, however, specimens of several of the problems of which mention has already been made. I may remind the reader that this is a case with which I am intimately acquainted, having carefully watched the progress of the phenomena for some years. The statements refer largely to facts within my own knowledge, and these are given without exaggeration.

I should add that the phenomena have continued, whenever invited, up to the present date (December, 1900), and that they have developed in the direction of recognised identities. I have myself lately had through Miss A. what appear to me convincing messages, given by raps, on private matters from departed friends. That this element exists amid these confused communications, I feel sure; but the recognised spirits are seldom able to explain much beyond their own actual message, nor to throw light on the strange anonymity in which most of the writings are shrouded. There is now no case that I have watched longer than Miss A.'s;—none where I have more absolute assurance of the scrupulous probity of the principal sensitive herself and of the group who share the experiments;—but none also which leaves me more often baffled as to the unseen source of the information given. There is a knowledge both of the past and of the future, which seems capriciously limited, and is mingled with mistakes, yet on the other hand is of a nature which it is

difficult to refer to any individual human mind, incarnate or discarnate. We meet here some of the first indications of a possibility of which more must be said in a later chapter (IX.), that discarnate spirits communicating with us have occasional access to certain sources of knowledge which even to themselves are inscrutably remote and obscure.

The command to bring "C. D."—a command which, as will be seen, I myself obeyed—was especially remarkable in its apparent futility, yet it ultimately resulted in developing the phenomena. C. D., indeed, was a person in whom the *soi-disant* Chancellor Hardwicke might be expected to take some interest;—but one is at a loss to imagine what kind of perception could pick him out as the one man whose own faculty would best contribute to Miss A.'s, and would be best developed by hers in return.

The written diagnoses and prognoses given by the so-called "Semirus," often without Miss A.'s even seeing the patient or hearing the nature of his malady, have become more and more remarkable.<sup>1</sup> Miss A. and her friends do not wish these private matters to be printed, and I cannot therefore insist upon the phenomena here. Yet in view of the amount of telæsthesia which Miss A.'s various automatism reveal, it should first be noted that human organisms seem especially pervious to such *vue à distance*. "Semirus," "Gelalius," &c., are obvious pseudonyms; and neither Semirus' prescriptions nor Gelalius' cosmogony contain enough of indication to enable us to grasp their origin.

860. I pass on to a series of messages which afford an interesting field for the discussion of the rival hypotheses of "cryptomnesia" and spirit-control. The automatist, who must here be called Mrs. R., is a lady well known to me for some years, and to whom I was first introduced by the late Mr. Hensleigh Wedgwood (the cousin and brother-in-law of Charles Darwin, and himself a well-known *savant*), who reported certain messages obtained in his presence, and partly through his co-operation. Mrs. R., and her sister Mrs. V., now deceased, were for many years among Mr. Wedgwood's most valued friends. There can be no more question in my mind as to Mrs. R.'s scrupulous good faith than as to that of Mr. Wedgwood himself in endeavouring to recall the utmost that they had ever known of the personages who professed to be writing through the help of the two human hands. The question is one of subliminal memory; and as to this it may be remarked that Mr. Wedgwood's reading was wide,—but that he never, so far as I know, showed any automatic gift, nor obtained writing except with one of these two ladies. On the other hand, Mrs. R.'s reading has not been wide in range; and both Mrs. R. and Mrs. V. had many psychical experiences,—most of them of a private nature,<sup>2</sup>—in which Mr. Wedgwood was not concerned. The

<sup>1</sup> See a recent case furnished by Sir Lawrence Jones, which I print at the end of the Appendix.

<sup>2</sup> See, however, *Journal S.P.R.*, vol. iv. p. 293, for two experiences of Mrs. V.'s.

automatic impulse seems to have come from *them*; but it may be that Mr. Wedgwood's presence modified the character of the messages obtained. I give first a general account by Mr. Wedgwood of the mode of experiment.

(From *Proceedings S.P.R.*, vol. ix. p. 92.)

My experience in planchette-writing has been mainly acquired in sitting with two sisters, whom I will call Mrs. R. and Mrs. V., of whom the younger, Mrs. V., has far the stronger influence in producing the writing. With her the board in general begins to move much sooner and in a more vivacious way than with her elder sister. When the two sit together the board moves rapidly along, like a person writing as fast as he can drive, while with me and one of the sisters the action is often feeble and labouring. But neither of the sisters can obtain anything whatever when they sit by themselves. The board remains absolutely motionless under the hands of the solitary operator.

When trying for writing we sit opposite each other at a small table, I with my right hand, my partner with her left on the planchette, while the writing produced is upright to me, and upside down to my partner, from whom, however, the effective influence seems to proceed. The precise nature of that influence is not very easy to understand, and is, I think, very commonly misapprehended. Writing by planchette is often called "automatic," and the pencil is conceived as being worked by the muscular action of the sitters, under the guidance of a blind impulse, as little understood by them as the finished result is foreseen by a pair of birds instinctively engaged in the construction of their first nest. But this is directly opposed to the experience of myself and my partners. When I am sitting at planchette with one of them, I *know* that I am merely following the movement of the board with my hand, and not in any way guiding it, my only difficulty being to avoid interfering with it. It seems to me exactly as if my partner, in whom I have perfect confidence, was purposely moving the board and I allowing my hand to follow her action, interfering with it as little as possible. And she gives to me an exactly corresponding account of her own share in the operation. Thus we give to the outside world our united testimony of a fact which, as far as each of us is concerned, lies within our own direct knowledge, viz., that the writing traced out by the pencil is not produced by the muscular exertion of either of us.

We have, then, in planchette-writing, if our account is to be believed, the manifestation of an agency invisible to us, yet capable of moving the bodily pencil either in mere scribbling or in such a way as to fix an intelligent message on the paper.

861. The first case which I shall give is in the words of Mr. Wedgwood, in the *Journal S.P.R.* for December, 1889 (vol. iv. p. 174).

Whenever I have an opportunity, perhaps once or twice a year, I sit at planchette-writing with my friend, whom I will call Mrs. R., a most observant witness in whom I have entire confidence. We sit opposite each other at a small table, each resting the fingers of one hand lightly upon the board, and when the board begins to move, allow our hand to follow the movement freely without interfering with it in any way.

The following account of our last sitting, on June 26th, is from the journal of Mrs. R., written the same evening, transcribing the part of planchette from

the actual writing, and filling in our share of the investigation from immediate memory.

*Extract from journal of Wednesday, June 26th, 1889, and copy of blanchette-writing with Mr. Wedgwood. :—*

"A spirit is here to-day who we think will be able to write through the medium. Hold very steady, and he will try first to draw."

We turned the page and a sketch was made, rudely enough of course, but with much apparent care

"Very sorry can't do better. Was meant for test. Must write for you instead.—J. G."

We do not fully understand the first drawing, taking it for two arms and hands clasped, one coming down from above. Mr. Wedgwood asked the spirit of J. G. to try again, which he did.

Below the drawing he wrote: "Now look." We did, and this time comprehended the arm and sword.

"Now I will write for you if you like."

Mr. W.: "What did the drawing represent?"

"Something that was given me."

I said: "Are you a man or a woman?"

"Man. John G."

Mr. W.: "How was it given to you?"

"On paper and other things. . . . My head is bad from the old wound I got there when I try to write through mediums."

Mr. W.: "We don't know J. G. Have you anything to do with us?"

"No connection."

Mr. W. said he knew a J. Giffard, and wondered if that was the name.

"Not Giffard. Gurwood."

Mr. W. suggested that he had been killed in storming some fort.

"I killed myself on Christmas Day, years ago. I wish I had died fighting."

"Were you a soldier?"

"I was in the army."

"Can you say what rank?"

"No. . . . It was the pen did for me, and not the sword."

The word *pen* was imperfectly written, and I thought it was meant for *fall*. I asked if this was right?

"No."

Mr. W.: "Is the word *pen*?"

"Yes; pen did for me."

We suggested that he was an author who had failed, or had been maligned.

"I did not fail. I was not slandered. Too much for me after . . . pen was too much for me after the wound."

"Where were you wounded, and when did you die?"

"Peninsula to first question."

We were not sure about the word *Peninsula*, and asked him to repeat.

"I was wounded in the head in Peninsula. It will be forty-four years next Christmas Day since I killed myself. Oh, my head. . . . I killed myself. John Gurwood."

"Where did you die?"

"I had my wound in 1810. I cannot tell you more about myself. The drawing was a test."

We asked if the device was intended for his crest.

"I had it seal."

"Had it anything to do with your wound?" (I cannot remember the exact form of this question.)

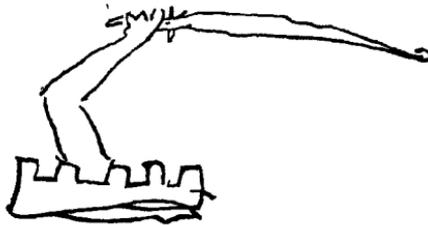
"It came from that and was given me. Power fails to explain. Remember my name. Stop now."

The only person besides ourselves present at the sitting was Miss H., an aunt of Mrs. R.'s, and none of us knew anything of Colonel Gurwood beyond the fact of his having edited the despatches of the Duke of Wellington, not even that his name was John. It is possible that I might have heard of his suicide at the time that it occurred, without its making any impression on me, but I am sure I did not read such an obituary notice as would be published in the *Times*, and when my attention was directed to his editorial work eighteen or twenty years afterwards I did not know whether he was alive or dead, and was entirely ignorant of his military career. I never read any history of the Peninsular War, and am perfectly certain that I never had an opportunity of seeing Gurwood's crest, or knowing anything about it.—H. W.

The following is the account Mr. Wedgwood wrote of the first séance at the time:—

*June 26th, 1889.*

Had a sitting at planchette with Mrs. R. this morning. Planchette said there was a spirit there who thought he could draw if we wished it. We said we should be glad if he would try. Accordingly P. made a rude attempt at a hand and arm proceeding from an embattled wall and holding a sword. A second attempt made the subject clearer. P. said it was meant for a test. The spirit signed it "J. G.," no connection of any of ours, he said. We gradually elicited that his name was John Gurwood, who was wounded in the Peninsula, in 1810, and killed himself on Christmas Day, 1845. It was not the wound, but the pen that did it.



Something like that.

*July 5th, 1889.*

I made the foregoing memorandum the same day, having very little expectation that there would be any verification.

H. WEDGWOOD.

#### FURTHER EXTRACTS FROM MRS. R.'S JOURNAL.

*Friday, September 27th.*

Mr. Wedgwood came, and we had two sittings in the afternoon and evening. I think the same spirit wrote throughout, beginning without signature; but when we asked the name, writing (after some struggle and illegibility) "John Gurwood."

The effort was at first incoherent, but developed into the following sentences:—

“ Sword—when I broke in, on the table with plan of fortress—belonged to my prisoner; I will tell you his name to-night. It was on the table when I broke in. He did not expect me; I took him unawares. He was in his room, looking at a plan, and the sword was on the table. Will try and let you know how I took the sword to-night.”

In the evening after dinner:—

“ I fought my way in. His name was Banier ” (three times repeated). “ The sword was lying on the table by a written scheme of defence. Oh, my head. Banier had a plan written out for the defence of the fortress. It was lying on the table, and his sword was by it.”

To a question:—

“ Yes; surprised him.”

Mr. Wedgwood thinks the name of the Governor of the fortress of Ciudad Rodrigo was Banier; but he says this would not be a test, as *he knew it*. He is going to see if he can find anything in Napier's *Peninsular War* corroborative of what is said about the sword.

“ Look. I have tried to tell you what you can verify.”

Mr. Wedgwood reports his verification as follows:—

When I came to verify the message of planchette I speedily found that Colonel Gurwood, the editor of the Duke's despatches, led the forlorn hope at the storming of Ciudad Rodrigo, in 1812 [note error in date], “ and received a wound in the skull from a musket ball which affected him for the remainder of his life.”—*Annual Register*, 1845. In recognition of the bravery shown on that occasion he received a grant of arms in 1812, registered in the College of Arms as having been passed “ upon the narrative that he (Captain G.) had led the forlorn hope at Ciudad Rodrigo, and that, after the storming of the fortress, the Earl of Wellington presented him with the sword of the Governor, who had been taken prisoner by Captain Gurwood.”<sup>1</sup>

The services thus specified were symbolised in the crest, “ Out of a mural coronet, a castle ruined in the centre, and therefrom an arm in armour embowed, holding a scimitar.”<sup>2</sup>

It is plainly this crest that is aimed at by planchette in his very rude design, which represents the arm and sword as issuing from the mural coronet alone, omitting the ruined castle as too complex a subject for the powers of the designer. The drawing was given merely as a test, and if it pointed unmistakably to the Gurwood crest it would fulfil its purpose.

In accordance with the assertion of planchette, Colonel Gurwood killed himself on Christmas Day, 1845, and the *Annual Register* of that year, after narrating the suicide, continues: “ It is thought that this laborious undertaking (the editing the despatches) produced a relaxation of the nervous system and consequent depression of spirits. In a fit of despondency the unfortunate gentleman terminated his life.” Compare planchette: “ — Pen was too much for me after the wound.”

I continue the quotation from Mrs. R.'s journal:—

Mr. W.: “ Can you tell me where else to look?”

“ I have no power to direct you. We have exhausted, but I wished to tell

<sup>1</sup> Information received from the College of Arms, July 15th, 1889.

<sup>2</sup> *The Book of Family Crests*, Washbourne, 1856.

you about poor Quentain . . . to tell you a secret of poor Quintain's, which is on my mind. It might once have made a difference; but not now."

We had a difficulty in reading the name. Mr. W. thought it Quinlon, and asked if this was right?

"Not quite: a t. . . Quentain. Not quite [right], but nearer: try again to-morrow."

Mr. W.: "Is power exhausted now, and shall we stop?"

"Yes."

*Saturday, September 28th.*

Mr. Wedgwood and I sat again this morning. First came some preliminary scribbling and circling, and then the right spelling of the name at which John Gurwood was trying last night.

"Quentin. I knew him, and a secret of his that might have made a difference, but I was pledged."

Mr. W.: "Tell us what the secret was?"

"I should like to try."

Mr. W.: "What difference would it have made to you?"

"Might have done to him: on my mind."

Then followed a word here and there among much that was illegible. I copy what we succeeded in reading. "— in the army — scrape — the sake of another — very foolish, but nothing — wrong — for verdict — was unfortunately — what there was let me go on, I am trying — say that, but quite mistaken — case in all its — his commission — of second (company?) private soldier going out gave to his Colonel very strong feeling about it all."

The above filled four pages. We pondered over it, but could not make out any more. When planchette was put back, the following was volunteered:—

"Tell James I remember him quite well. He will recollect about Quentin's trial."

Mr. Wedgwood's friend, Captain James, of course, was meant. Mr. W. said he would write and ask him; but did the writer mean that Captain James knew the secret?

"No one knew it." (Two lines illegible.) "James will tell you, I have not power. He was tried by court-martial."

Mr. W.: "This Quentin was in the army then?"

"Yes.— rest of them would have — but — I cannot write plainly in answer, though I try. I wanted to tell you about poor Quentin, but have not power without further practice. I knew a secret of his at the time of his scrape —conduct—offices—. The—court-martial—I did not."

Mr. Wedgwood here suggested we should stop for a time, to see if rest would increase the power. We sat again for a few minutes before lunch, directly after which he left by train; but the control was then different, and the few words written did not appear to have any special interest or meaning.

Mr. Wedgwood writes on October 31st, 1889:—

I find that there was a famous court-martial on Colonel Quentin in October 1814, in consequence of a round robin signed by twenty-four of his officers. I had a vague recollection of the name of Colonel Q. as a friend of George IV., and something must have turned up about the court-martial in the early twenties, when the 10th Hussars became notorious, as I found I had heard of the round

robin. The accusation, too, was of a want of proper directions to his subordinates in action, so no reticence of anybody could have made any difference, and he was himself the Colonel of the regiment.

With respect to the capture of Banier, the only chance of verification would be from the family, and Miss Gurwood has not answered my letter.

Captain James writes to me from 10 Hereford Road, London, June 29th, 1891:—

About the year 1830 my regiment was quartered at Portsmouth, and Colonel Gurwood was then on the staff of the garrison there. The Colonel was an honorary member of our mess, and dined with us nearly every day. I remember I used to be very fond of sitting next to him, and conversing with him about the various events that occurred during the Peninsular War. Of course the Quentin trial must have taken place when I was a mere child, as I was born in 1804.

**862.** Mr. Wedgwood gave us also another case of a somewhat similar character, which I cite in **862 A.**

Finally, a few months before his death, I received from him a third retrocognitive case, which is printed in full in *Proceedings S.P.R.*, vol. ix. pp. 99-104. It relates to the execution of Alice Grimbold—a maid-servant at an inn at Leicester—who was condemned to be burnt alive for complicity in the murder of her mistress in 1605. A number of names and details were given, all of which were afterwards verified in a History of Leicester. The automatists were confident that they had never heard of any of the facts before.

**863.** I have given these cases in succession, so that the reader may see the kind of growing difficulty which the theory of forgotten memories here involves. It will be seen that with each automatist of good faith the question may with patience be capable of definite solution. Were Mrs. R. willing and able—which at present she is not—to find some other partner with whom she can write, now that Mr. Wedgwood and her sister have been removed by death, and to record a long series of communications, we might gradually obtain a conviction that the matters therein narrated either could or could not all of them have been previously seen and forgotten. Similar records kept by many other automatists might help to some general conclusion as to the source from which these retrocognitive facts come, if in any cases forgotten memory fails to explain them. One of the most important data for such a decision consists in the account—absolutely trustworthy, as I believe—given by Mr. Stainton Moses in “Spirit Identity,” of a series of messages from musical composers, giving the principal dates of their respective lives, as they may be found in any Biographical Dictionary, with hardly anything more. Now were such messages offered to us as coming through an alleged automatist not of known probity or who could bring no proof of other messages *not* capable of being got up beforehand, we should naturally set them aside. But with Mr. Moses, as

with Mrs. R. above—and in a still higher degree—there was so considerable an independent history of provably supernormal phenomena that we are bound to consider these musical biographies in their place as a part of that series. Their peculiar nature excited the surprise of Mr. Moses and his friends, who were informed by the “guides” that these were in fact messages from the spirits in question, but that these spirits had refreshed their memory of their earth-lives by consulting printed sources of information. It is obvious that this is to drop the supposed proof of identity altogether. If any given spirit can consult his own printed life, so also presumably can other spirits; and so perhaps can the still incarnated spirit of the automatist himself. This was of course felt by Mr. Moses, who told me that subjectively also the feeling which accompanied these biographical writings was very different from that which came when, as he held, some spirit was entering with him into real and direct communication.

**864.** From these remote historical narratives I go on to certain messages avowedly coming from persons more recently departed, and into which something more of definite personality seems to enter. One element of this kind is *handwriting*; and in the next case it will be seen that resemblance of handwriting is one of the evidential points alleged. Now proof of identity from resemblance of handwriting may conceivably be very strong. But in estimating it we must bear two points in mind. The first is that (like the resemblances of so-called “spirit-photographs” to deceased friends) it is often very loosely asserted. One needs, if not an expert’s opinion, at least a careful personal scrutiny of the three scripts—the automatist’s voluntary and his automatic script, and the deceased person’s script—before one can feel sure that the resemblance is in more than some general scrawliness. This refers to the cases where the automatist has provably never seen the deceased person’s handwriting. Where he *has* seen that handwriting, we have to remember (in the second place) that a hypnotised subject can frequently imitate any known handwriting far more closely than in his waking state; and that consequently we are bound to credit the subliminal self with a mimetic faculty which may come out of these messages without any supraliminal guidance whatever on the automatist’s part. I give in **864 A** an abridged account of a series of experiments by Professor Rossi-Pagnoni at Pesaro, into which the question of handwriting enters. The full account illustrates automatic utterance as well as other forms of motor automatism, and possibly also telekinetic phenomena. The critical discussion of the evidence by Mr. H. Babington Smith, to whom we are indebted for the account, shows with what complex considerations we have to deal in the questions now before us.

**865.** The case of Mrs. Underwood next to be quoted (in **865 A**) contains several points of interest besides the alleged resemblance of handwriting. It shows once more, for instance, the great similarity of

ways in which this writing takes its rise with automatists all over the world, and the recurrence of the same puzzles with observers of many different types, and may thus serve as an introduction to the groups of cases which follow.

866. I now cite a few cases where the point of central interest is the announcement of a death unknown to the sitters.

The first is a case which we received from Dr. Liébeault, of Nancy, and which was first published in *Phantasms of the Living* (vol. i. p. 293), where it was regarded as an example of a spontaneous telepathic impulse proceeding directly from a dying person. I now regard it as more probably due to the action of the spirit after bodily death. The translation of Dr. Liébeault's narrative is as follows:—

NANCY, *September 4th*, 1885.

I hasten to write to you as to that case of thought-transference of which I spoke to you when you were present at my hypnotic séances at Nancy. The incident occurred in a French family from New Orleans, who had come to stay for some time at Nancy for business reasons. I had become acquainted with this family from the fact that M. G., its head, had brought to me his niece, M<sup>lle</sup> B., to be treated by hypnotism. She suffered from slight anæmia and from a nervous cough, contracted at Coblenz, in a High School where she was a teacher. I easily induced somnambulism, and she was cured in two sittings. The production of this hypnotic state suggested to the G. family (Mrs. G. was a spirit medium) and to M<sup>lle</sup> B. herself that she might easily become a medium. She set herself to the evocation of spirits (in which she firmly believed) by the aid of her pen, and at the end of two months she had become a remarkable writing medium. I have myself seen her rapidly writing page after page of what she called "messages,"—all in well-chosen language and with no erasures,—while at the same time she maintained conversation with the people near her. An odd thing was that she had no knowledge whatever of what she was writing. "It must be a spirit," she would say, "which guides my hand; it is certainly not I."

One day,—it was, I think, February 7th, 1868, about 8 A.M., when just about to seat herself at table for breakfast, she felt a kind of need, an impulse which prompted her to write;—it was what she called a *trance*,—and she rushed off at once to her large note-book, where she wrote in pencil, with feverish haste, certain undecipherable words. She wrote the same words again and again on the pages which followed, and at last, as her agitation diminished, it was possible to read that a person called Marguërite was thus announcing her death. The family at once assumed that a young lady of that name, a friend of M<sup>lle</sup> B.'s and her companion and colleague in the Coblenz High School, must have just expired. They all came immediately to me, M<sup>lle</sup> B. among them, and we decided to verify the announcement of death that very day. M<sup>lle</sup> B. wrote to a young English lady who was also a teacher in that same school. She gave some other reason for writing;—taking care not to reveal the true motive of the letter. By return of post we received an answer in English, of which they copied for me the essential part. I found this answer in a portfolio hardly a fortnight ago, and have mislaid it again. It expressed the surprise of the English lady at the receipt of M<sup>lle</sup> B.'s unexpected and apparently motive-

less letter. But at the same time the English correspondent made haste to announce to M<sup>lle</sup> B. that their common friend, Marguérite, had died on February 7th, at about 8 A.M. Moreover, the letter contained a little square piece of printed paper;—the announcement of death sent round to friends.

I need not say that I examined the envelope, and that the letter appeared to me to have veritably come from Coblenz. Yet I have since felt a certain regret. In the interests of science I ought to have asked the G. family to allow me to go with them to the telegraph office to inquire whether they had received a telegram early on February 7th. Science should feel no shame; truth does not dread exposure. My proof of the fact is ultimately a moral one: the honour of the G. family,—which has always appeared to me to be absolutely above suspicion.

A. A. LIÉBEAULT.

Upon these last sentences Gurney remarks that, apart from the improbability that the whole family would join in a conspiracy to deceive their friend, the nature of the answer received from Coblenz shows that the writer of it cannot have been aware that any telegraphic announcement had been sent. And it is in itself unlikely that the authorities of the school would have felt it necessary instantly to communicate the news to M<sup>lle</sup> B.

**867.** I shall next give in **867 A** a case of curious complexity received from M. Aksakoff;—an automatic message written by a M<sup>lle</sup>. Stramm, informing her of the death of a M. Duvanel. The principal incidents may here be disentangled as follows:—

Duvanel dies by his own hand on January 15th, 1887, in a Swiss village, where he lives alone, having no relations except a brother living at a distance, whom M<sup>lle</sup>. Stramm had never seen (as the principal witness, M. Kaigorodoff, informs us in a letter of May 1890).

M<sup>lle</sup>. Stramm's father does not hear of Duvanel's death till two days later, and sends her the news in a letter dated January 18th, 1887.

Five hours after Duvanel's death an automatic message announcing it is written at the house of M. Kaigorodoff, at Wilna in Russia, by M<sup>lle</sup>. Stramm, who had certainly at that time received no news of the event.

From what mind are we to suppose that this information came?

(1) We may first attempt to account for M<sup>lle</sup>. Stramm's message on the theory of *latency*. We may suppose that the telepathic message came from the dying man, but did not rise into consciousness until an opportunity was afforded by M<sup>lle</sup>. Stramm's sitting down to write automatically.

But to this interpretation there is an objection of a very curious kind. The message written by M<sup>lle</sup>. Stramm was not precisely accurate. Instead of ascribing Duvanel's death to suicide, it ascribed it to a stoppage of blood, "un engorgement de sang."

And when M. Stramm, three days after the death, wrote to his daughter in Russia to tell her of it, he also used the same expression, "un engorgement de sang," thus disguising the actual truth in order to spare the feelings of his daughter, who had formerly refused to marry Duvanel, and who (as her father feared) might receive a painful shock if she learnt the tragic nature of his end. There was, therefore, a singular coincidence between the automatic and the normally-written message as to the death;—a coincidence which looks as though

the same mind had been at work in each instance. But that mind cannot have been M. Stramm's ordinary mind, as he was not supraliminally aware of Duvanel's death at the time when the first message was written. It may, however, be supposed that his subliminal self had received the information of the death telepathically, had transmitted it in a deliberately modified form to his daughter, while it remained latent in himself, and had afterwards influenced his supraliminal self to modify the information in the same way when writing to her.

(2) But we must also consider the explanation of the coincidence given by the intelligence which controlled the automatic writing. That intelligence asserted itself to be a brother of Mdlle. Stramm's, who died some years before. And this "Louis" further asserted that he had himself influenced M. Stramm to make use of the same euphemistic phrase, with the object of avoiding a shock to Mdlle. Stramm; for which purpose it was needful that the two messages should agree in ascribing the death to the same form of sudden illness.

Now if this be true, and the message did indeed come from the deceased "Louis," we have an indication of continued existence, and continued knowledge of earthly affairs, on the part of a person long dead.

But if we consider that the case, as presented to us, contains no proof of "Louis'" identity, so that "Louis" may be merely one of those arbitrary names which the automatist's subliminal intelligence seems so prone to assume; then we must suppose that Duvanel was actually operative on two occasions after death, first inspiring in Mdlle. Stramm the automatic message, and then modifying in M. Stramm the message which the father might otherwise have sent.

**868.** I next give in **868 A** and **B** two cases where certain telekinetic phenomena seem to have been connected with the announcement of a recent death, which in the first case was given by raps, and in the second was accompanied by other physical disturbances. It must be observed, however, that the evidence for the identity of the spirit who was supposed to be communicating in this second case is far from complete. I have already pointed out that the class of motor automatisms seems to lead to telekinetic phenomena, but I shall postpone any discussion of them till the following chapter.

**869.** I next give in **869 A** and **B** two cases where the supposed communicators had been dead some time, the deaths being known to the automatists, but certain details of the deaths were correctly given, in opposition to the beliefs of the automatists.

**870.** I add to these in **870 A** another curious case where various details known to the alleged communicator were correctly given, although unknown to the sitters; yet where other circumstances were described as they were at the time of the communicator's death, although the sitters were aware that these circumstances had since altered.

**871.** I know not in what light I should have regarded the next case I give (in **871 A**) had I seen it only in a book bearing the somewhat alarming title of *The Holy Truth* (Arthur Hallam, 1876).

But the aggressiveness of religious conviction with which Mr. Hugh Junor Browne's experiences have inspired him does not prevent his being, as I have heard from the Hon. Sir W. G. Windeyer, Judge of Supreme Court, Sydney, and have found on personal acquaintance, a man of high standing as to both character and practical capacity. He is a prosperous man of business at Melbourne, and the elder of the two daughters with whose automatism we have to deal is married to one of the foremost men of the Colony of Victoria. I regard him, therefore, as a witness whose strong opinions, indeed, might help a fraudulent medium to deceive him, but who is fully to be trusted as regards easily observed events occurring in his own family circle. I discussed this case with him and Mrs. Browne on October 3rd, 1891. Mrs. Browne seemed to me a good witness, and corroborated the facts so far as immediately known to her, giving me a written confirmation of the writing of the young child, who was present at our interview as a young lady of about twenty. Miss Browne cannot remember the incident in her fifth year, but told me that she had sometimes written automatically since that date;—her arm used to feel numb while doing so.

**872.** I give in **872 A** another instance of a little girl, only four years of age, who had no knowledge of her letters, and who wrote several significant words—"Your Aunt Emma."

**873.** I now quote in full a general account of his experiences in automatic writing by a Mr. W., from whom I have already cited a minor experience, also of a motor type, in **823**. Dr. Hodgson visited and had long talks with him, and formed the highest impression of his ability and care. Some of the automatic messages are perhaps best explicable on the hypothesis of subliminal telæsthesia, others by telepathy from living minds, while others are at least *primâ facie* referable to a source in the mind of a departed person, from whom they professed to come. Whether there are in reality so many different origins of a series of messages given to one automatist, or whether any one explanation can be made to cover them all, is a matter to which we shall have to return in the next chapter.

(From *Proceedings* S.P.R., vol. viii. pp. 242-48.)

N.Y., November 15th, 1891.

DR. RICHARD HODGSON,—DEAR SIR,—Recently I learned that you are the Secretary of the American Branch of the Society for Psychical Research. Being interested in the subject, I concluded to write to you, offering a statement of my own experience. As so-called spiritual manifestations are viewed unfavourably *here*, and as it would be much to my detriment if my connection with the subject were to become known, I ask that my name be withheld from the public.

For the past five years I have been a so-called writing medium. The writing is involuntary on my part, and the thoughts expressed are not mine—that is, as far as I know they are not mine.

Sometimes, instead of writing, off-hand pen work will be done, but it is not of a very high order. In the writing the penmanship is generally very good, and the thoughts expressed are generally good, and are sometimes valuable. As you are undoubtedly familiar with this class of writing, I will not go into details, but will leave you to inquire for such facts as you see fit.

I am anxious to find a satisfactory explanation of this, and I hope the Society may yet be able to furnish one.

As an indication of the trend of my thoughts, I will add that for the past thirteen or fourteen years I have been a student of the works of Herbert Spencer and other great men of liberal views, and that I am an evolutionist, so called.

If you think my experience will be of use, please call for it. You may send questions, or you may state in a general way the outline of what will be of use.

N.Y., December 22nd, 1891.

DR. RICHARD HODGSON,—SIR,— . . . Five years ago I was in Vermont on business, and while there made a visit at the home of a relative. In the evening, for amusement, a planchette was produced and operated. Pretty soon it was written that I was a writing medium, and I was requested to try with a pencil. I took a pencil in my hand and to my surprise I found I could write some in the "automatic" manner. The writing was not very good and was accompanied with more or less breaks and difficulties. It was written that practice would make it much freer and better. This I found to be so. Persons in the room asked as to dates on pieces of money and other similar tests, and the answers were generally correct. After that I wrote some almost daily for some time and soon became quite a ready writer in this manner.

On one occasion, not long after, a friend, of whose life I had known nothing until about that time, proposed to ask some questions mentally and see if the answers written would be correct. It was written that the spirit of his wife was present. I inquired (mentally) for her name. In reply her name was written out in full, correctly. I did not know her name: I knew that he was a widower, and I knew no more of his wife or the matters inquired about. My friend then asked (mentally) where she died and when? The answers were correct. He then asked, "What was the cause of her death?" The answer, "Heart disease," was correct. He then asked for the circumstances of her death. It was written that she died suddenly, at night, by the side of him, in bed, and that the first thing he knew of her death was when he found her dead in the morning. This was correct. He asked for her age, size, and for any particular mark by which she could be identified? The answer was correct as to age and size, and as to identification it was written that she had a large scar near the knee, caused by a burn. This was also correct.

Many other questions were asked and answered; and whether he asked the questions aloud, or mentally to himself, the answers were strictly correct in almost every instance. There was no one but us two present.

On another occasion, about the same time, I made inquiry (I was alone) touching a case I was then investigating. Briefly, the facts are these:— A wealthy widow, Mrs. X., had died at her summer cottage with no one present save her sister and a neighbour. She left a will: by its terms this sister was to receive several thousand dollars. Our client, Mrs. Y., was also a legatee and the executrix of the will; and as such it was her duty to collect in all assets. Our client knew it to be a fact that the deceased had in cash in her possession a short time before her death about \$700. After Mrs. X.'s

death no money was found, and the sister who was with her claimed there was no money; that Mrs. X. had no money at the time of her death about her, except some \$15. Our client saw this sister and questioned her closely, but to no purpose. I did not see or know this sister until some time after the writing I am about to give. The question was, what had become of the \$700? Alone by myself I asked for the facts, which were written out much in detail, but in substance the facts as written were these: That the deceased had on her person at the time of her death about \$600; that she had spent the other \$100; that immediately after her death her sister, Mrs. Z., had stolen the \$600 from her dead body; that she had since spent some of it and deposited the balance, some \$500, in a bank in the village of A. In the course of a few days we made inquiry, and learned that Mrs. Z. had made the deposit there, but had recently drawn it out. We then cited her before the Surrogate, and she swore that just before the death of Mrs. X. (the same night she died) Mrs. X. gave her the money, \$520, to give to a nephew as a present; that there was only \$520; that she had just given it to the nephew. We commenced a suit against her for the money (\$520) and recovered it. The jury did not believe her defence and made her pay. I have only stated so much of the case as seems to bear on the "automatic" writing. The question is, where did I get the knowledge of the theft, the amount and the deposit in the bank? I may add that we afterwards learned she did spend some money about that time that we always thought was some she took in addition to the \$520, and it would have made the sum stolen about \$600.

About four and a half years ago an aunt of mine, Miss T., learned that she had a cancer growing on her breast. She had it cut out, and soon was apparently in very fair health. After a few months she began to fail very much; was about the house, but was very generally run down. Cancer did not reappear. She was not said by her doctors to be in any immediate danger; but for some reason I made inquiry, and to my surprise it was written that she was very badly off, and that she would only live a very short time. I inquired the cause, &c., and it was written that her system was poisoned through and through with cancerous matter. I inquired as to when she would die? The answer was that it was impossible to tell just when, that the most that could be said was that she would live about thirty days, judging from a careful examination of her case made at that time. It was written that she would certainly die, that she could not possibly get better or live much longer than thirty days. Within the next week or so I inquired on several occasions as to the matter, but the answers were always to the same effect and positive. My aunt declined fast and died at the time set within a day, and I think it was just thirty days. She was abed only ten days or so. A *post-mortem* showed she died from cancerous poisoning.

On many occasions I have made inquiry as to whether certain sick ones would die or recover; and if die, when? Generally the answers proved very correct.

About a year ago I was writing (for the spirit of deceased friend, Mr. A. so claimed). After some writing of a friendly nature, it was written substantially as follows:—"There is one thing that I wish you could do for me, but I don't see how you can, and that is, stop my son" (name fully given) "from drinking." I answered (by thought), "Why, I am surprised. He doesn't drink, does he? that is, not any to speak of, any way?" A.: "Yes, I am sorry to say he drinks

a good deal too much." Q.: "Where does he do his drinking mostly?" A.: "At the B. Hotel." I said I never heard of his drinking. A.: "Well, you watch and inquire, and you will find out that he does." "I should be very glad to be of some service in the matter." A.: "If I see a chance where you can I shall certainly call on you."

Upon investigation I found this was all true.

In May 1887, while looking for authorities on an obscure point in a case I was then preparing for trial, it was written in substance: "I know where the authority is that you need." Q.: "Where?" A.: "In 'Wendell's Reports,' vol.—, page—." Q.: "Who are you?" A.: "I am A. B." The volume and page, as well as the name, were given in full; the name was that of an old lawyer that I had known well. The case cited was just what I needed. I had never seen or heard of the case before to my best knowledge. There are twenty-six volumes of "Wendell's Reports," of about 700 pages each.

I frequently find as I am examining indexes for judgment-debtors, grantees or grantors, &c., in clerks' offices, and elsewhere, that there is the same manifestation of intelligence in another form. Let me explain: Say I am searching an index under the head of "S," looking for the name of Stearns, John J. By placing my hand or finger on the book, drawing it along down over the names, with no thought of the work in hand, as soon as my finger passes the name desired my finger will stop. My eyes must be directed towards the book, but no matter how listless or absent-minded I may be, still at such times my finger will stop at the name in question. When contrasted with ordinary searching the unconscious intelligence that seems to be behind this *is very marked*.

Once, being much in doubt, I asked, "What ails ——?" (one of my sons) "What shall I do for him?" The answer was, "You had better not try to do anything for him, but go and get Dr. T. He will know what to do." I called Dr. T. He examined him and immediately gave an emetic. The contents of the stomach showed that digestion had been stopped, or rather, that the food had not digested at all. The boy recovered rapidly. Dr. T. said it was well I called him. The boy had been rather suddenly taken ill a few hours after a hearty meal and soon after a severe fright or mental strain.

In a contested case over a certain clause or bequest in the will of C. we had been defeated and were about to appeal to the Court of Appeals, our highest court. It was my opinion, also my partner's, that we would win on the appeal; but upon inquiry it was written that we should be beaten, and this opinion was expressed on several occasions, with very good reasons assigned. We were advised not to appeal. We brought the appeal and were defeated.

I have made many inquiries as to whether certain sick persons would recover or die. The answers have been very correct, generally. Writing touching the future is generally stated to be but an opinion, based on known facts, and fallibility is freely admitted. When opinions are written the reasons assigned are very frequently not only new to me, or unthought of, but are generally good reasons.

I have had a good deal of experience and made a good many tests. Those I have given are a fair sample, I think, of the writing that proved to be true. Many statements made were false and many predictions made proved untrue; of these I have given no illustration, but could if necessary. I have done most

of my writing when no one was present. Perhaps I should state that it has been repeatedly written not to believe any writing or statement unless my own good judgment approved of it. I have written a good deal touching a future state, political and philosophical matters. Of all this I have not spoken, as it does not seem of much importance for our present purposes. In passing I will say that much of it was apparently very good, and quite reasonable.

*December 28th.*

On Christmas Eve there was, as you are probably aware, a railway accident near Hastings, a little way out from New York City, in which twelve persons were killed and another has since died from injuries received. This last-mentioned person resided near me. The news of the injury to this person reached me on Christmas Day. Telegrams in the afternoon were favourable, and indicated a recovery. I made inquiry as to the matter, and it was written in substance that the person would not recover. I suggested that telegrams indicated a recovery. The answer was: "Yes; but we have made an examination, and are of opinion that no recovery will take place." Telegrams the second day were still more favourable, but my writing did not change in opinion. The party died at nine o'clock on the evening of the 26th. . . .

*January 29th, 1892.*

DR. R. HODGSON,—DEAR SIR,—In reply to your inquiry for such facts as I may be able to give, touching the experiences given you by my husband, as automatic writer, I will state:—

Not long after he began to write, some five years ago, I saw a sheet of paper upon which was written a full account of the robbing of the body of the dead sister. I read the account carefully. My husband said that he had written it automatically; that he had asked for the facts and that was the answer. The account of it, as written out for you by my husband, is the same in substance as what I saw and read, except it is very much shortened. I had the paper for some time, and, I think, until after the facts as given were proven true; but it was destroyed long ago. I attended the trial of the suit brought to recover the money. His account given you I believe to be correct.

The lady, Miss T., who had a cancer, was my aunt. The account of her sickness and death are correctly given you by my husband, but I saw no writing, although my husband told me at the time he had written something concerning her, and he stated that it was written that she would die and told when. I do not recall the time set, but I recollect her death occurred at the time predicted.

I recollect the time referred to when our son — was sick. I saw my husband doing some writing on that occasion, and it was written to go and get Dr. T. The account as written out for you by my husband is, as I recollect it, true in every respect.

Concerning the accident of Christmas Eve, I remember that on Christmas Day, after we heard of the accident, my husband did some writing. He said he had inquired as to Mr. E.'s condition, &c., and that it was written that E. would die, that he was internally and dangerously injured. On the next day the answers that he received as to Mr. E.'s condition were to the same effect. The telegrams received during the same time indicated that he would recover— one reported him out of danger. E. died about nine on the night of the 26th.

I have known my husband to write out correctly quite a good many things that were out of the knowledge of ordinary persons, but of the circumstances which he has given to you I do not now recall anything further.

[MRS. W.]

*January 29th, 1892.*

DR. RICHARD HODGSON,—DEAR SIR,—I recollect the occasion referred to by Mr. W. I think it was about five years ago. We were alone; he spoke of the queer writing he was doing. After some talk on the subject Mr. W. consented to try his skill. I inquired what spirits were present, and Mr. W.'s hand wrote that my wife was. I inquired for her name, and he wrote Adelia O. B., which was correct. I also inquired [when] she died, and where and under what circumstances, and I asked for a description of her. Mr. W. wrote out answers to all the questions as I asked them. As I recall it, I asked most of the questions by thinking. He wrote that she died of heart disease, and the date of her death was correctly given, as was also her personal appearance. And it was written that she died in bed with me; that the first I knew of her death was when I awoke in the morning. He also wrote that there was a large scar near the knee on the left leg.

I recollect that the answers were correct, although I don't recollect all the words used, perhaps. I am very certain that Mr. W. did not know anything about my wife. I had not lived within twenty miles of him, neither had I known him until several years after the death of my wife. It puzzled me how he was able to answer as he did, as I have no reason to think he had any knowledge on the subject. I will add that the height, colour of eyes and hair, and the entire personal description given were exceedingly exact and correct.

Mr. W. also wrote on that occasion what purported to come from an old friend of mine—that he went fishing with me to Lake Ontario, that I tipped the boat over near shore and got him wet. This was true, but I hadn't thought of it in a long time. Mr. W. never heard of it, I am confident, until he wrote it out.

S. H. BRITTON.

As soon as Mr. Britton called my attention to the tipping over of the boat I recalled that I wrote about it at the time.

W.

Mr. W. adds later :—

*NEW YORK, February 4th, 1892.*

I began my automatic writing with my left hand, and have ever since been able to write in that manner with my left hand, but I am naturally right-handed, and I can write more rapidly and readily with my right hand, although the ideas expressed, &c., are of as high an order, as far as I have observed, when written with one hand as when written with the other.

In automatic work, when the mechanical ability to form letters is not required, as, for instance, in running the hand down an index, I find my left hand is fully the equal of my right. Perhaps I should state that I met with a serious injury to my right hand many years ago, by which I lost the two first fingers and greatly crippled my hand otherwise.

The reason that I did my first automatic writing with my left hand was that the planchette directed me to do so. I wrote a day or two with my left hand, and then I tried my right, and since that I have generally written with my right. I can write some slowly in the natural manner with my left hand, but have never done so but very little. The special point I wish to call attention to

is, that the *ideas* automatically written are of as high an order, written with one hand, as with the other. . . .

Another experience of Mr. W.'s is given in **873 A**.

It is plain that if we admit that departed spirits can still see and judge of earthly matters, and can impress their knowledge on incarnate minds, we should have a single explanation which would cover all Mr. W.'s experiences as here recorded. It is to be noted, moreover, that the premonitions, of which he gives several instances, are such as might fall within the scope of a discarnate spirit, with intelligence comparable with our own, but able to examine certain diseased organisms more thoroughly than any earthly physician could do. This, it may be observed, was not the case with the premonitions given to Lady Mabel Howard (**851 A**), which involved a complexity of incident which looks as though it must lie beyond the calculation of an intelligence like our own, however fully informed of existing circumstances.

**874.** Deferring till the next chapter any further discussion of this problem, I give here in **874 A** a well-evidenced case of a prediction by table-tilting of a precise date of death, at a distance of forty days.

**875.** I next quote a case which illustrates the continued terrene knowledge on the part of the dead of which other instances were given in the last chapter.

(From *Proceedings S.P.R.*, vol. vi. pp. 349-53. The narrative is a translation from an article in *Psychische Studien*, December 1889, pp. 572-77, by the Editor, the Hon. Alexander Aksakoff.)

The case belongs not to the category of *facts which are known only to the deceased*, but to the category of those which *could only be imparted by the deceased*, for it relates to a political secret concerning a living person, which was revealed by an intimate friend of that living person for the purpose of saving him. I shall set forth this case in all possible detail, because I consider it a most convincing one in support of the Spiritualistic hypothesis. I will even express myself still more strongly. I consider that it affords as absolute a proof of identity as it is possible for evidence of this kind to present.

My readers are already acquainted with my sister-in-law, Mrs. A. von Wiesler, from the part she took in the family séances held with me in the years 1880-1883, after the decease of my wife. She has an only daughter, Sophie, who at the time of those séances was completing her studies. She had taken no part, either at our séances or at any others, and she had not read anything about Spiritualism. Her mother also had not joined in any séances except our own. One evening in October 1884, during the visit of a distant relative, the conversation turned upon Spiritualism, and in order to please him a trial with the table was arranged. The séance, however, gave no satisfactory result. It only showed that the two ladies were able to get something. On Tuesday evening, January 1st, 1885, Mrs. von Wiesler being alone with her daughter, in order to divert her mind from some matters which made her anxious, proposed to hold a little séance. An alphabet was written out on a sheet of paper, a saucer with a black line as pointer served as a planchette, and, behold, the name Andreas was indicated. This was

quite natural, for Andreas was the name of Sophie's father, the deceased husband of Mrs. von Wiesler. The communication presented nothing remarkable, but it was nevertheless resolved to continue the séances once a week, on every Tuesday. For three weeks the character of the communications remained unchanged. The name Andreas was continually repeated.

But on the fourth Tuesday—January 22nd—in place of the customary name, Andreas, the name "Schura" was spelt out, to the great astonishment of both sitters. Then, by quick and precise movements of the pointer, these words were added:—

"It is given to thee to save Nikolaus."

"What does this mean?" asked the astonished ladies.

"He is compromised as Michael was, and will like him go to ruin. A band of good-for-nothing fellows are leading him astray."

"What can be done to counteract it?"

"Thou must go to the Technological Institute before three o'clock, let Nikolaus be called out, and make an appointment with him at his house."

This being all addressed to the young lady, Sophie, she replied that it would be difficult for her to carry out these directions on account of the slight acquaintanceship which existed between her and Nikolaus's family.

"Absurd ideas of propriety!" was "Schura's" indignant reply.

"But in what way shall I be able to influence him?" asked Sophie.

"Thou wilt speak to him in my name."

"Then your convictions no longer remain the same?"

"Revolted error!" was the reply.

I must now explain the meaning of this mysterious communication. "Schura" is the Russian pet name for Alexandrine. Nikolaus and Michael were her cousins. Michael, quite a young man, had unfortunately allowed himself to become entangled by the revolutionary ideas of our Anarchists or Socialists. He was arrested, tried, and condemned to imprisonment at a distance from St. Petersburg, where he lost his life in an attempt to escape. "Schura" loved him dearly, and fully sympathised with his political convictions, making no secret of it. After his death, which occurred in September 1884, she was discouraged in her revolutionary aspirations, and ended her life by poison, at the age of seventeen, on the 15th of January 1885, just one week before the séance above described. Nikolaus, Michael's brother, was then a student at the Technological Institute.

Mrs. von Wiesler and her daughter were aware of these circumstances, for they had long been acquainted with "Schura's" parents, and with those of her cousins, who belong to the best society of St. Petersburg. It will be obvious that I cannot publish the names of these families. I have also changed those of the young people. The acquaintanceship was, however, far from being intimate. They saw each other occasionally, but nothing more. Later I will give further details. We will now continue our narrative.

Naturally, neither Mrs. von Wiesler nor her daughter knew anything as to the views or secret conduct of Nikolaus. The communication was just as unexpected as it was important. It involved a great responsibility. Sophie's position was a very difficult one. The literal carrying out of "Schura's" demands was, for a young lady, simply impossible, merely from considerations of social propriety. What right could she have, on the ground of simple acquaintanceship, to interfere in family affairs of so delicate a character?

Besides, it might not be true; or, quite simply and most probably, Nikolaus might deny it. What position would she then find herself in? Mrs. von Wiesler knew only too well, from the séances she had taken part in with me, how little dependence can be placed on Spiritualistic communications. She counselled her daughter, in the first place, to convince herself of "Schura's" identity. This advice was followed without any hesitation as one way out of the difficulty.

On the following Tuesday "Schura" manifested at once, and Sophie asked for a proof of her identity, to which "Schura" forthwith replied:—

"Invite Nikolaus, arrange a séance, and I will come."

It will be seen from this reply that "Schura," who during her life had learnt to despise the conventionalities of society, as is the custom among the Socialists, remained true to her character, and again demanded what was an impossibility. Nikolaus had never been in Mrs. von Wiesler's house. Sophie then asked for another proof of her identity, without Nikolaus being brought in at all, and requested that it might be a convincing one.

"I will appear to thee," was the reply.

"How?"

"Thou wilt see."

A few days later Sophie was returning home from a soirée; it was nearly 4 A.M. She was just retiring, and was at the door between her bedroom and the dining-room, there being no lights in the latter, when she saw on the wall of the dining-room, in sight of the door at which she stood, a luminous round spot, with, as it were, shoulders. This lasted for two or three seconds, and disappeared, ascending towards the ceiling. Sophie immediately assured herself that it was not the reflection of any light coming from the street.

At the séance on the following Tuesday, an explanation of this appearance being asked for, "Schura" replied:—

"It was the outline of a head with shoulders. I cannot appear more distinctly. I am still weak."

Many other details, which I have passed over, tended to convince Sophie of the reality of "Schura's" identity, yet she could not bring herself to carry out that which "Schura" desired her to do. She therefore proposed as a suitable compromise that she should acquaint Nikolaus's parents with what had occurred.

This proposal aroused "Schura's" strongest displeasure, expressed by violent movements of the saucer, and by the sentence:—

"That will lead to nothing;"—after which disparaging epithets followed, impossible to repeat here, especially applicable to persons of weak and irresolute character, with whom the energetic and decisive "Schura" had no patience—epithets which are not found in dictionaries, but which were expressions used by "Schura" in her lifetime, and characteristic of her. This was confirmed in the sequel.

Nevertheless Sophie continued to hesitate, and at each successive séance "Schura" insisted more and more imperatively that Sophie must act at once. This is very important to notice, as we shall see later. This want of resolution on the part of Sophie was ascribed by "Schura" to the influence of Mrs. von Wiesler. From the beginning "Schura" had seemed to bear a grudge against Mrs. von Wiesler. From the first séance she addressed Sophie only. She never permitted Mrs. von Wiesler to ask a question. Whenever she attempted

to do so, she met her with a—"Be silent—be silent!" Whereas in addressing Sophie she overwhelmed her with the tenderest expressions.

How great was the astonishment and consternation of the ladies, when at the séance on the 26th of February the first words were:—

"It is too late. Thou wilt repent it bitterly. The pangs of remorse will follow thee. Expect his arrest!"

These were "Schura's" last words. From this time she was silent. A séance was attempted on the following Tuesday, but there was no result. The séances of Mrs. von Wiesler and her daughter were from that time entirely given up.

While these séances were being held, Mrs. von Wiesler naturally kept me informed of what transpired, and consulted with me as to what was to be done in view of the extraordinary character of "Schura's" requests. Some time after they had ceased Mrs. von Wiesler, to satisfy her own conscience and to comfort her daughter, resolved to communicate the whole episode to the parents of Nikolaus. They paid no attention to it. Nothing was elicited that any fault could be found with. The family were quite satisfied in regard to Nikolaus's conduct. But it is important to bear in mind the fact that these Spiritualistic communications were made known to the parents before the final issue. When during the remainder of the year everything went on happily, Sophie became fully convinced that all the communications were only lies, and formed a resolution that she would never again occupy herself with Spiritualistic séances.

Another year passed without any special event. But on the 9th of March, 1887, the secret police suddenly searched Nikolaus's rooms. He was arrested in his own house, and within twenty-four hours was exiled from St. Petersburg. It came out later that his crime was taking part in anarchical assemblies— assemblies which were held in the months of January and February 1885, exactly corresponding with the time when "Schura" was insisting that steps should *then* be taken to dissuade Nikolaus from taking part in such meetings. Only now were the communications of "Schura" estimated at their true value. The notes which Mrs. von Wiesler had made were read again and again by the families both of "Schura" and of Nikolaus. "Schura's" identity in all those manifestations was recognised as incontestably demonstrated, in the first place, by the main fact in relation to Nikolaus, by other intimate particulars, and also by the totality of the features which characterised her personality. This mournful occurrence fell like a fresh thunderclap on Nikolaus's family, and they had only to thank God that the errors of the young man were not followed by more fatal results.

In order to estimate this incident aright, it is of great importance to establish the relations which existed between the two young ladies. I have requested Madame and Mdlle. von Wiesler to give me on this, as on the previous points, a written memorandum in full detail; and from that memorandum I extract what follows [somewhat abridged here]:—

In December 1880 Madame von Wiesler and her daughter paid a Christmas visit to "Schura's" grandfather, Senator N., where Sophie saw "Schura" for the first time. Sophie was then about thirteen years old, and "Schura" even younger. Sophie was astonished to see "Schura's" writing-table covered with books [and had a talk with her about favourite authors]. The two girls often saw each other at a distance in the recreation-room of their school during the winter, but "Schura" was soon transferred to another school. [They met once

at a country-house without exchanging a word, and saw each other once across a theatre. Sophie, in fact, had had one childish talk with "Schura"; Madame von Wiesler had never had any real talk with her.] Hence it is clear that the relations of these ladies with "Schura" were of the most distant kind, and that they could not know anything of her political secrets.

876. I now give a case which in one respect stands alone. It narrates the success of a direct experiment,—a test-message planned before death, and communicated after death, by a man who held that the hope of an assurance of continued presence was worth at least a resolute effort, whatever its result might be. His tests, indeed, were two, and both were successful. One was the revealing of the place where, before death, he hid a piece of brick marked and broken for special recognition, and the other was the communication of the contents of a short letter which he wrote and sealed before death. We may say that the information was certainly not possessed supraliminally by any living person. I give two other cases in 876 A and B where information given through automatists may hypothetically be explicable by telepathy from the living, although, indeed, in my own view it probably emanated from the deceased as alleged. In one of these cases the place where a missing will had been hidden was revealed to the automatist, but it is not clear whether the will was actually discovered or not before the automatic writing was obtained (although the automatist was unaware of its discovery), and in any case, apparently, its whereabouts was known to some living person who had hidden it, and may not have been known to the deceased before death.

In the other case the whereabouts of a missing note of hand was revealed to the automatists, and even if this could be regarded as absolutely unknown supraliminally to any living person, it is not by any means certain that the fact was known before death to the deceased person from whom the message purported to come.

These cases, therefore, are not such strong evidence for personal identity as the one to which I have referred above, and which I now give, as recording what purports to be the successful accomplishment of an experiment which every one may make ;—which every one *ought* to make ;—for, small as may be the chances of success, a few score of distinct successes would establish a presumption of man's survival which the common sense of mankind would refuse to explain away. If accepted, the incident shows a continued perception on the part of the deceased of the efforts made by friends to communicate with him.

(From *Proceedings S.P.R.*, vol. viii. pp. 248-51.) <sup>1</sup>

<sup>1</sup> An account of this case appeared in an article by Herman Snow in the *Religio-Philosophical Journal* for January 31st, 1891, and Mr. Snow also sent us an earlier article on the subject which he had written in 1881, and of which his second account was a mere repetition. The facts were related to him by the Unitarian minister of the place where Mrs. Finney lived; and this third-hand account recorded by Mr. Snow fifteen years after the event closely coincides with Mrs. Finney's first-hand one, recorded twenty-five years after the event.

The following letters were received from the principal witness, Mrs. Finney:—

ROCKLAND, MASS., *April 19th*, 1891.

MR. HODGSON,—DEAR SIR,—Some weeks ago I received from you a few lines asking me to give you an account of the communication received from Cousin Benja in spirit-life, some twenty-five years ago.

For weeks and months before my brother left the form we conversed freely on the subject of spirit communion and such matters, and one morning he requested me to bring him a small piece of brick, also pen and ink; he then made two marks on one side, and one on the other with the ink, then breaking the brick in two, gave me one piece, telling me at the time to take care of it, and some day he would hide the other piece away where no one but himself would know, and after leaving the form, if possible, would return in some way and tell me where it was. I could then compare them together, and it would be a test that he could return and communicate, and *my mind* could not have any influence over it, as I did not know where he put it.

After he left the form our anxiety was *very great* to hear and learn all we could of communicating with spirits, and for months we got nothing satisfactory.

We then commenced sitting at the table at home (mother and myself), which we did for some little time; at last it commenced tipping, and by calling the alphabet spelled out where we could find the piece of brick that he put away,—that was the way we got the test. To us that was truth that spirits can and do communicate with us, and nothing but the influence and power of Benja could tell us that test.—Truly yours,

MRS. WM. A. FINNEY.

ROCKLAND, *May 3rd*, 1891.

MR. R. HODGSON,—DEAR SIR,—Yours of April 21st received, and I will add a few more lines as to statement of brother Benja's communication.

By calling the alphabet we spelled out:—

“You will find that piece of brick in the cabinet under the tomahawk.—  
BENJA.”

I went to that room and took the key, unlocked the cabinet, which had not been touched by any one after he locked it and put away the key. There I found that piece of brick just as it had spelled out, and it corresponded with the piece I had retained, fitting on exactly where he broke it off the piece I had. It was wrapped in a bit of paper and tucked into a shell, and placed in the bottom of the cabinet *exactly under* the tomahawk, as was spelled out by the alphabet.

This is truth, and no power but Benja's could tell that.

Mother is not living; I am the only one of the family that is living.—  
Yours respectfully,

MRS. WM. A. FINNEY.

ROCKLAND, *May 11th*, 1891.

MR. R. HODGSON,—DEAR SIR,—Yours of 6th received. I will continue to say, in answer to your questions, that the piece of brick was entirely concealed in the shell, so that it could not be seen from outside of cabinet. It was wrapped in a piece of paper stuck together with mucilage and tucked into the end of the shell, then a piece of paper gummed over that, so that nothing was visible from the shell. The shell was on the lower shelf of the cabinet, and only the top of the shell was visible outside the cabinet.

One more little incident I will mention, for to me it is as valuable as the other. He wrote me a letter (about the time he gave me the piece of brick) and sealed it, saying at the time it was not to be answered, but the contents of the letter to be told. I got that in the same way I did the other, by calling the alphabet and the table tipping. It was these words:—

“Julia! do right and be happy.—BENJA.”

That was correct. Just the contents of my letter. I have no particular objection as to giving my name, for I have stated nothing but the truth.

At my home in Kingston I have that little shell with the piece of brick, and if you would like them I will send them to you. Will place the brick into the shell as it was when I found it. Of course, the paper that was around it then is worn out years ago. The cabinet is disposed of. JULIA A. FINNEY.

Mrs. Finney further writes:—

ROCKLAND, *June 26th*, 1891.

I send you by express a box containing the letter and shell with the piece of brick. I have placed one piece in the shell just as it was when I found it, so you can see how nicely it was concealed in the shell. The papers that were around it then are worn out. You can retain them if you like, as I do not care for them now.

To me it is a positive truth that he did communicate to us, and our minds could have nothing to do with it. J. A. FINNEY.

ROCKLAND, *July 19th*, 1891.

. . . The shell was placed on the same shelf with the tomahawk, and no other shells on that shelf. It was placed with the open side down, and the tomahawk stood directly over it. I cannot say why he did not tell us to look inside of the shell. We started to look as soon as he told us. It was in the cabinet under the tomahawk. We did not wait for any more to be said.

I am not intimately acquainted with many public people. As to my integrity, will refer you to Rev. C. Y. de Normandie, of Kingston.

J. A. FINNEY.

Dr. Hodgson writes:—

The shell is a large Triton, about ten inches long. The piece of brick was wrapped in folds of soft paper and tucked deeply into the recess. Another piece of paper was then gummed around the sides of the shell in the interior, so as absolutely to prevent the piece of brick from falling out. When I received the shell from Mrs. Finney and looked into the interior and shook the shell violently, there was nothing to indicate that the shell contained anything but the piece of gummed paper.

The piece of brick in the shell weighs one and a half ounces, and the piece of brick retained by Mrs. Finney weighs about two and a quarter ounces. The shell with the piece of brick and paper wrapping weighs about eleven and a half ounces.

Mrs. Finney also forwarded me the letter written by her brother. The shell and the pieces of brick and the letter are now all in my possession.

R. HODGSON.

We have a letter (in original) from the Rev. C. Y. de Normandie, of Kingston, Canada, to Mrs. Finney. “I expressed then,” he says, speaking of a former note to Dr. Hodgson, which accidentally went astray, “that to the best

knowledge I had of you and to my firm belief your word could be implicitly relied on. I felt confident that you would state a matter as you understood it, as you regarded it, without reference to the consequences; and that you would not be any more likely to be misled and deceived about a matter of that kind than others similarly situated."

**877.** The experiment which was in this case successful is one (I repeat) which might be tried by everybody (see **877 A**). And I may add the remark that it is to experiment with automatic writing, crystal-vision, &c., rather than to spontaneous apparitions, that we must look for any real information as to the degree in which departed spirits retain their knowledge of the things of earth.

Once more I must express my astonishment and regret that amongst some tens—perhaps hundreds—of thousands of persons, scattered over many countries, who already believe that the road of communication between the two worlds is open, there should be so very few who can or will make any serious effort to obtain fresh evidence of so important a fact. But, quite apart from the Spiritist camp, there are now many inquirers who know that automatic writing is a real fact in nature, and who are willing to discuss with an open mind the origin of any message which may thus be given. Let these set themselves to the task, and the result of organised and intelligent effort will soon, as I believe, be made plain.

For aught that we can tell, there may be—I believe that there are—collaborators elsewhere who only await our appeal. Why should not every death-bed be made the starting-point of a long experiment? And why should not every friend who sails forth *κίονων ὑπὲρ Ἡρακλέος*—into the unknown sea—endeavour to send us news from that bourne from which few travellers, perhaps, have as yet made any adequate or systematic preparation to return?

**878.** Here, then, let us pause and consider to what point the evidence contained in this chapter has gradually led us. We shall perceive that the motor phenomena have confirmed, and have also greatly extended, the results to which the cognate sensory phenomena had already pointed. We have already noted, in each of the two states of sleep and of waking, the variously expanding capacities of the subliminal self. We have watched a hyperæsthetic intensification of ordinary faculty,—leading up to telæsthesia, and to telepathy from the living and from the departed. Along with these powers, which, on the hypothesis of the soul's independent existence, are at least within our range of analogical conception, we have noted also a precognitive capacity of a type which no fact as yet known to science will help us to explain.

Proceeding to the study of motor automatisms, we have found a *third* group of cases which independently confirm in each of these lines in turn the results of our analysis of sensory automatisms both in sleep and in waking. Evidence thus convergent will already need no ordinary

boldness of negative assumption if it is to be set aside. But motor automatism has taught us much more than this. At once more energetic and more persistent than the sensory, they oblige us to face certain problems which the lightness and fugitiveness of sensory impressions allowed us in some measure to evade. Thus when we discussed the mechanism (so to call it) of visual and auditory phantasms, two competing conceptions presented themselves for our choice,—the conception of *telepathic impact*, and the conception of *psychical invasion*. Either (we said) there was an influence exerted by the agent on the percipient's mind, which so stimulated the sensory tracts of his brain that he externalised that impression as a quasi-percept, or else the agent in some way modified an actual portion of space where (say) an apparition was discerned, perhaps by several percipients at once.

Phrased in this manner, the telepathic impact seemed the less startling, the less extreme hypothesis of the two,—mainly, perhaps, because the picture which it called up was left so vague and obscure. But now instead of a fleeting hallucination we have to deal with a strong and lasting impulse—such, for instance, as the girl's impulse to *write*, in Dr. Liébeault's case (866):—an impulse which seems to come from the depths of the being, and which (like a post-hypnotic suggestion) may over-ride even strong disinclination, and keep the automatist uncomfortable until it has worked itself out. We may still call this a *telepathic impact*, if we will, but we shall find it hard to distinguish that term from a *psychical invasion*. This strong, yet apparently alien, motor innervation corresponds in fact as closely as possible to our idea of an *invasion*—an invasion no longer of the room only in which the percipient is sitting, but of his own body and his own powers. It is an invasion which, if sufficiently prolonged, would become a *possession*; and it both unites and intensifies those two earlier conjectures;—of telepathic impact on the percipient's mind, and of "phantasmogenetic presence" in the percipient's surroundings. What seemed at first a mere impact is tending to become a persistent control; what seemed an incursion merely into the percipient's environment has become an incursion into his organism itself.

879. As has been usual in this inquiry, this slight forward step from vagueness to comparative clearness of conception introduces us at once to a whole series of novel problems. Yet, as we have also learnt to expect, some of our earlier phenomena may have to be called in with advantage to illustrate phenomena more advanced.

In cases of split personality, to begin with, we have seen just the same phenomena occurring where certainly no personality was concerned save the percipient's own. We have seen a section of the subliminal self partially or temporarily dominating the organism; perhaps (as in Anna Winsor's case, 237 A) controlling permanently one arm alone; or perhaps controlling intermittently the whole nervous system;—and all this with varying degrees of displacement of the primary personality.

Similarly with post-hypnotic suggestion. We have seen the subliminal self ordered to write (say) "It has left off raining"—and thereupon writing the words without the conscious will of the automatist—and again with varying degrees of displacement of the waking self. The step hence to such a case as Mrs. Newnham's (849 A) is thus not a very long one. Mrs. Newnham's subliminal self, exercising supernormal faculty, and by some effort of its own, acquires certain facts from Mr. Newnham's mind, and uses her hand to write them down automatically. The great problem here introduced is how the subliminal self acquires the facts, rather than how it succeeds in writing them down when it has once acquired them.

But as we go further we can no longer limit the problem in this way,—to the activities of the automatist's subliminal self. We cannot always assume that some portion of the automatist's personality gets at the supernormal knowledge by some effort of its own. Our evidence, as we know, has pointed decisively to telepathic impacts or influences from without. In the Kirby case (852), for instance, we have supposed that the spirit of the sleeping sister affected the brother by a telepathic impact, from *without*, which worked itself out by automatic movements just like those automatic movements which we have already described as originating wholly from *within*. What, then, is the mechanism here? Are we still to suppose that the automatist's subliminal self executes the movements—obeying somehow the bidding of the impulse from without? or does the external agent, who sends the telepathic message, himself execute the movements also, directly using the automatist's arm? And if telekinetic movements accompany the message, (a subject thus far deferred, but of prime importance), are we to suppose that these also are effected by the percipient's subliminal self, under the guidance of some external spirit, incarnate or discarnate? or are they effected directly by that external spirit?

880. We cannot really say which of these two is the easier hypothesis.

From one point of view it may seem simpler to keep as long as we can to that acknowledged *vera causa*, the automatist's subliminal self; and to collect such observations as may indicate any power on its part of producing physical effects outside the organism. Such scattered observations occur at every stage, and even Mrs. Newnham, (I may briefly observe in passing), thought that her pencil, when writing down the messages telepathically derived from her husband, was moved by something other than the ordinary muscular action of the fingers which held it. On the other hand, there seems something very forced in attributing to an external spirit's agency impulses and impressions which seem intimately the automatist's own, and at the same time refusing to ascribe to that external agency phenomena which take place outside the automatist's organism, and which present themselves to him as objective facts, as much outside his own being as the fall of the apple to the ground.

Reflecting on such points—and once admitting this kind of interaction between the automatist's own spirit and an external spirit, incarnate or discarnate—we find the possible combinations presenting themselves in perplexing variety;—a variety both of agencies on the part of the invading spirit, and of effects on the part of the invaded spirit and organism.

What is that which invades? and what is that which is displaced or superseded by this invasion? In what ways may two spirits co-operate in the possession and control of the same organism?

These last words—control and possession—remind us of the great mass of vague tradition and belief to the effect that spirits of the departed may exercise such possession or control over the living. To those ancient and vague beliefs it will be our task in the next chapter to give a form as exact and stable as we can. And observe with how entirely novel a preparation of mind we now enter on that task. The examination of “possession” is no longer to us, as to the ordinary civilised inquirer, a merely antiquarian or anthropological research into forms of superstition lying wholly apart from any valid or systematic thought. On the contrary, it is an inquiry directly growing out of previous evidence; directly needed for the full comprehension of known facts as well as for the discovery of facts unknown. We need (so to say), to analyse the spectrum of helium, as detected in the sun, in order to check and correct our spectrum of helium as detected in the Bath waters. We are obliged to seek for certain definite phenomena in the spiritual world in order to explain certain definite phenomena of the world of matter.

## CHAPTER IX

### TRANCE, POSSESSION AND ECSTASY

Vicit iter durum pietas.

—VIRGIL.

900. The appearance of this book has been delayed for several years by several causes, of which it is to be feared that the chief has been that cause which the gods call Sheer Indolence, and men the Pressure of Occupation. What *evil* may have resulted from the long deferment it is not for the author to say. What counterbalancing *good* there may have accrued ought to be manifest in the following chapter. For it is in this chapter that the main difference lies between what I should have written ten years ago, and what it seems to me not only permissible, but even urgently necessary to write to-day. It is in what must needs be said about Possession that the great change has come.

*Possession*, to define it for the moment in the narrowest way, is a more developed form of Motor Automatism. The difference broadly is, that in Possession the automatist's own personality does for the time altogether disappear, while there is a more or less complete *substitution* of personality; writing or speech being given by a spirit through the entranced organism. The change which has come over this branch of evidence since the present work was first projected, in 1888, is most significant. There existed indeed, at that date, a good deal of evidence which pointed in this direction,<sup>1</sup> but for various reasons most of that evidence was still possibly explicable in other ways. Even the phenomena of Mr. W. S. Moses left it possible to argue that the main "controls" under which he wrote or spoke when entranced were self-suggestions of his own mind, or phases of his own deeper personality. I had not then had the opportunity, which the kindness of his executors after his death afforded to me, of studying the whole series of his original note-books, and forming at first-hand my present conviction that spiritual agency was an actual and important element in that long sequence of communications. On the whole, I did not then anticipate that the theory of possession could be presented as more than a plausible speculation, or as a supplement to other lines of proof of man's survival of death.

<sup>1</sup> The cases of Swedenborg, Cahagnet's subject, D. D. Home, and Stainton Moses will be discussed in the course of this chapter.

The position of things, as the reader of the S.P.R. *Proceedings* knows, has in the last decade undergone a complete change. The trance-phenomena of Mrs. Piper—so long and so carefully watched by Dr. Hodgson and others—formed, I think, by far the most remarkable mass of psychical evidence till then adduced in any quarter. And more recently other series of trance-phenomena with other “mediums”—though still incomplete—have added materially to the evidence obtained through Mrs. Piper. The result broadly is that these phenomena of possession are now the most amply attested, as well as intrinsically the most advanced, in our whole repertory.

901. Nor, again, is the mere increment of direct evidence, important though that is, the sole factor in the changed situation. Not only has direct evidence grown, but indirect evidence, so to say, has moved to meet it. The notion of personality,—of the control of organism by spirit,—has gradually been so modified that Possession, which passed till the other day as a mere survival of savage thought, is now seen to be the consummation, the furthest development, of many lines of experiment, observation, reflection, which the preceding chapters have opened to our view.

Let us then at once consider what the notion of possession does actually claim. It will be better to face that claim in its full extent at once, as it will be seen that the evidence, while rising through various stages, does in the end insist on all that the ancient term implies. The leading modern cases, of which Stainton Moses and Mrs. Piper may be taken as types, are closely analogous, presenting many undesigned coincidences, some of which come out only on close examination.

The claim, then, is that the automatist, in the first place, falls into a trance, during which his spirit partially “quits his body”: enters at any rate into a state in which the spiritual world is more or less open to its perception; and in which also—and this is the novelty—it so far ceases to occupy the organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it.

The brain being thus left temporarily and partially uncontrolled, a disembodied spirit sometimes, but not always, succeeds in occupying it; and occupies it with varying degrees of control. In some cases (Mrs. Piper) two or more spirits may simultaneously control different portions of the same organism.

The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to *his* memory and not to the automatist's memory. He may also give evidence of supernormal perception of other kinds.

His manifestations may differ very considerably from the automatist's normal personality. Yet in one sense it is a process of selection rather than of addition; the spirit selects what parts of the brain-machinery he will use, but he cannot get out of that machinery more than it is con-

structed to perform. The spirit can indeed produce facts and names unknown to the automatist; but they must be, as a rule, such facts and names as the automatist could easily have repeated, had they been known to him:—not, for instance, mathematical formulæ or Chinese sentences, if the automatist is ignorant of mathematics or of Chinese.

After a time the control gives way, and the automatist's spirit returns. The automatist, awaking, may or may not remember his experiences in the spiritual world during the trance. In some cases (Swedenborg) there is this memory of the spiritual world, but no possession of the organism by an external spirit. In others (Cahagnet's subject) there is utterance during the trance as to what is being discerned by the automatist, yet no memory thereof on waking. In others (Mrs. Piper) there is neither utterance as a rule, or at least no prolonged utterance, by the automatist's own spirit, nor subsequent memory; but there is writing or utterance during the trance by controlling spirits.

902. Now this seems a strange doctrine to have reached after so much disputation. For it simply brings us back to the creeds of the Stone Age. We have come round again to the primitive practices of the shaman and the medicine-man;—to a doctrine of spiritual intercourse which was once œcumenical, but has now taken refuge in African swamps and Siberian tundras and the snow-clad wastes of the Red Indian and the Esquimaux. If, as is sometimes advised, we judge of the worth of ideas by tracing their *origins*, no conception could start from a lower level of humanity. It might be put out of court at once as unworthy of civilised men.

Fortunately, however, our previous discussions have supplied us with a somewhat more searching criterion. Instead of asking in what age a doctrine originated—with the implied assumption that the more recent it is, the better—we can now ask how far it is in accord or in discord with a great mass of actual recent evidence which comes into contact, in one way or another, with nearly every belief as to an unseen world which has been held at least by western men. Submitted to this test, the theory of possession gives a remarkable result. It cannot be said to be inconsistent with any of our proved facts. We know absolutely nothing which negatives its possibility.

Nay, more than this. The theory of possession actually supplies us with a powerful method of co-ordinating and explaining many earlier groups of phenomena, if only we will consent to explain them in a way which at first sight seemed extreme in its assumptions—seemed unduly prodigal of the marvellous. Yet as to that difficulty we have learnt by this time that no explanation of psychical phenomena is really simple, and that our best clue is to get hold of some group which seems to admit of one interpretation only, and then to use that group as a *point de repère* from which to attack more complex problems.

Now I think that the Moses-Piper group of trance-phenomena cannot

be intelligently explained on any theory except that of possession. And I therefore think it important to consider in what way earlier phenomena have led up to possession, and in what way the facts of possession, in their turn, affect our view of these earlier phenomena.

If we analyse our observations of possession, we find two main factors—the central operation, which is the control by a spirit of the sensitive's organism; and the indispensable prerequisite, which is the partial and temporary desertion of that organism by the percipient's own spirit.

Let us consider first how far this withdrawal of the living man's spirit from his organism has been rendered conceivable by evidence already obtained.

**903.** First of all, the splits, and substitutions of phases of personality with which our second chapter made us familiar have great significance for *possession* also.

We have there seen some secondary personality, beginning with slight and isolated sensory and motor manifestations, yet going on gradually to complete predominance,—complete control of all supraliminal manifestation.

The mere collection and description of such phenomena has up till now savoured of a certain boldness. The idea of tracing the possible mechanism involved in these transitions has scarcely arisen.

Yet it is manifest that there must be a complex set of laws concerned with such alternating use of brain-centres;—developments, one may suppose, of those unknown physical laws underlying ordinary memory, of which no one has formed as yet even a first rough conception.

An ordinary case of *ecmnesia* may present problems as insoluble in their way as those offered by spirit-possession itself. There may be in *ecmnesia* periods of life absolutely and permanently extruded from memory; and there may be also periods which are only temporarily thus extruded. Thus on Wednesday and Thursday I may be unaware of what I learnt and did on Monday and Tuesday; and then on Friday I may recover Monday's and Tuesday's knowledge, as well as retaining Wednesday's and Thursday's, so that my brain-cells have taken on, so to say, two separate lines of education since Sunday—that which began on Monday, and that which began on Wednesday. These intercurrent educations may have been naturally discordant, and may be fused in all kinds of ways in the ultimate synthesis.

These processes are completely obscure; and all that can be said is that their mechanism probably belongs to the same unknown series of operations which ultimately lead to that completest break in the history of the brain-cells which consists in their intercalary occupation by an external spirit.

**904.** Passing on to *genius*, which I discussed in my third chapter, it is noticeable that there also there is a certain degree of temporary substitution of one control for another over important brain-centres.

We must here regard the subliminal self as an entity partially distinct from the supraliminal, and its occupation of these brain-centres habitually devoted to supraliminal work is a kind of possession, which illustrates in yet another way the rapid metastasis of psychical product (so to term it) of which these highest centres are capable. The highest genius would thus be the completest *self-possession*,—the occupation and dominance of the whole organism by those profoundest elements of the self which act from the fullest knowledge, and in the wisest way.

905. The next main subject which fell under our description was *sleep*. And this state—the normal state which most resembles trance—has long ago suggested the question which first hints at the possibility of ecstasy, namely, What becomes of the soul during sleep? I think that our evidence has shown that sometimes during apparent ordinary sleep the spirit may travel away from the body, and may bring back a memory, more or less confused, of what it has seen in this clairvoyant excursion. This may indeed happen for brief flashes during waking moments also. But ordinary sleep seems to help the process; and deeper states of sleep—spontaneous or induced—seem still further to facilitate it. In the coma preceding death, or during that “suspended animation” which is sometimes taken for death, this travelling faculty has seemed to reach its highest point.

906. I have spoken of deeper states of sleep, “spontaneous or induced,” and here the reader will naturally recall much that has been said of ordinary somnambulism, much that has been said of hypnotic trance. Hypnotic trance has created for us, with perfect facility, situations externally indistinguishable from what I shall presently claim as true possession. A quasi-personality, arbitrarily created, may occupy the organism, responding to speech or sign in some characteristic fashion, although without producing any fresh verifiable facts as evidence to the alleged identity. Nay sometimes, as in a few of the Pesaro experiments, (see *Proceedings S.P.R.*, vol. v. pp. 563–565), there may be indications that something of a new personality is there. And on the other hand, the sensitive's own spirit often claims to have been absent elsewhere,—much in the fashion in which it sometimes imagines itself to have been absent during ordinary sleep, but with greater persistence and lucidity.

Our inquiry into the nature of what is thus alleged to be seen in sleep and cognate states has proved instructive. Sometimes known earthly scenes appear to be revisited—with only such alteration as may have taken place since the sleeper last visited them in waking hours. But sometimes also there is an admixture of an apparently *symbolical* element. The earthly scene includes some element of human action, which is presented in a selected or abbreviated fashion, as though some mind had been concerned to bring out a special significance from the complex story. Sometimes this element becomes quite dominant; phantasmal figures are seen; or (as in Dr. Wiltse's case of apparent death, 713 A) there

may be a prolonged symbolical representation of an entry into the spiritual world.

Cases like these do of course apparently support that primitive doctrine of the spirit's actual wandering in space. On the other hand, this notion has become unwelcome to modern thought, which is less unwilling to believe in some telepathic intercourse between mind and mind in which space is not involved. For my own part, I have already explained that I think that the evidence to an at least apparent movement of some kind in space must outweigh any mere speculative presumption against it. And I hold that these new experiences of possession fall on this controversy with decisive force. It is so strongly claimed, in every instance of possession, that the sensitive's own spirit must in some sense *vacate* the organism, in order to allow another spirit to enter,—and the evidence for the reality of possession is at the same time so strong,—that I think that we must argue back from this spatial change as a relatively certain fact, and must place a corresponding interpretation on earlier phenomena. Such an interpretation, if once admitted, does certainly meet the phenomena in the way most accordant with the subjective impressions of the various percipients.

As we have already repeatedly found, it is the bold evolutionary hypothesis which best fixes and colligates the scattered facts. We encounter in these studies phenomena of degeneration and phenomena of evolution. The degenerative phenomena are explicable singly and in detail as declensions in divergent directions from an existing level. The evolutive phenomena point, on the other hand, to new generalisations;—to powers previously unrecognised towards which our evidence *converges* along constantly multiplying lines.

This matter of psychical excursion from the organism ultimately involves the extremest claim to novel faculty which has ever been advanced for men. For it involves, as we shall see, the claim to *ecstasy*:—to a wandering vision which is not confined to this earth or this material world alone, but introduces the seer into the spiritual world and among communities higher than any which this planet knows. The discussion of this transportation, however, will be better deferred until after the evidence for possession has been laid before the reader at some length.

Continuing, then, for the present our analysis of the idea of possession, we come now to its specific feature,—the occupation by a spiritual agency of the entranced and partially vacated organism. Here it is that our previous studies will do most to clear our conceptions. Instead of at once leaping to the question of what spirits in their essence are,—of what they can do and cannot do,—of the antecedent possibility of their re-entry into matter, and the like,—we must begin by simply carrying the idea of telepathy to its furthest point. We must imagine telepathy becoming as central and as intense as possible;—and we shall find that of two diverging types of telepathic intercourse which will thus present them-

selves, the one will gradually correspond to possession, and the other to ecstasy.

907. But here let us pause, and consider what is the truest conception which we are by this time able to form of telepathy. The *word* has been a convenient one; the *central notion*—of communication beyond this range of sense—can at any rate thus be expressed in simple terms. But nevertheless there has been nothing to assure us that our real comprehension of telepathic processes has got much deeper than that verbal definition. Our conception of telepathy, indeed, to say nothing of telæsthesia, has needed to be broadened with each fresh stage of our evidence. That evidence at first revealed to us certain transmissions of thoughts and images which suggested the passage of actual etherial vibrations from brain to brain. Nor indeed can any one say at any point of our evidence that etherial vibrations are demonstrably *not* concerned in the phenomena. We cannot tell how far from the material world (to use a crude phrase) some etherial agency may possibly extend. But telepathic phenomena are in fact soon seen to overpass any development which imaginative analogy can give to the conception of etherial radiation from one material point to another.

For from the mere transmission of isolated ideas or pictures there is, as my readers know, a continuous progression to impressions and apparitions far more persistent and complex. We encounter an influence which suggests no mere impact of etherial waves, but an intelligent and responsive *presence*, resembling nothing so much as the ordinary human intercourse of persons in bodily nearness. Such visions or auditions, inward or externalised, are indeed sometimes felt to involve an even closer contact of spirits than the common intercourse of earth allows. One could hardly assign etherial undulations as their cause without assigning that same mechanism to all our emotions felt towards each other, or even to our control over our own organisms.

Nay, more. There is—as I have striven to show—a further progression from these telepathic intercommunications between living men to intercommunications between living men and discarnate spirits. And this new thesis,—in every way of vital importance,—while practically solving one problem on which I have already dwelt, opens also a possibility of the determination of another problem, nowise accessible until now. In the first place, we may now rest assured that telepathic communication is not necessarily propagated by vibrations proceeding from an ordinary material *brain*. For the discarnate spirit at any rate has no such brain from which to start them.

908. So much, in the first place, for the *agent's* end of the communication.

And in the second place, we now discern a possibility of getting at the *percipient's* end; of determining whether the telepathic impact is received by the *brain* or by the *spirit* of the living man,

or by both inseparably, or sometimes by one and sometimes by the other.

On this problem, I say, the phenomena of automatic script, of trance-utterance, of spirit-possession, throw more of light than we could have ventured to hope.

Stated broadly, our trance-phenomena show us to begin with that several currents of communication can pass at once from discarnate spirits to a living man;—and can pass in very varying ways. For clearness' sake I will put aside for the present all cases where the telepathic impact takes an externalised or sensory form, and will speak only of intellectual impressions and motor automatisms.

Now these may pass through all grades of apparent *centrality*. If a man, awake and in other respects fully self-controlled, feels his hand impelled to scrawl words on a piece of paper, without consciousness of motor effort *of his own*, the impulse does not seem to him a *central* one, although some part of his brain is presumably involved. On the other hand, a much less conspicuous invasion of his personality may feel much more central; as, for instance, a premonition of evil,—an inward heaviness which he can scarcely define. Well, the motor automatism goes on until it reaches the point of *possession*;—that is to say, until the man's own consciousness is absolutely in abeyance, and every part of his body is utilised by the invading spirit or spirits. What happens in such conditions to the man's ruling principle—to his own spirit—we must consider presently. But so far as his organism is concerned, the invasion seems complete: and it indicates a power which is indeed telepathic in a true sense;—yet not quite in the sense which we originally attached to the word. We first thought of telepathy as of a communication between two minds, whereas what we have here looks more like a communication between a mind and a body,—an external mind, in place of the mind which is accustomed to rule that particular body.

There is in such a case no apparent communication between the discarnate mind and the *mind* of the automatist. Rather there is a kind of contact between the discarnate mind and the *brain* of the automatist, in so far that the discarnate mind, pursuing its own ends, is helped up to a certain point by the accumulated capacities of the automatist's brain;—and similarly is hindered by its incapacities.

**909.** Yet here the most characteristic element of telepathy, I repeat, seems to have dropped out altogether. There is no perceptible communion between the mind of the entranced person and any other mind whatever. He is *possessed*, but is kept in unconsciousness, and never regains memory of what his lips have uttered during his trance.

But let us see whether we have thus grasped all the trance-phenomena;—whether something else may not be going on, which is more truly, more centrally telepathic.

To go back to the earliest stage of telepathic experience, we can see

well enough that the experimental process might quite possibly involve two different factors. The percipient's mind must somehow receive the telepathic impression;—and to this reception we can assign no definite physical correlative;—and also the percipient's motor or sensory centres must receive an excitation;—which excitation may be communicated, for aught we know, either by his own mind in the ordinary way, or by the agent's mind in some direct way,—which I may call *telergic*, thus giving a more precise sense to a word which I long ago suggested as a kind of correlative to *telepathic*. That is to say, there may even in these apparently simple cases be first a transmission from agent to percipient in the spiritual world, and then an action on the percipient's physical brain, of the same type as spirit-possession. This action on the physical brain may be due either to the percipient's own spirit, or subliminal self, or else directly to the agent's spirit. For I must repeat that the phenomena of possession seem to indicate that the extraneous spirit acts on a man's organism in very much the same way as the man's own spirit habitually acts on it. One must thus practically regard the body as an instrument upon which a spirit plays;—an ancient metaphor which now seems actually our nearest approximation to truth.

Proceeding to the case of telepathic or veridical apparitions, we see the same hints of a double nature in the process;—traces of two elements mingling in various degrees. At the spiritual end there may be what we have called “clairvoyant visions,”—pictures manifestly symbolical, and not located by the observer in ordinary three-dimensional space. These seem analogous to the views of the spiritual world which the sensitive enjoys during entrancement. Then comes that larger class of veridical apparitions where the figure seems to be externalised from the percipient's mind, some stimulus having actually been applied,—whether by agent's or percipient's spirit,—to the appropriate brain-centre. These cases of “sensory automatism” resemble those experimental transferences of pictures of cards, &c. And beyond these again, on the physical or rather the ultra-physical side, come those *collective* apparitions which in my view involve some unknown kind of modification of a certain portion of space not occupied by any organism,—as opposed to a modification of centres in one special brain. Here comes in, as I hold, the gradual transition from subjective to objective, as the portion of space in question is modified in a manner to affect a larger and larger number of percipient minds.

910. Now when we proceed from these apparitions of the living to apparitions of the departed, we find very much the same types persisting still. We find symbolical *visions* of departed persons, and of scenes among which they seem to dwell. We find externalised *apparitions* or phantasms of departed persons,—indicating that some point in the percipient's brain has been stimulated by his own or by some other spirit. And finally, as has already been said, we find that in certain cases of possession these two kinds of influence are simultaneously carried to an

extreme. The percipient automatist of earlier stages becomes no longer a percipient but an automatist pure and simple,—so far as his body is concerned,—for his whole brain—not one point alone—seems now to be stimulated and controlled by an extraneous spirit, and he is not himself aware of what his body writes or utters. And meantime his spirit, partially set free from the body, may be purely percipient;—may be enjoying that other spiritual form of communication more completely than in any type of vision which our description had hitherto reached.

911. This point attained, another analogy, already mentioned, will be at once recalled. There is another class of phenomena, besides telepathy, of which this definition of possession at once reminds us. We have dealt much with *secondary personalities*,—with severances and alternations affecting a man's own spirit, in varying relation with his organism. Félicité X.'s developed secondary personality, for instance (231 A), might be defined as another fragment—or another synthesis—of Félicité's spirit acting upon her organism in much the same way as the original fragment—or the primary synthesis—of her spirit was wont to act upon it.

Plainly, this analogy is close enough to be likely to lead to practical confusion. On what grounds can we base our distinctions? What justifies us in saying that Félicité X.'s organism was controlled only by another modification of her own personality, but that Mrs. Piper's is controlled by George Pelham (959)? May there not be any amount of self-suggestion, colouring with the fictitious hue of all kinds of identities what is in reality no more than an allotropic form of the entranced person himself? Is even the possession by the new personality of some fragments of fresh knowledge any proof of spirit-control? May not that knowledge be gained (as by Léonie B., see 230 A and 568 A) clairvoyantly or telepathically, with no intervention of any spirit other than of living men?

Yes, indeed, we must reply, there *is* here a danger of confusion, there *is* a lack of any well-defined dividing line. While we must decide on general rules, we must also keep our minds open to possible exceptions.

On the negative side, indeed, general rules will carry us a good way. We must *not* allow ourselves to ascribe to spirit-control cases where no new knowledge is shown in the trance state. And this rule has at once an important consequence,—a consequence which profoundly modifies the antique idea of possession. I know of no evidence,—reaching in any way our habitual standard,—either for angelic, for diabolical, or for hostile possession.

912. And here comes the question: What attitude are we to assume to savage cases of possession? Are we to accept as genuine the possession of the Esquimaux, the Chinaman,—nay, of the Hebrew of old days?

Chinese possession is a good example, as described in Dr. Nevius' book (an account of which by Professor Newbold I give in 912 A).

I agree with Professor Newbold in holding that no proof has been shown that there is more in the Chinese cases than that hysterical duplication of personality with which we are so familiar in France and elsewhere.

A devil is not a creature whose existence is independently known to science; and the accounts of the behaviour of the invading devils seems due to mere self-suggestion. With uncivilised races, even more than among our own friends, we are bound to insist on the rule that there must be some supernormal knowledge shown before we may assume an external influence. It may of course be replied that the character shown by the "devils" was fiendish and actually *hostile* to the possessed person. Can we suppose that the tormentor was actually a fraction of the tormented?

I reply that such a supposition, so far from being absurd, is supported by well-known phenomena both in insanity and in mere hysteria.

Especially in the Middle Ages,—amid powerful self-suggestions of evil and terror,—did these quasi-possession reach an intensity and violence which the calm and sceptical atmosphere of the modern hospital checks and discredits. The devils with terrifying names which possessed Sœur Angélique of Loudun (see 832 B) would at the Salpêtrière under Charcot in our days have figured merely as stages of "clounisme" and "attitudes passionnelles."

And even now these splits of personality seem occasionally to destroy all sympathy between the normal individual and a divergent fraction. No great sympathy was felt by Léonie II. for Léonie I. (230 A). And Dr. Morton Prince's case (234 A) shows us the deepest and ablest of the personalities of his "Miss Beauchamp," positively spiteful in its relation to her main identity.

Bizarre though a house thus divided against itself may seem, the moral dissidence is merely an exaggeration of the moral discontinuity already observable in the typical case of Mrs. Newnham (849 A). *There* the secondary intelligence was merely tricky, not malevolent. But its trickiness was wholly alien from Mrs. Newnham's character,—was something, indeed, which she would have energetically repudiated.

913. It seems therefore,—and the analogy of dreams points in this direction also,—that our moral nature is as easily split up as our intellectual nature, and that we cannot be any more certain that the minor current of personality which is diverted into some new channel will retain *moral* than that it will retain *intellectual* coherence.

To return once more to the Chinese devil-possession. Dr. Nevius asserts, though without adducing definite proof, that the possessing devils sometimes showed supernormal knowledge. This is a better argument for their separate existence than their fiendish temper is; but it is not in itself enough. The knowledge does not seem to have been specially appropriate to the supposed informing spirit. It seems as though it may have depended upon heightened memory, with possibly some slight tele-

pathic or telæsthetic perception. Heightened memory is thoroughly characteristic of some hysterical phases; and even the possible traces of telepathy (although far the most important feature of the phenomena, if they really occurred) are, as we have seen, not unknown in trance states (like Léonie's) where there is no indication of an invading spirit.

Temporary control of the organism by a widely divergent fragment of the personality, self-suggested in some dream-like manner into hostility to the main mass of the personality, and perhaps better able than that normal personality to reach and manipulate certain stored impressions,—or even certain supernormal influences,—such will be the formula to which we shall reduce the invading Chinese devil, as described by Dr. Nevius,—and *probably* the great majority of supposed devil-possessiones of similar type.

The great majority, no doubt, but perhaps not *all*. It would indeed be matter for surprise if such trance-phenomena as those of Mrs. Piper and other modern cases had appeared in the world without previous parallel. Much more probable is it that similar phenomena have occurred sporadically from the earliest times,—although men have not had enough of training to analyse them.

And, in fact, among the endless descriptions of trance-phenomena with which travellers furnish us, there are many which include points so concordant with our recent observations that we cannot but attach some weight to coincidences so wholly undesigned.<sup>1</sup> But although this may be admitted, I still maintain that the only invaders of the organism who have as yet made good their title have been human, and have been friendly. "The devils of Loudun" and the like have, I repeat, entirely failed to substantiate their independent existence. The higher influences which inspired the "Martyrs of the Cevennes" are not at this distance of time clearly separable from the inspirations of genius. The teasing, mystifying "controls" whom we have encountered so often in earlier stages of motor automatisms (deceptive written messages and the like) are perhaps the most puzzling. They suggest—nor can we absolutely disprove the suggestion—a type of intelligences inferior to human,—animal-like, and perhaps parasitic. But we have seen already that for these cases too a simpler explanation is forthcoming. There is nothing in the mere fact of the teasing annoyance to negative the supposition that these controls are also fragments—we may

<sup>1</sup> One important point of similarity is the concurrence in some savage ceremonies of utterance through an invading spirit and travelling clairvoyance exercised meantime by the man whose organism is thus invaded. The uncouth spirit shouts and bellows, presumably with the lungs of the medicine-man, hidden from view in profound slumber. Then the medicine-man awakes,—and tells the listening tribe the news which his sleep-wanderings, among gods or men, have won.

If this indeed be thus, it fits in strangely with the experiences of our modern seers,—with the spiritual interchange which takes place when a discarnate intelligence occupies the organism and meantime the incarnate intelligence, temporarily freed, awakes to wider perception,—in this or in another world.

call them splinters—of the man's own split personality. His will and character may divide up in manifestation just as his intellect may do.

914. Thus far, then, our field is clear, and with this clearance, I think, should vanish the somewhat grim associations which have gathered around the word *possession*. In what is now to be described there may often be cause for perplexity, but I have never seen cause for fear. Nay, how far remote from fear is the resultant feeling, the sequel will show.

Assuming then, as I think we at present may assume, that we have to deal only with spirits who have been men like ourselves, and who are still animated by much the same motives as those which influence us, we may briefly consider, on similar analogical grounds, what range of spirits are likely to be able to affect us, and what difficulties they are likely to find in doing so. Of course, actual experience alone can decide this; but nevertheless our expectations may be usefully modified if we reflect beforehand how far such changes of personality as we already know can suggest to us the limits of these profounder substitutions.

What, to begin with, do we find to be the case as to addition of faculty in alternating states? How far do such changes bring with them unfamiliar powers?

Reference to the recorded cases will show us that existing faculty may be greatly quickened and exalted. There may be an increase both in actual perception and in power of remembering or reproducing what has once been perceived. There may be increased control over muscular action,—as shown, for instance, in improved billiard-playing,—in the secondary state. But there is little evidence of the acquisition—telepathy apart—of any actual mass of fresh knowledge,—such as a new language, or a stage of mathematical knowledge unreached before. We shall not therefore be justified by analogy in expecting that an external spirit controlling an organism will be able easily to modify it in such a way as to produce speech in a language previously unknown. The brain is used as something between a typewriter and a calculating machine. German words, for instance, are not mere combinations of letters, but specific formulæ; they can only seldom and with great difficulty be got out of a machine which has not been previously fashioned for their production.

915. Consider, again, the analogies as to *memory*. In the case of alternations of personality, memory fails and changes in what seems a quite capricious way. The gaps which then occur recall (as I have said) the *ecmnesia* or blank unrecollected spaces which follow upon accidents to the head, or upon crises of fever, when all memories that belong to a particular person or to a particular period of life are clean wiped out, other memories remaining intact. Compare, again, the memory of waking life which we retain in *dream*. This too is absolutely capricious;—I may forget my own name in a dream, and yet remember perfectly the kind of chairs in my dining-room. Or I may remember the chairs,

but locate them in some one else's house. No one can predict the kind of confusion which may occur.

916. We have also the parallel of *somnambulist utterance*. In talking with a somnambulist, be the somnambulism natural or induced, we find it hard to get into continuous colloquy on our own subjects. To begin with, he probably will not speak continuously for long together. He drops back into a state in which he cannot express himself at all. And when he does talk, he is apt to talk only on his own subjects;—to follow out his own train of ideas,—interrupted rather than influenced by what *we* say to *him*. The difference of *state* between waking and sleep is in many ways hard to bridge over.

We have thus three parallelisms which may guide and limit our expectations. From the parallelism of possession with split personalities we may infer that a possessing spirit is not likely to be able to inspire into the recipient brain ideas or words of very unfamiliar type. From the parallelism of possession with dream we may infer that the memory of the possessing spirit may be subject to strange omissions and confusions. From the parallelism with somnambulism we may infer that colloquy between a human observer and the possessing spirit is not likely to be full or free, but rather to be hampered by difference of state, and abbreviated by the difficulty of maintaining psychical contact for long together.

917. And here observe how different is the form our expectations will gradually assume from the commonplace—or even from the poetic— notion of what communication with the dead is likely to be, if it can take place at all. We now expect to have to do, *not* with a voice “monotonous and hollow like a ghost's, denouncing judgment”;—but rather with a voice incoherent and fugitive, like the voice of a sleeper;—with memories broken and arbitrary, like the memories of a dream.

And similarly as to what the voice is to tell us. We have no reason for anticipating either “judgment” or high revelation. We feel pretty sure, indeed, that there will be no ideas expressed which much transcend the automatist's habitual range. And, moreover, on the principle of *continuity* which has guided us throughout this work, we cannot assume that the departed spirit has already gained any vast increment of knowledge.

Whatever his new opportunities, we feel that his own capacity for learning may not have undergone any sudden change. We can hardly at first expect from him much more than some such account of his new state as may be intelligible to our material conceptions.

This, I say, is what we who are prepared by these previous studies are likely to expect. And I shall presently show that this is very much what we actually find. The expectations of the ordinary public, however, as seen both in fiction, and in the disappointed comments with which our actual results are greeted, are of very different scope.

918. There are three strong currents of expectation of which we find constant traces, but with which the phenomena do not comply. The failure of compliance, indeed, leads to indifference or even to ridicule.

(1.) There is the *orthodox or traditional* line of expectation. This leads people to expect an immediate vision of Jesus Christ, or of angels or devils; or some marked and definite division of good and evil souls;—or at least some foresight of the Last Judgment. There is not, however, so far as I know, any confirmation at all, from apparitions or messages, of any of these anticipations.

Perhaps the most striking part of this negative evidence is the absence, in well-attested cases, of any mention of evil spirits other than human.<sup>1</sup> The belief in devils has played an enormous part in almost all human creeds, and it was undoubtedly strong in the minds of many of the persons with whom communication has been held. Unhappy figures have been seen; regret and remorse have been expressed. But of evil spirits other than human there is no news whatever.

Here is a definite case in which I venture to hope that theological dogma will be insensibly modified by fresh information, and that an error which has caused much misery will cease to trouble mankind.

(2.) The strain of *religious* anticipation merges gradually into what I have called the *romantic*. Men are tempted to think that the apparition or message of a departed friend is a special privilege;—directly granted by Providence, or won in some way by strength of affection. In actual experience we find that although affection may help by inspiring the *wish* to communicate, the *power* is something quite independent of affection;—something which love may lack and indifference possess. Nay, it is by no means certain that any act of *will* need be involved in the apparition, which may very probably occur in automatic fashion.

This has been made a subject of ridicule,—as though it were a meaningless thing that B should appear to A who cares nothing about him. Of course the meaning belongs to the realm of science, not of romance.

(3.) Again, there seems to be a common notion that messages from the next world ought to subserve some practical purpose in *this*. In fact, such a result seldom occurs: and its absence has been a frequent ground for doubting or deriding the message. Yet the coarseness of such a view hardly needs exposition.

919. The foregoing remarks may, I hope, have prepared the reader to consider the problems of possession with the same open-mindedness which has been needed for the study of previous problems attacked in the present work. I have shown indeed that this new problem may be regarded as the natural sequence or development of the old. I have shown that in the movements or utterances of the possessed organism we have *motor automatism* carried to its furthest stage; that in the incursion

<sup>1</sup> See Chapter VII., section 753.

of the possessing spirit we have *telepathic invasion* achieving its completest victory. And I have uttered, too, an initial warning against certain misconceptions which have in past time deterred men from serious study of the messages received through such channels.

It is time, then, to proceed to the actual evidence, to detail the various proofs which we have as yet collected to show that such possession has in fact occurred. When this shall have been done, we must again look round us;—and we shall find that in describing this complete or “mediumistic” form of trance, we have opened up analogies with other forms of trance also, which will be discerned as elements in a continuous and mutually corroborative chain of psychological facts.

920. Yet there must needs be one more delay. There is another aspect of possession which must be explained before we can go further;—involving a group of phenomena which have in various ways done much to confuse and even to retard our main inquiry, but which, when properly placed and understood, are seen to form an inevitable part of any scheme which strives to discover the influence of unseen agencies in the world we know.

In our discussion of all telepathic and other supernormal influence I have thus far regarded it mainly from the psychological and not from the physical side. I have spoken as though the field of supernormal action has been always the metetherial world. Yet true as this dictum may be in its deepest sense, it cannot represent the *whole* truth “for beings such as we are, in a world like the present.” For us every psychological fact has (so far as we know) a physical side; and metetherial events, to be perceptible to us, must somehow affect the world of matter.

In sensory and motor automatisms, then, we see effects, supernormally initiated, upon the world of matter.

*Imprimis*, of course, and in ordinary life our own spirits (their existence once granted) affect our own bodies and are our standing examples of spirit affecting matter. Next, if a man receives a telepathic impact from another incarnate spirit which causes him to see a phantasmal figure, that man’s brain has, we may suppose, been directly affected by his own spirit rather than by the spirit of the distant friend. But it may not always be true even in the case of sensory automatisms that the distant spirit has made a suggestion merely to the percipient’s spirit which the percipient’s own spirit carries out; and in motor automatisms, as they develop into *possession*, there are indications, as I have already pointed out, that the influence of the agent’s spirit is *telergic* rather than telepathic, and that we have extraneous spirits influencing the human brain or organism. That is to say, they are producing movements in matter;—even though that matter be organised matter and those movements molecular.

921. So soon as this fact is grasped,—and it has not always been grasped by those who have striven to establish a fundamental difference

between spiritual influence on our spirits and spiritual influence on the material world,—we shall naturally be prompted to inquire whether inorganic matter as well as organic ever shows the agency of extraneous spirits upon it. The reply which first suggests itself is, of course, in the negative. We are constantly dealing with inorganic matter, and no hypothesis of spiritual influence exerted on such matter is needed to explain our experiments. But this is a rough general statement, hardly likely to cover phenomena so rare and fugitive as many of those with which in this inquiry we deal. Let us begin, so to say, at the other end; not with the broad experience of life, but with the delicate and exceptional cases of *possession* of which we have lately been speaking.

Suppose that a discarnate spirit, in temporary possession of a living organism, is impelling it to motor automatisms. Can we say *a priori* what the limits of such automatic movements of that organism are likely to be, in the same way as we can say what the limits of any of its voluntary movements are likely to be? May not this extraneous spirit get more motor power out of the organism than the waking man himself can get out of it? It would not surprise us, for example, if the movements in trance showed increased *concentration*; if a dynamometer (for instance) was more forcibly squeezed by the spirit acting through the man than by the man himself. Is there any other way in which one would imagine that a spirit possessing me could use my vital force more skilfully than I could use it myself?

I do not know how my will moves my arm; but I know by experience that my will generally moves only my arm and what my arm can touch;—whatever objects are actually in contact with the “protoplasmic skeleton” which represents the life of my organism. Yet I can sometimes move objects not in actual contact, as by melting them with the heat or (in the dry air of Colorado) kindling them with the electricity, which my fingers emit. I see no very definite limit to this power. I do not know all the forms of energy which my fingers might, under suitable training, emit.

**922.** And now suppose that a possessing spirit can use my organism more skilfully than I can. May he not manage to emit from that organism some energy which can visibly move ponderable objects not actually in contact with my flesh? That would be a phenomenon of possession not very unlike its other phenomena;—and it would be *telekinesis*.

By that word (due to M. Aksakoff) it is convenient to describe what have been called “the physical phenomena of spiritualism,” as to whose existence as a reality, and not as a system of fraudulent pretences, fierce controversy has raged for half a century, and is still raging.

My own method of dealing with this thorny subject in this book will be as follows:—I have first indicated, in the pages just preceding, that telekinetic phenomena can be fitted, with no manifest illogicality, into that conception of *possession* which forms the most advanced point to

which our evidence leads us. I shall next feel bound to utter an earnest warning against the fraud and folly which have gathered with exceptional thickness round this special group of phenomena. I shall then refer to certain phenomena of telekinesis, in cases where they are inextricably mixed up with the psychological phenomena which I consider as my more especial field. And finally, in a long Appendix (926 A), I shall set forth a "Scheme of Vital Faculty" which will suggest some possible parallels between the operations of the supraliminal self, the subliminal self, and the possessing spirit.

923. Along this line, as I believe, we reach important truths;—and truths entirely concordant with the psychological evidence of preceding chapters. And yet it is with a half-reluctant feeling that I admit the topic into this work. So sorely needed here is the word of warning of which I have spoken;—so humiliating is the confession which must be made of the fraud and folly which have made of spiritualism a kind of by-word in scientific circles;—which have presented the very men who have obtained the first inkling of momentous truths in the guise of a credulous sect, preyed upon by a specially repulsive group of impostors. The fact is, that just here, and not earlier, we reach the points where the enormous issues, which have in truth underlain each stage and step in our long inquiry, become conspicuous to the ordinary mind. We somewhat suddenly pass from speculations and experiments on which the public look with the indifference which they feel for philosophy to speculations and experiments on which they look with the interest which they feel in the religious dogmas which are to decide their own future. I do not say that the public interested has been a very wide one. It has indeed been wide enough, as I have said, to foster and support a particularly detestable group of charlatans; but it has not been wide enough, or earnest enough, to compile any considerable mass of careful experiment. I conjectured in a previous chapter that not a hundred men, at the ordinary professional level, had up till now made the study of the phenomena of hypnotism the main intellectual business of their lives. If for hypnotism we substitute these "phenomena of spiritualism" the list of serious students might probably be reduced to fifty.

It is well to point out the scantiness of efficient investigators of these problems, in view of the objection often made to the lack of progress in the difficult task. Outside some comparatively small group the number of spiritists rather resemble that multitude of indiscriminate givers who, in the days of haphazard charity, encouraged impostors, and brought philanthropy into contempt.

Confronted with these evils, the early members of the Charity Organisation Society had a painful and invidious task to perform. They had to repress where they would fain have stimulated; to act as detectives where they would fain have acted as benefactors; to pass judgment on men whose charitable impulses were as pure and ardent as their own.

Only through the seeming sternness of such training could the public learn to help the miserable without fostering the impostors.

The parallel at which I am pointing here is obvious enough; but in the realm of psychical research—as indeed in the realm of almsgiving—that needed lesson has as yet been very imperfectly acquired. I propose to indicate in Appendices (923 A and B) some of the work which the Society for Psychical Research has done in exposing and guarding against fraud and credulity; and I further refer my readers to a forthcoming book by my friend and colleague, Mr. Podmore, in which the imposture which has dogged so-called “Modern Spiritualism” from its inception will be exposed with a distinctness which needs must be salutary;—even though in a history so complex it be always possible that more intimate knowledge might have modified judgment on one or other detail.<sup>1</sup>

924. This serious warning given, I may pursue my task of describing that most interesting of supernatural phenomena which we term Possession;—a phenomenon to which the telekinesis which has often accompanied it lends an additional element of attractive mystery. It has, of course, been that interest, that mystery, which has attracted the fraudulent imitations of which I have spoken;—and which it would not have been worth while to contrive except for some phenomena thus strongly manifesting spiritual presence and spiritual power.

This persistent simulation of telekinesis has, naturally enough, inspired persistent doubt as to its genuine occurrence even in cases where simulation has been carefully guarded against, or is antecedently improbable. Important though the phenomenon is, it is not so intimately linked with my own general thesis in this work as to render it needful for me to review its whole history in detail. I deal with it only where it comes immediately before me as an element in spirit-possession;—especially noticeable in the two important cases of D. D. Home and of W. Stainton Moses.

And recognising, as I do, that telekinesis—like the simpler motor automatisms of which it forms the extreme term—reaches in cases of possession its maximum intensity, I feel bound (if it were only for the sake of analogical completeness) to show that, like other motor automatisms, telekinesis has appeared occasionally at earlier stages, although needing the free play of a possessed organism to develop itself to the full.

925. It is not, indeed, necessary to suppose that all telekinesis is due to spiritual action. Rather we may begin by regarding it as a form of motor automatism, initiated by the subliminal self. I believe that there is sometimes an element of telekinesis in such common phenomena as table-tilting and automatic writing with planchette or even with pencil (*e.g.* in Mr. Wedgwood's and Mrs. Newnham's experiments, see 861, 862, and 849 A).

<sup>1</sup> *Modern Spiritualism; a History and a Criticism*, by Frank Podmore (Methuen and Co., London, 1902).

We cannot, of course, expect that any such slight and obscure admixture of telekinesis can be sifted out from an act of motor automatism in any evidential form. But from my point of view this kind of evidential difficulty is pretty sure to occur, from the very nature of the supernormal movement. If that movement could be started with equal ease from any given point in space, and in any direction, we might fairly expect that such points would be chosen, and such movements performed, as gave the best evidence of the movement's independence of ordinary human agency. But the telekinetic force, in my view, is generally (I do not say always) a mere extension to a short distance from the sensitive's organism of a small part of his ordinary muscular power. It even seems to tend to *simulate* that ordinary action;—much as other supernormal exercises of faculty follow, so far as they can, the modes in which normal faculty operates.

So gradual, so inconspicuous, are the beginnings of telekinesis;—which presently develop, no doubt, into something which we can no longer ascribe to any hyperbolic activities of the subliminal self. It develops, indeed, in two directions,—into *messages* and into *marvels*. Genuine *raps*, or percussive sounds, are rare (see 925 A), nor is it possible by mere description of the noises to prove their genuineness in any given case, unmistakable and inimitable though they are when actually *heard*. But with one sensitive known intimately to me,—the lady described as Miss A. (see 859),—raps have occurred (as I know both by actually hearing them and by abundant attestation) as a means of attracting attention under many circumstances, and of conveying advice and information of all kinds;—from such dicta as subliminal perception might furnish up to evidential messages ascribed to deceased persons.

Midway between the raps which spell out *messages* and the sheer *marvels* which may be performed “to show spirit-power” come the various displacements of objects, &c., which are attested as coinciding (like veridical phantasms) with moments of death or crisis (see, e.g., case III. in 716 C),—or merely as testifying to *presences*,—as of a dear friend recently dead.

926. Thus much it was needful to say in order to make certain cases of possession soon to be cited intelligible to the reader, but I should not have deferred my mention of telekinesis to this point in my book had I intended to deal with these physical phenomena as fully as with the psychological phenomena which I endeavour to expound and in some measure to connect and correlate.

While believing absolutely in the occurrence of telekinetic phenomena, I yet hold that it would be premature to press them upon my reader's belief, or to introduce them as an integral part of my general expository scheme. From one point of view, their detailed establishment, as against the theory of fraud, demands an expert knowledge of conjuring and other arts which I cannot claim to possess. From another point of

view, their right comprehension must depend upon a knowledge of the relations between matter and ether such as is now only dimly adumbrated by the most recent discoveries;—for instance, discoveries as to previously unsuspected forms of radiation.

In a long Appendix, viz., “Scheme of Vital Faculty” (926 A)—originally written with reference to the manifestations through Mr. Stainton Moses—I have tried to prepare the way for future inquiries; to indicate in what directions a better equipped exploration may hereafter reap rich reward. Even that tentative sketch, perhaps, may have been too ambitious for my powers in the present state not only of my own, but of human knowledge; and in the text of this chapter I shall allude to telekinetic phenomena only where unavoidable,—owing to their inmixture into phenomena more directly psychological,—and in the tone of the historian rather than of the scientific critic. As a matter of history I shall give in 926 B references to the best extant accounts of telekinetic phenomena.

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927. The way has now been so far cleared for our cases of Possession that at least the principal phenomena claimed have been (I hope) made intelligible, and shown to be concordant with other phenomena already described and attested. It will be best, however, to consider first some of the more rudimentary cases before going on to our own special instances of possession,—those of Mr. Stainton Moses or Mrs. Piper.

I have reason to believe, both from what I have witnessed myself and from the reports of others, that occasional phenomena of ecstasy or possession are not infrequent in some family circles or groups of intimate friends (see, *e.g.*, the case of Mr. O. in 927 A).

The persons concerned, however, generally do not realise the importance of accurate records; in some cases the manifestations are sporadic in character and scarcely susceptible of any detailed investigation; and often the very occurrence of the phenomena has been sedulously concealed from all outside the circle. Sometimes the sacredness of the manifestations has been pleaded as a sufficient reason for their concealment, or the tendency to trance on the part of the “sensitive” has been regarded as a calamity, to be checked and prohibited as though it were a distressing disease.

There are further occasional cases of the frankly “mediumistic” type (of which I give examples in 927 B and C). But the problems involved are so complicated, and the main question—that of the agency of discarnate spirits in the matter—is so difficult of determination, that no

<sup>1</sup> The asterisks indicate the end of the part of this Chapter which was consecutively composed by the author. See Preface. The rest of the Chapter consists chiefly of fragments written by him at different times. In putting these together, the Editors felt it desirable to preserve as much as possible of the original form and to present as much of the material as was complete in itself, at the risk of some lack of transition and even of a certain degree of repetition.

collection of such fragmentary material could be of much service to us in our present inquiry unless perhaps to indicate that the fully-developed cases belong, after all, to a not uncommon type.

**928.** We have already seen that there is no great gulf between the sudden incursions, the rapid messages of the dead, with which we are already familiar, and incursions so intimate, messages so prolonged, as to lay claim to a name more descriptive than that of motor automatisms.

And similarly no line of absolute separation can be drawn between the brief psychical *excursions* previously described, and those more prolonged excursions of the spirit which I would group under the name of ecstasy.

In the earlier part of this book I have naturally dwelt rather on the evidence for supernormal acquisition of knowledge than on the methods of such acquisition, and my present discussion must needs be restricted to a certain extent in the same way. We must, however, attempt some provisional scheme of classification, though recognising that the difficulties of interpretation which I pointed out in Chapter IV. (section **419**), when endeavouring to distinguish between telepathy and telæsthesia, meet us again in dealing with possession and ecstasy. We may not, that is, be able to say, as regards a particular manifestation, whether it is an instance of incipient possession, or incipient ecstasy, or even whether the organism is being "controlled" directly by some extraneous spirit or by its own incarnate spirit. It is from the extreme cases that we form our categories. But now that we have reached some conception of what is involved in ecstasy and possession, we can interpret some earlier cases in this new light. Such experiences, for instance, as those of Mr. Mamtchitch (**714**), Miss Conley (**721**), Madame X. (**833**), and Miss A. (**859 A**), suggest a close kinship to the more developed cases of Mr. Moses and Mrs. Piper.

**929.** In other cases it may be clear that no control of any disincarnate spirit is involved, but there seems to be something like incipient possession by the subliminal self or incarnate spirit. From this point of view the following incident—recorded, it will be observed, on the day of its occurrence—is of undoubted psychological interest. If it is not a case of thought-transference from Miss C. to Mrs. Luther (possibly between their subliminal selves during sleep), we must assume that a very remarkable recrudescence of latent memory occurred to the latter independently, at the same time that a similar though less remarkable revival of memory occurred to the former. But I introduce the case here simply as suggestive of the momentary domination of the subliminal over the supraliminal self. The account is quoted from the *Journal S.P.R.*, vol. v. p. 253. Professor Luther writes:—

HARTFORD, CONN., *March 2nd*, 1892.

. . . Miss C. is often in my study and consults my books freely, so that her dream was not remarkable. The dream of Mrs. L. (my wife) was also

ordinary in character. The coincidence in time of the dreams may have been merely a coincidence. But that after these occurrences Mrs. L. should suddenly, without the least premeditation and without hesitation, take the right book and open it at the right page with the certainty of a somnambulist, seems to me strange. . . .

These events took place yesterday, last night, and this morning.

F. S. LUTHER

(Prof. Math., Trinity College).

Mrs. L. and Miss C. live at the same hotel and meet daily. Miss C. is engaged in writing an essay upon Emerson, and expresses to Mrs. L. her wish to obtain some particulars as to Emerson's private life. Mrs. L. regrets that she has no book treating of the subject. During the night following this conversation Mrs. L. dreams of handing Miss C. a book containing an article such as is desired, and Miss C. dreams of telling Mrs. L. that she had procured just the information which she had been looking for. Each lady relates to the other her dream when they meet at breakfast the next morning. Mrs. L. returns to her room, and, while certainly not consciously thinking of Emerson, suddenly finds in her mind the thought, "There is the book which Miss C. needs." She goes directly to a bookcase, takes down vol. xvii. of the *Century Magazine*, and opens *immediately* at the article, "The Homes and Haunts of Emerson." Mrs. L. had undoubtedly read this article in 1879, but she had never studied Emerson or his works, nor had she made any special effort to assist Miss C. in her search, though feeling a friend's interest in the proposed essay.

After receiving the book and hearing how it was selected, Miss C. relates her dream more fully, it appearing that she had seemed to be standing in front of Mrs. L.'s shelves with a large, illustrated book in her hands, and that in the book was something about Emerson.

Still later it is found that Miss C. had actually noticed the article in question while actually in the position reproduced in her dream. This, however, had happened about a month previous to the events just narrated, and before she had thought of looking up authorities as to Emerson, so that she had entirely forgotten the occurrence and the article. Neither did she, at that time, call Mrs. L.'s attention to the article, or mention Emerson.

According to the best information attainable, Miss C. was not thinking of her essay at the time when Mrs. L. felt the sudden impulse to take down a certain book. And perhaps it should be added that the volume is one of a complete set of the *Century* variously disposed upon Mrs. L.'s shelves.

[This account is signed by Professor Luther, Mrs. L., and Miss C.]

930. Of special interest are a few cases where the actual mechanism of some brief communication from the spiritual world seems to suggest and lead up to the mechanism which we shall afterwards describe either as ecstasy or as possession.

I give first a case which suggests such knowledge as may be learnt in ecstasy;—as though a message had been communicated to a sleeper during some brief excursion into the spiritual world,—which message was remembered for a few moments, in symbolic form, and then rapidly forgotten, as the sleeper returned fully into the normal waking state. What is to be

noted is that the personality of sleep to which I attribute the spiritual excursion, seems at first to have been "controlling" the awakened organism. In other words, Professor Thoulet was partially entranced or *possessed* by his own spirit or subliminal self.

I quote from *Proceedings* S.P.R., vol. xi. pp. 503-5, a translation of the original account of the case in the *Annales des Sciences Psychiques* (September-October 1891).

Professor Thoulet writes to Professor Richet as follows :—

*April 17th, 1891.*

. . . During the summer of 1867, I was officially the assistant, but in reality the friend, in spite of difference in age, of M. F., a former officer in the navy, who had gone into business. We were trying to set on foot again the exploitation of an old sulphur mine at Rivanazzaro, near Voghera, in Piedmont, which had been long abandoned on account of a falling in.

We occupied the same rooms, and our relations were those of father and son, or of elder and younger brother. . . .

I knew that Madame F., who lived at Toulon, and with whom I was slightly acquainted, would soon be confined. I cannot say I was indifferent about this fact, for it concerned M. F.; but it certainly caused me no profound emotion; it was a second child, all was going well, and M. F. was not anxious. I myself was well and calm. It is true that a few days before, in Burgundy, my mother had fallen out of a carriage; but the fall had no bad consequences, and the letter which informed me of it also told me there was no harm done.

M. F. and I slept in adjoining rooms, and as it was hot we left the door between them open. One morning I sprang suddenly out of bed, crossed my room, entered that of M. F., and awakened him by crying out, "You have just got a little girl; the telegram says . . ." Upon this I began to read the telegram. M. F. sat up and listened; but all at once I understood that I had been asleep, and that consequently my telegram was only a dream, not to be believed; and then, at the same time, this telegram which was somehow in my hand and of which I had read about three lines aloud, word for word, seemed to withdraw from my eyes as if some one were carrying it off open; the words disappeared, though their image still remained; those which I had *pronounced* remained in my memory, while the rest of the telegram was only a *form*.

I stammered something; M. F. got up and led me into the dining-room, and made me write down the words I had pronounced; when I came to the lines which, though they had disappeared from my memory, still remained pictured in my eye, I replaced them by dots, making a sort of drawing of them. Remark that the telegram was not written in common terms; there were about six lines of it, and I had read more than two of them. Then, becoming aware of our rather incorrect costume, M. F. and I began to laugh, and went back to our beds.

Two or three days after I left for Torée; I tried in vain to remember the rest of the telegram; I went on to Turin, and eight or ten days after my dream I received the following telegram from M. F., "Come directly, you were right."

I returned to Rivanazzaro and M. F. showed me a telegram which he had received the evening before; I recognised it as the one I had seen in my dream; the beginning was exactly what I had written, and the end, which was exactly like my drawing, enabled me to read *again* the words which I saw *again*.

Please remark that the confinement had taken place the evening before, and therefore the fact was not that I, being in Italy, had seen a telegram which already existed in France—this I might with some difficulty have understood—but that I had seen it ten days before it existed or could have existed; since the event it announced had not yet taken place. I have turned this phenomenon over in my memory and reasoned about it many times, trying to explain it, to connect it with something, with a previous conversation, with some mental tension, with an analogy, a wish,—and all in vain. M. F. is dead, and the paper I wrote has disappeared. If I were called before a court of justice about it, I could not furnish the shadow of a material proof, and again the two personalities which exist in me, the animal and the *savant*, have disputed on this subject so often that sometimes I doubt it myself. However, the animal, obstinate as an animal usually is, repeats incessantly that I have seen, and I have read, and it is useless for me to tell myself that if any one else told me such a story I should not believe it. I am obliged to admit that it happened.

J. THOULET,

*Professor at the Faculté des Sciences at Nancy.*

Professor Richet adds:—

M. Thoulet has lately confirmed all the details contained in his letter. He has no longer any written trace of this old story, but the recollection of it is perfectly clear. He assured me that he had *seen* and *read* the telegram like a real object. . . .

931. Next I quote a case where a kind of conversation is indicated between the sleeper and some communicating spirit;—recalling the scraps of conversation sometimes overheard (as it were) between Mrs. Piper and some “control” when she is in the act of awaking from trance. These moments “between two worlds” are often, as will be seen, of high significance. In the case here cited we seem to see Mr. Goodall at first misapprehending a message, and himself automatically uttering the misapprehension, and then receiving the needed correction from his invisible interlocutor.

From *Proceedings S.P.R.*, vol. v. pp. 453-5. The following narrative was communicated by Mr. Edward A. Goodall, of the Royal Society of Painters in Water Colours, London:—

*May 1888.*

At Midsummer, 1869, I left London for Naples. The heat being excessive, people were leaving for Ischia, and I thought it best to go there myself.

Crossing by steamer, I slept one night at Casamicciola, on the coast, and walked next morning into the town of Ischia.

Liking the hotel there better than my quarters of the previous night, I fetched my small amount of luggage by help of a man, who, returned with me on foot beside an animal which I rode—one of the fine, sure-footed, big donkeys of the country. Arrived at the hotel, and while sitting perfectly still in my saddle talking to the landlady, the donkey went down upon his knees as if he had been shot or struck by lightning, throwing me over his head upon the lava pavement. In endeavouring to save myself my right hand was badly injured. It soon became much swollen and very painful. A Neapolitan

doctor on the spot said no bones were broken, but perfect rest would be needful, with my arm in a sling. Sketching, of course, was impossible, and with neither books, newspapers, nor letters I felt my inactivity keenly.

It must have been on my third or fourth night, and about the middle of it, when I awoke, as it seemed at the sound of my own voice, saying, "I know I have lost my dearest little May." Another voice, which I in no way recognised, answered, "*No, not May, but your youngest boy.*"

The distinctness and solemnity of the voice made such a distressing impression upon me that I slept no more. I got up at daybreak, and went out, noticing for the first time telegraph-poles and wires.

Without delay I communicated with the postmaster at Naples, and by next boat received two letters from home. I opened them according to dates outside. The first told me that my youngest boy was taken suddenly ill; the second, that he was dead.

Neither on his account nor on that of any of my family had I any cause for uneasiness. All were quite well on my taking leave of them so lately. My impression ever since has been that the time of the death coincided as nearly as we could judge with the time of my accident.<sup>1</sup>

In writing to Mrs. Goodall, I called the incident of the voice a dream, as less likely perhaps to disturb her than the details which I gave on reaching home, and which I have now repeated.

My letters happen to have been preserved.

I have never had any hallucination of any kind, nor am I in the habit of talking in my sleep. I do remember once waking with some words of mere nonsense upon my lips, but the experience of the voice speaking to me was absolutely unique.

EDWARD A. GOODALL.

Extracts from letters to Mrs. E. A. Goodall from Ischia :—

*Wednesday, August 11th, 1869.*

The postman brought me two letters containing sad news indeed. Poor little Percy. I dreamt some nights since the poor little fellow was taken from us. . . .

*August 14th.*

I did not tell you, dear, the particulars of my dream about poor little Percy.

I had been for several days very fidgety and wretched at getting no letters from home, and had gone to bed in worse spirits than usual, and in my dream I fancied I said: "I have lost my dearest little May." A strange voice seemed to say: "No, *not* May, but your youngest boy," not mentioning his name. . . .

Mr. Goodall gave me verbally a concordant account of the affair, and several members of his family, who were present at our interview, recollected the strong impression made on him and them at the time.

**932.** The next case is precisely a miniature case of possession. (Compare Mr. Cameron Grant's experience, in **736 B.**)

From the *Journal S.P.R.*, vol. viii. pp. 278-280.

"The following account" (writes Dr. Hodgson) "was sent to me by Mr. John E. Wilkie at the suggestion of one of our American members

<sup>1</sup> *Mr. Goodall thinks that the mule's sudden fall, otherwise unexplainable, may have been due to terror at some apparition of the dying child.*

who is well known to me, and who speaks in the highest terms of Mr. Wilkie as a witness : ”—

WASHINGTON, D. C., *April 11th*, 1898.

In October 1895, while living in London, England, I was attacked by bronchitis in rather a severe form, and on the advice of my physician, Dr. Oscar C. De Wolf, went to his residence in 6 Grenville Place, Cromwell Road, where I could be under his immediate care. For two days I was confined to my bed, and about five o'clock in the afternoon of the third day, feeling somewhat better, I partially dressed myself, slipped on a heavy bath robe, and went down to the sitting-room on the main floor, where my friend, the doctor, usually spent a part of the afternoon in reading. A steamer chair was placed before the fire by one of the servants, and I was made comfortable with pillows. The doctor was present, and sat immediately behind me reading. I dropped off into a light doze, and slept for perhaps thirty minutes. Suddenly I became conscious of the fact that I was about to awaken ; I was in a condition where I was neither awake nor asleep. I realised fully that I had been asleep, and I was equally conscious of the fact that I was not wide awake. While in this peculiar mental condition I suddenly said to myself : “ Wait a minute. Here is a message for the doctor.” At the moment I fancied that I had upon my lap a pad of paper, and I thought I wrote upon this pad with a pencil the following words :—

“ DEAR DOCTOR,—Do you remember Katy McGuire, who used to live with you in Chester? She died in 1872. She hopes you are having a good time in London.”

Instantly thereafter I found myself wide awake, felt no surprise at not finding the pad of paper on my knee, because I then realised that that was but the hallucination of a dream, but impressed with that feature of my thought which related to the message, I partly turned my head, and, speaking over my shoulder to the doctor, said : “ Doctor, I have a message for you.”

The doctor looked up from the *British Medical Journal* which he was reading, and said : “ What's that ? ”

“ I have a message for you,” I repeated. “ It is this : ‘ Dear Doctor : Do you remember Katy McGuire, who used to live with you in Chester? She died in 1872. She hopes you are having a good time in London.’ ”

The doctor looked at me with amazement written all over his face, and said : “ Why, — what the devil do you mean ? ”

“ I don't know anything about it except that just before I woke up I was impelled to receive this message which I have just delivered to you.”

“ Did you ever hear of Katy McGuire ? ” asked the doctor.

“ Never in my life.”

“ Well,” said the doctor, “ that's one of the most remarkable things I ever heard of. My father for a great many years lived at Chester, Mass. There was a neighbouring family named McGuire, and Katy McGuire, a daughter of this neighbour, frequently came over to our house, as the younger people in a country village will visit their neighbours, and used to assist my mother in the lighter duties about the house. I was absent from Chester from about 1869 to about 1873. I had known Katy, however, as a daughter of our neighbour and knew that she used to visit the house. She died some time during the absence I speak of, but as to the exact date of her death I am not informed.”

That closed the incident, and although the doctor told me that he would

write to his old home to ascertain the exact date of Katy's death, I have never heard from him further in the matter. I questioned him at the time as to whether he had recently thought of Katy McGuire, and he told me that her name had not occurred to him for twenty years, and that he might never have recalled it had it not been for the rather curious incident which had occurred. In my own mind I could only explain the occurrence as a rather unusual coincidence. I was personally aware of the fact that the doctor's old home had been in Chester, Mass., and had frequently talked with him of his earlier experiences in life when he began practice in that city, but never at any time during these conversations had the name of this neighbour's daughter been mentioned, nor had the name of the neighbour been mentioned, our conversation relating entirely to the immediate members of the family, particularly the doctor's father, who was a noted practitioner in that district.

JOHN E. WILKIE.

Dr. De Wolf, in reply to Dr. Hodgson's first inquiry, wrote :—

6 GRENVILLE PLACE, CROMWELL ROAD, S.W., *April 29th, 1898.*

DEAR SIR,—In reply to your letter of the 27th inst., I regret that I cannot recall with any definite recollection the incident to which Mr. Wilkie refers.

I *do* remember that he told me one morning he had had a remarkable dream—or conference with some one who knew me when a young lad.—  
Very truly yours,

OSCAR C. DE WOLF.

Dr. Hodgson then sent Mr. Wilkie's account to Dr. De Wolf, with further inquiries, to which Dr. De Wolf replied as follows :—

6 GRENVILLE PLACE, CROMWELL ROAD, S.W., *May 4th, 1898.*

DEAR SIR,—Mr. Wilkie's statement is correct except as to unimportant detail. My father practised his profession of medicine, in Chester, Mass., for sixty years—dying in 1890. I was born in Chester and lived there until 1857, when I was in Paris studying medicine for four years. In 1861 I returned to America and immediately entered the army as surgeon and served until the close of the war in 1865. In 1866 I located in Northampton, Mass., where I practised my profession until 1873, when I removed to Chicago.

Chester is a hill town in Western Mass., and Northampton is seventeen miles distant. While in Northampton I was often at my father's house—probably every week—and during some of the years from 1866 to 1873 I knew Katy McGuire as a servant assisting my mother.

She was an obliging and pleasant girl and always glad to see me. She had no family in Chester (as Mr. Wilkie says) and I do not know where she came from. Neither do I know where or when she died—but I know she is dead. There is nothing left of my family in Chester. The old homestead still remains with me, and I visit it every year.

The strange feature (to me) of this incident is the fact that I had not thought of this girl for many years, and Mr. Wilkie was never within 500 miles of Chester.

We had been warm friends since soon after my location in Chicago, where he was connected with a department of the *Chicago Tribune*. I came to London in 1892 and Mr. Wilkie followed the next year as the manager of Low's

*American Exchange*, 3 Northumberland Avenue. His family did not join him until 1895, which explains his being in my house when ill.

Mr. Wilkie is a very straightforward man and not given to illusions of any kind. He is now the chief of the Secret Service Department of the U.S. Government, Washington, D.C.

Neither of us were believers in spiritual manifestations of this character, and this event so impressed us that we did not like to talk about it, and it has been very seldom referred to when we met.—Very truly yours,

OSCAR C. DE WOLF.

933. These cases, then, may serve as illustrations both of the incipient stages of a trance which may develop into ecstasy on the one hand or possession on the other, and of the different aspects of possession according as it is regarded as a more developed form of motor automatism or as a special intensification of telepathic action. We have first, in Mrs. Luther's case, a partial and temporary control by the subliminal self, exhibiting probably telepathic influence, but with no indications of any psychical excursion or invasion; in Professor Thoulet's case we find a fuller control by the subliminal self, with a manifestation of knowledge suggesting some spiritual excursion; in Mr. Goodall's case there seems to be a telepathic conversation between his subliminal self controlling his utterance and some perhaps discarnate spirit; and finally, in Mr. Wilkie's case, there is the definite superposition, as it were, of a discarnate spirit's message upon the automatist in such a way that we are led to wonder whether it was the *mind* or the *brain* of the automatist that received the message. The first step apparently is the abeyance of the supraliminal self and the dominance of the subliminal self, which may lead in rare cases to a form of trance (or of what we have hitherto called secondary personality) where the whole body of the automatist is controlled by his own subliminal self, or incarnate spirit, but where there is no indication of any relation with discarnate spirits. The next form of trance is where the incarnate spirit, whether or not maintaining control of the whole body, makes excursions into or holds telepathic intercourse with the spiritual world. And, lastly, there is the trance of possession by another, a discarnate spirit. We cannot, of course, always distinguish between these three main types of trance—which, as we shall see later, themselves admit of different degrees and varieties.

934. The most striking case known to me of the first form of trance—possession by the subliminal self—is that of the Rev. C. B. Sanders, whose trance-personality has always called itself by the name of "X + Y = Z," and of whom I give an account in 934 A. The life of the normal Mr. Sanders has apparently been passed in the environment of a special form of Presbyterian doctrine, and there seems to have been a fear on the part of Mr. Sanders himself lest the trance manifestations of which he was the subject should conflict with the theological position which he held as a minister; and indeed for

several years of his early suffering "he was inclined to regard his peculiar case of affliction as the result of Satanic agency." On the part of some of his friends also there seems to be a special desire to show that " $X + Y = Z$ " was not heterodox. Under these circumstances it is perhaps not surprising that we find so much reticence in " $X + Y = Z$ " concerning his own relations to the normal Mr. Sanders. What little explanation is offered seems to be in singular harmony with one of the main tenets advanced in this book, since the claim made by " $X + Y = Z$ " is obviously that he represents the incarnate spirit of Mr. Sanders exercising the higher faculties which naturally pertain to it, but which can be manifested to the full only when it is freed from its fleshly barriers. This frequently occurs, he says, in dying persons, who describe scenes in the spiritual world, and in his own experience when "his casket" is similarly affected, and the bodily obstructions to spiritual vision are removed.

The suggestion which I made in the case of Anna Winsor (see vol. i., 237 and 237 A)—that the intelligence controlling her sane right arm was her own subliminal self—may now perhaps appear less strange than it did at the outset of our inquiry; but whereas in that case the supraliminal self was only partially in abeyance, the supraliminal self of Mr. Sanders seems to become completely dormant during his trances.

935. In this case then the subliminal self seems to take complete control of the organism, exercising its own powers of telepathy and telæsthesia, but showing no evidence of direct communication with discarnate spirits. We must now pass on to the most notable recent case where such communication has been claimed,—that of Swedenborg,—to whose exceptional trance-history and attempt to give some scientific system to his experiences of ecstasy I referred in Chapter I. (section 105).

And here I meet with a kind of difficulty which is sure to present itself sooner or later to all persons who endeavour to present to the world what they regard as novel and important truths. There is sure to be some embarrassing likeness or travesty of that truth in the world already. There are sure to be sects or persons, past or present, holding something like the same beliefs on different grounds;—on grounds which one may find it equally difficult to endorse and to disavow.

I have indeed already been able to admit without reluctance that the "humble thinkers" of the Stone Age, the believers in Witchcraft, in Shamanism, have been my true precursors in many of the ideas upheld in this book. But these spiritual ancestors are remote and unobtrusive; and it may be easier to admit that one is descended from an ape than that one is own brother to a madman. Swedenborg is, in fact, a madman in most men's view, and this judgment has much to support it. The great bulk of his teaching,—almost the whole content of *Arcana Cælestia*,—has undergone a singularly unfortunate downfall. A seer, a mystic, cannot often be *disproved*;—his visions may fall out of favour, but they still record one man's subjective outlook on the universe. Swedenborg's

wildnesses, on the other hand, were based upon a definite foundation which has definitely crumbled away. No one now regards the Old Testament as a homogeneous and verbally inspired whole;—and unless it be so, the spiritual meaning which Swedenborg draws from its every word by his doctrine of Correspondences is not only a futile fancy, but a tissue of gross and demonstrable errors. And yet, on the face of it, was not all this error more amply accredited than any of the utterances of possession or the recollections of ecstasy which I shall be able to cite from modern sensitives? Swedenborg was one of the leading *savants* of Europe; it would be absurd to place any of our sensitives on the same intellectual level. If *his* celestial revelations turn out to have been nonsense, what are Mrs. Piper's likely to be?

936. I might, of course, save myself from this dilemma by repudiating Swedenborg's seership altogether. The *evidential* matter which he has left behind him is singularly scanty in comparison with his pretensions to a communion of many years with so many spirits of the departed. I do not, however, accept this means of escape from the difficulty. I think that the half-dozen "evidential cases" scattered through the memoirs of Swedenborg are stamped with the impress of truth,—and I think, also, that without some true experience of the spiritual world Swedenborg could not have entered into that atmosphere of truth in which even his worst errors are held in solution. Swedenborg's writings on the world of spirits fall in the main into two classes,—albeit classes not easily divided. There are *experiential* writings and there are *dogmatic* writings. The first of these classes contains accounts of what he saw and felt in that world, and of such inferences with regard to its laws as his actual experience suggested. Now, speaking broadly, all this mass of matter, covering some hundreds of propositions, is in substantial accord with what has been given through the most trustworthy sensitives since Swedenborg's time. It is indeed usual to suppose that they have all been influenced by Swedenborg; and although I feel sure that this was not so in any direct manner in the case of the sensitives best known to myself, it is probable that Swedenborg's alleged experiences have affected modern thought more deeply than most modern thinkers know.

On the other hand, the *second* or purely *dogmatic* class of Swedenborg's writings,—the records of instruction alleged to have been given to him by spirits on the inner meaning of the Scriptures, &c.,—these have more and more appeared to be mere arbitrary fancies;—mere projections and repercussions of his own preconceived ideas.

On the whole, then,—with some stretching, yet no contravention, of conclusions independently reached,—I may say that Swedenborg's story,—one of the strangest lives yet lived by mortal men,—is corroborative rather than destructive of the slowly rising fabric of knowledge of which he was the uniquely gifted, but uniquely dangerous, precursor.

It seemed desirable here to refer thus briefly to the doctrinal teachings of Swedenborg, but I shall deal later with the general question how much or how little of the statements of "sensitives" about the spiritual world—whether based on their own visions or on the allegations of their "controlling spirits"—are worthy of credence. In the case of Swedenborg there was at least some evidence, of the kind to which we can here appeal, of his actual communication with discarnate spirits (see 936 A); but in most other cases of alleged ecstasy there is little or nothing to show that the supposed revelations are not purely subjective. (See, e.g., the revelations of Alphonse Cahagnet's sensitives, described in his *Arcanes de la vie future dévoilées* and those of the "Seeress of Prevorst," mentioned in 936 B.) At most, these visions must be regarded as a kind of symbolical representation of the unseen world. (See, e.g., 936 C.)

937. Among Cahagnet's subjects, however, there was one young woman, Adèle Maginot, who not only saw heavenly visions of the usual post-Swedenborgian kind, but also obtained evidential communications—not unlike those of Mrs. Piper—purporting to come from discarnate spirits. Fortunately these were recorded with unusual care and thoroughness by Cahagnet, and the case thus becomes one of considerable importance for our inquiries. A general account of Cahagnet's work has recently been given in the *Proceedings S.P.R.* by Mr. Podmore (see 937 A) who, though finding it "almost impossible to doubt that Adèle's success was due to some kind of supernormal faculty," thinks it might be accounted for by telepathy from living persons. It appears that in all her trances Adèle—like Mr. Sanders—was controlled by her own subliminal self—that is to say, her supraliminal self became dormant, under "magnetism" by Cahagnet, while her subliminal self in trance-utterance manifested a knowledge which was, as I incline to think from its analogies with more developed cases, obtained from the spiritual world. That this knowledge should be mixed with much that was erroneous or unverifiable is not surprising.

It is also interesting to note the occurrence in this case of circumstances which in their general character have become so habitual in trances of "mediumistic" type that they are not only found in genuine subjects, but are continually being simulated by the fraudulent. I refer to the so-called "taking on of the death conditions" of a communicating spirit, who, as Adèle stated, died of suffocation. "Adèle chokes as this man choked, and coughed as he did. . . . I was obliged to release her by passes; she suffered terribly."

I need scarcely say that this suggests incipient possession. There were occasional analogous instances in the early trances of Mrs. Piper, when Phinuit was the controlling influence (see *Proceedings S.P.R.*, vol. viii. p. 98, Professor Barrett Wendell's account; and vol. xiii. p. 384). Other points of similarity between the accounts of the entranced Adèle and the utterances of Phinuit will be apparent to the student of the records.

**938.** The next case to be considered, and so far one of the most important, is that of D. D. Home. It may seem a strange descent from the celestial visions of Swedenborg to the table-tiltings and fragmentary trance-utterances of modern mediums, but for our present purpose of finding an empirical basis upon which to establish the existence of a spiritual world, these later humble manifestations are more potent than all the pages of the *Arcana Cœlestia*.

But, although I attribute much value to what evidence exists in the case of Home, it cannot but be deplored that the inestimable chance for experiment and record which this case afforded was almost entirely thrown away by the scientific world. Unfortunately the record is especially inadequate in reference to Home's trances and the evidence for the personal identity of the communicating spirits. His name is known to the world chiefly in connection with the telekinetic phenomena which are said to have occurred in his presence, and the best accounts of which we owe to Sir William Crookes. It is not my intention, as I have already explained, to deal with these, but it must be understood that they form an integral part of the manifestations in this case, as in the case of Stainton Moses. For detailed accounts of them the reader should consult the history of Home's life and experiences, as given in the works enumerated in **938 A**.

In Home's case it is especially important to consider the question of fraud, since various charges of fraud have been brought against him—some, however, without any evidence at all, and others on second-hand statements only, while the most serious one—that connected with the famous Lyon case—related rather to his character than to the real nature of his powers. A detailed discussion, by Professor Barrett and myself, of the question of fraud, was printed in the *Journal S.P.R.* This article also includes references to the telekinetic phenomena, and a brief summary (with, in some cases, additional evidence) of the most important cases suggesting personal communications from deceased friends of the sitters with Home, and I give an abridgment of it in **938 B**. Such cases as received even the share of scattered and scanty record which Madame Home's books indicate, are probably but a small portion of the evidential communications actually given through Home.

**939.** As to the nature of Home's trances, there is not a little obscurity. Many of the phenomena described as occurring in his presence took place when he was not in trance at all. Sometimes his body was apparently possessed by deceased friends of the sitters or other discarnate spirits, and at other times it was apparently controlled by his own spirit or subliminal self. According to the account of Viscount Adare, now Lord Dunraven (see *Experiences in Spiritualism with Mr. D. D. Home*. By Viscount Adare), it was unusual for extraneous physical phenomena, such as raps and movements and levitation of objects, to occur while Home was entranced.

On the other hand, Sir William Crookes states (*Journal S.P.R.*, vol. vi. p. 341): "Certainly the two most striking things I ever saw with him, the fire test and visible forms, were to be observed while he was entranced, but it was not always easy to tell when he was in that state, for he spoke and moved about almost as if he were in his normal condition; the chief differences being that his actions were more deliberate, and his manner and expressions more solemn, and he always spoke of himself in the third person, as 'Dan.'" (Compare **934 A**, the case of "X + Y = Z," who always spoke of his supraliminal self as "my casket.")

The late Lord Dunraven says, in his introduction (p. ix.) to the book by Viscount Adare, that the communications at the séances described in the book came "through the alphabet" (that is, through raps or other telekinetic signals such as touches), or through "the medium in a trance," and he remarks: "When Mr. Home speaks in a trance there is no certainty whether his utterances are those of a spirit alone, or how far they may be mixed up with his own ideas or principles. Sometimes the communications are striking, at other times vague, sometimes trivial. Messages through the alphabet, on the other hand, carry at least a strong probability that they convey the thoughts of a spirit; although even they too in some cases exhibit indications of being affected by the medium, and are therefore not quite reliable."

The impression produced seems to have been very different from this in some cases, especially when Home was—as we may suppose—directly possessed by a discarnate spirit. See, for example, the case of the control by Adah Menken (*loc. cit.*, pp. 35-37), where Viscount Adare says: "I was, to all intents and purposes, actually conversing with the dead; listening, talking, answering, and receiving answers from Menken. Home's individuality was quite gone; he spoke as Menken, and we both spoke of him as a third person at a distance from us."

**940.** In brief, the study of such records as are available of Home's psychical phenomena leaves me with the conviction that,—apart altogether from the telekinetic phenomena with which they were associated,—his trance-utterances belong to the same natural order as those, for instance, of Mr. Moses and Mrs. Piper. There are, however, important differences between these cases,—differences which should be of special instruction to us in endeavouring to comprehend the possession that completely excludes the subliminal self, and to appreciate the difficulty of obtaining this complete possession.

Thus in Home's case the subliminal self seems, throughout the longest series of séances of which we have a record, to have been the spirit chiefly controlling him during the trance and acting as intermediary for other spirits, who occasionally, however, took complete possession.

In Mrs. Piper's case, as we shall see, the subliminal self is very little in direct evidence; its manifestations form a fleeting interlude between her

waking state and her possession by a discarnate spirit. In Mr. Moses' case, the subliminal self was rarely in direct evidence at all when he was entranced; but we infer from these other cases that it was probably dominant at some stage of his trance, even if at other times it was excluded or became completely dormant.

And if, in Home's case, as there seems reason to suppose, the subliminal self may have participated with discarnate spirits in the production of telekinetic phenomena, as well as in the communication of tests of personal identity, it is not improbable that the subliminal self of Mr. Moses may also have been actively concerned in both these classes of phenomena.

941. To the history of William Stainton Moses I now turn. In his case, as in that of Home, the telekinetic phenomena formed an integral part of the general manifestations, being so interwoven with them as to necessitate in my view acceptance or rejection of the whole; but the evidence for the telekinetic phenomena in the case of Mr. Moses is comparatively slight, since they occurred almost exclusively in the presence of a small group of intimate personal friends, and were never scrutinised and examined by outside witnesses as were Home's manifestations. On the other hand, we have detailed records of Mr. Moses' whole series of experiences, while in the case of Home, as I have said, the record is very imperfect. As to the telekinetic phenomena, Mr. Moses himself regarded them as a mere means to an end, in accordance with the view urged on him by his "controls,"—that they were intended as proofs of the power and authority of these latter, while the real message lay in the religious teaching imparted to him.

942. It was on May 9th, 1874, that Edmund Gurney and I met Stainton Moses for the first time, through the kindness of Mrs. Cowper-Temple (afterwards Lady Mount-Temple), who knew that we had become interested in "psychical" problems, and wished to introduce us to a man of honour who had recently experienced phenomena, due wholly to some gift of his own, which had profoundly changed his conception of life.

That evening was epoch-making in Gurney's life and mine. Standing as we were in the attitude natural at the commencement of such inquiries, under such conditions as were then attainable,—an attitude of curiosity tempered by a vivid perception of difficulty and drawback,—we now met a man of University education, of manifest sanity and probity, who vouched to us for a series of phenomena,—occurring to himself, and with no doubtful or venal aid,—which seemed at least to prove, in confusedly intermingled form, three main theses unknown to Science. These were (1) the existence in the human spirit of hidden powers of insight and of communication; (2) the personal survival and near presence of the departed; and (3) interference, due to unknown agencies, with the ponderable world. He spoke frankly and fully; he showed his note-

books; he referred us to his friends; he inspired a belief which was at once sufficient, and which is still sufficient, to prompt to action.

The experiences which Stainton Moses had undergone had changed his views, but not his character. He was already set in the mould of the hard-working, conscientious, dogmatic clergyman, with a strong desire to do good, and a strong belief in preaching as the best way to do it. For himself the essential part of what I have called his "message" lay in the actual words automatically uttered or written,—not in the accompanying phenomena which really gave their uniqueness and importance to the automatic processes. In a book called *Spirit Teachings* he collected what he regarded as the real fruits of those years of mysterious listening in the vestibule of a world unknown.

And much as we may regret this too exclusive ethical preoccupation in a region where the establishment of actual fact is still the one thing needful, it must be admitted that at that time the scientific importance of these phenomena had hardly dawned on any mind. Among all the witnesses of Home's marvels Sir William Crookes was almost the only man who made any attempt to treat them as reasonable men treat all the facts of nature. Most of the witnesses, though fully believing in the genuineness of the wonders, appear to have regarded them as a kind of uncanny diversion. The more serious sought for assurance that their beloved dead were still near them, and straitly charged Home to tell no man of the proofs which they said had brought to themselves unspeakable joy. An attempt made, in 1875, by Serjeant Cox and a few others (among whom were Stainton Moses and myself) to get these phenomena more seriously discussed in a "Psychological Society," languished for want of suitable coadjutors, and on the death of Serjeant Cox (in 1879) the Society was dissolved. During these important years, therefore, while his experiences were fresh in Stainton Moses' mind, and while they were to some extent still recurring, he had little encouragement to deal with them from a scientific point of view.

943. When, however, in 1882, Professor Barrett consulted him as to the possibility of founding a new society, under better auspices, he warmly welcomed the plan. Edmund Gurney and I were asked to join, but made it a condition that the consent of Professor Sidgwick (with whom we had already been working) to act as our President should first be obtained. Under his guidance the Society for Psychical Research assumed a more cautious and critical attitude than was congenial to Stainton Moses' warm heart, strong convictions, and impulsive temper, and in 1886 he left the Society, in consequence of the publication in the *Proceedings* of certain comments on phenomena occurring through the agency of the so-called "medium" Eglinton.

From this time he frankly confessed himself disgusted with our attempts at scientific method, and as main contributor to *Light*, and afterwards editor until his death, he practically reverted to "Spiritualism

as a religion,"—as opposed to psychical research as a scientific duty. And assuredly the religious implications of all these phenomena are worthy of any man's most serious thought. But those who most feel the importance of the ethical superstructure are at the same time most plainly bound to treat the establishment of the facts at the foundation as no mere personal search for a faith, to be dropped when private conviction has been attained, but as a serious, a continuous, a public duty. And the more convinced they are that their faith is sound, the more ready should they be to face distrust and aversion,—to lay their account for a long struggle with the *vis inertiae* of the human spirit.

Stainton Moses was ill-fitted for this patient, uphill toil. In the first place he lacked,—and he readily and repeatedly admitted to me that he lacked,—all vestige of scientific, or even of legal instinct. The very words "first-hand evidence," "contemporary record," "corroborative testimony," were to him as a weariness to the flesh. His attitude was that of the preacher who is already so thoroughly persuaded in his own mind that he treats any alleged fact which falls in with his views as the uncriticised text for fresh exhortation. And in the second place,—though this was a minor matter,—his natural sensitiveness was sometimes exaggerated by gout and other wearing ailments into an irritability which he scarcely felt compelled to conceal in a journal circulating mainly among attached disciples.

The reason for noticing these defects is that they constitute the only ground on which Stainton Moses' trustworthiness as a witness to his own phenomena could possibly be impugned. I mention them in order that I may say that, having read, I think, all that he has printed, and having watched his conduct at critical moments, I see much ground for impugning his judgment, but no ground whatever for doubting that he has narrated with absolute good faith the story of his own experience. He allowed me, before he left the Society, to examine almost the whole series of his automatic writings,—those especially which contain the evidence on which *Spirit Identity* is based; and in no instance did I find that the printed statement of any case went beyond the warrant of the manuscript.

My original impressions were strengthened by the opportunity which I had of examining the unpublished MSS. of Mr. Moses after his death on September 5th, 1892. These consist of thirty-one note-books—twenty-four of automatic script, four of records of physical phenomena, and three of retrospect and summary. In addition to these, the material available for a knowledge of Mr. Moses' experiences consists of his own printed works, and the written and printed statements of witnesses to his phenomena.

Of this available material a more detailed account will be found in 943 A, together with a brief record of Mr. Moses' life.

944. With the even tenor of this straightforward and reputable life was inwoven a chain of mysteries which, as I think, in what way soever they be explained, make that life one of the most extraordinary which

our century has seen. For its true history lies in that series of physical manifestations which began in 1872 and lasted for some eight years, and that series of automatic writings and trance-utterances which began in 1873, received a record for some ten years, and did not, as is believed, cease altogether until the earthly end was near.

These two series were intimately connected; the physical phenomena being avowedly designed to give authority to the speeches and writings which professed to emanate from the same source. There is no ground for separating the two groups, except the obvious one that the automatic phenomena are less difficult of credence than the physical; but, for reasons already stated, it has seemed to me desirable to exclude the latter from detailed treatment in this work. References to accounts of them will, however, be found in 943 A. They included the apparent production of such phenomena as intelligent raps, movements of objects untouched, levitation, disappearance and reappearance of objects, passage of matter through matter, direct writing, sounds supernormally made on instruments, direct sounds, scents, lights, objects materialised, hands materialised (touched or seen). Mr. Moses was sometimes, but not always, entranced while these physical phenomena were occurring. Sometimes he was entranced and the trance-utterance purported to be that of a discarnate spirit. At other times, especially when alone, he wrote automatically, retaining his own ordinary consciousness meanwhile, and carrying on lengthy discussions with the "spirit influence" controlling his hand and answering his questions, &c. As a general rule the same alleged spirits both manifested themselves by raps, &c., at Mr. Moses' sittings with his friends, and also wrote through his hand when he was alone. In this, as in other respects, Mr. Moses' two series of writings—when alone and in company—were concordant, and, so to say, complementary;—explanations being given by the writing of what had happened at the séances. When "direct writing" was given at the séances the handwriting of each alleged spirit was the same as that which the same spirit was in the habit of employing in the automatic script. The claim to individuality was thus in all cases decisively made.

945. Now the personages thus claiming to appear may be divided roughly into three classes:—

A.—First and most important are a group of persons recently deceased, and sometimes, as will be seen, manifesting themselves at the séances before their decease was known through any ordinary channel to any of the persons present. These spirits in many instances give tests of identity, mentioning facts connected with their earth-lives which are afterwards found to be correct.

B.—Next comes a group of personages belonging to generations more remote, and generally of some distinction in their day. Grocyn, the friend of Erasmus, may be taken as a type of these. Many of these also contribute facts as a proof of identity, which facts are sometimes more correct

than the conscious or admitted knowledge of any of the sitters could supply. In such cases, however, the difficulty of proving identity is increased by the fact that most of the correct statements are readily accessible in print, and may conceivably have either been read and forgotten by Mr. Moses, or have become known to him by some kind of clairvoyance.

C.—A third group consists of spirits who give such names as Rector, Doctor, Theophilus, and, above all, Imperator. These from time to time reveal the names which they assert to have been theirs in earth-life. These concealed names are for the most part both more illustrious, and more remote, than the names in Class B,—and were withheld by Mr. Moses himself, who justly felt that the assumption of great names is likely to diminish rather than to increase the weight of the communication. He felt this in his own person; and for a long while one of his main stumbling-blocks lay in these lofty and unprovable claims. Ultimately he came to believe even in these identities, on the general ground that teachers who had given him so many proofs both of their power and of their serious interest in his welfare were not likely to have deceived him on such a point. But he did not count upon a similar belief in others, and he expressly wished to avoid seeming to claim special authority for the teachings on the ground of their alleged authorship. It must be added also that some of these teachings themselves asserted that when the name of some spirit long removed from earth was given, the recipient must sometimes take this to imply a stream of influence emanating from that spirit, rather than his own presence in person.

As to the relation of the spirits to the telekinetic phenomena, it must be remembered that these phenomena, strange and grotesque as they often seem, cannot be called *meaningless*. The alleged operators are at pains throughout to describe what they regarded as the *end*, and what merely as the means to that end. Their constantly avowed object was the promulgation through Mr. Moses of certain religious and philosophical views; and the physical manifestations are throughout described as designed merely as a proof of power, and a basis for the authority claimed for the serious teachings.<sup>1</sup>

That they were not produced fraudulently by Dr. Speer or other sitters I regard as proved both by moral considerations and by the fact that they are constantly reported as occurring when Mr. Moses was alone. That Mr. Moses should have himself fraudulently produced them I regard as both morally and physically incredible. That he should have prepared and produced them in a state of trance I regard both as physically incredible and also as entirely inconsistent with the tenor both of his own reports and of those of his friends. I therefore regard the reported phenomena as having actually occurred in a genuinely supernormal manner.

<sup>1</sup> *Spirit Teachings*, which includes many of these communications, has been republished with a *Life* by Mr. Charlton Speer, and most of the remaining communications have been published in *Light* by Mrs. Speer since Mr. Moses' death.

946. I now pass on to consider briefly the nature of the evidence that the alleged spirits were what they purported to be, as described, in the first place, in Mr. Moses' books of automatic writing. The contents of these books consist partly of messages tending to prove the identity of communicating spirits; partly of discussions or explanations of the physical phenomena; and partly of religious and moral disquisitions.

These automatic messages were almost wholly written by Mr. Moses' own hand, while he was in a normal waking state. The exceptions are of two kinds. (1) There is one long passage, alleged by Mr. Moses to have been written by himself while in a state of trance. (2) There are, here and there, a few words alleged to be in "direct writing";—written, that is to say, by invisible hands, but in Mr. Moses' presence; as several times described in the notes of séances where other persons were present.

Putting these exceptional instances aside, we find that the writings generally take the form of a dialogue, Mr. Moses proposing a question in his ordinary thick, black handwriting. An answer is then generally, though not always, given; written also by Mr. Moses, and with the same pen, but in some one of various scripts which differ more or less widely from his own. Mr. Moses' own description of the process, as given in the preface to *Spirit Teachings*, may be studied with advantage. I quote this in 946 A.

A prolonged study of the MS. books has revealed nothing inconsistent with this description. I have myself, of course, searched them carefully for any sign of confusion or alteration, but without finding any; and I have shown parts of them to various friends, who have seen no points of suspicion. It seems plain, moreover, that the various entries were made at or about the dates to which they are ascribed. They contain constant references to the séances which went on concurrently, and whose dates are independently known; and in the later books, records of some of these séances are interspersed in their due places amongst other matter. The MSS. contain also a number of allusions to other contemporaneous facts, many of which are independently known to myself.

I think, moreover, that no one who had studied these entries throughout would doubt the originally private and intimate character of many of them. The tone of the spirits towards Mr. Moses himself is habitually courteous and respectful. But occasionally they have some criticism which pierces to the quick, and which goes far to explain to me Mr. Moses' unwillingness to have the books fully inspected during his lifetime. He did, no doubt, contemplate their being at least read by friends after his death; and there are indications that there may have been a still more private book, now doubtless destroyed, to which messages of an intimate character were sometimes consigned.

947. The questions at issue, in short, as to these messages, refer not so much to their *genuineness* as to their *authenticity*, in the proper sense of

those words. That they were written down in good faith by Mr. Moses as proceeding from the personages whose names are signed to them, there can be little doubt. But as to whether they did really proceed from those personages or no there may in many cases be very great doubt ;—a doubt which I, at least, shall be quite unable to remove. By the very conditions of the communication they cannot show commanding intellect, or teach entirely new truths, since their manifestations are *ex hypothesi* limited by the capacity—not by the previous *knowledge*, but by the previous *capacity*—of the medium. And if they give facts not consciously known to the medium—facts however elaborate—it may, of course, be suggested that these facts have been *subliminally acquired* by the medium through some unconscious passage of the eye over a printed page, or else that they are *clairvoyantly learnt*, without the agency of any but the medium's own mind, though acting in a supernormal fashion.

This is no merely fanciful hypothesis ; nor is it a hypothesis derogatory to Mr. Moses' own probity. On the contrary, as will be presently seen, he himself prominently puts forth the circumstance (Rector's copying from a closed book, an account of which I give in 947 A), which tells most strongly for the view that the alleged remote identities may not really be concerned at all. Nay, the guides themselves expressly state—*à propos* of some brief accounts of musicians said to be interested in Mr. Charlton Speer—that spirits can refer to books, *e. g.* their own biographies, and refresh their memory thereby. This admission of course leaves us with nothing more than the word of Imperator to prove that, say, Robert of Gloucester, or Geoffrey of Monmouth (who merely give facts about their own writings), were in reality present. Such guarantee—sometimes only indirectly implied—was enough for Mr. Moses at the time ; especially since these remoter spirits came in intermixture with nearer spirits, whose identity he believed could be better proved. But in a serious talk with me on the matter in 1886 he withdrew much of this certainty ;—saying that in the case of some of the musical spirits especially he had had no inward sensation of a spirit's presence,—such as he had in some other cases of "nearer" spirits. He repudiated, however, the idea of sub-conscious memory on his part of words actually seen by himself ; feeling sure that some of the facts automatically written had never been beneath his eyes. This may very well be the case ; as he had not, I think, more than a mere schoolmaster's acquaintance with English literature and history ; not, indeed, so much as would nowadays be expected from an English master in a school as good as that where he held a post. I judge this largely from the "Notes by the Way," which he contributed to *Light* for many years, and in which he was certainly not minimising his actual store of knowledge. But be this as it may, I cannot find in these historical communications any provable fact which might not have been drawn from some fairly accessible printed source. There were certain stanzas from Lydgate, written by the alleged Zachary Gray [or Grey], which Mr.

Percival verified in the British Museum. But these are to be found in Warton's *English Poetry*; from which they reproduce (as Professor Skeat has kindly pointed out to me) a philological error of Warton's own. The power of reading closed books was expressly attributed to Zachary Grey; and if he really possessed it he probably exercised it here; giving thereby, of course, no particular proof that he was Zachary Grey rather than any other spirit.

**948.** The evidence for identity obtained by Mr. Moses in the case of spirits recently departed seems at first sight more satisfactory. Some cases of this class are given in **948 A**, and many others are to be found in the records of his experiences. In these cases, however, as in the historical ones, it is often difficult to make sure that the facts stated were not within the subliminal knowledge of the automatist. Sometimes it seems that they may have been gathered from obituary notices, casually observed in glancing over newspapers without the cognisance of the supraliminal consciousness (*e.g.* in the cases of Emily C. and Rosamira Lancaster); or similarly from tomb-stones (*e.g.* in the cases of Emily C. and Cecilia Fielden); or names and facts relating to persons known to the sitters, but not to Mr. Moses (*e.g.* A. P. Kirkland, Dr. Speer's sister, Cecilia Fielden and Marian Timmins), may perhaps have been mentioned in his hearing and subliminally remembered. "Fanny Westoby," again, reminded him of forgotten facts that had occurred during his own childhood. Numerous details relating to Thomas Wilson, Bishop of Sodor and Man at the beginning of the eighteenth century, were given (see *Proceedings S.P.R.*, vol. xi., pp. 74-5 and 88), but are to be found in his published "Life," which Mr. Moses may possibly have met with during his curacy in the Isle of Man.<sup>1</sup> The case of Hélène Smith (834-842) has shown us how far-reaching may be the faculties of hyperæsthesia and hypermnesia in the subliminal self; but in view of the then general ignorance of the scientific world on this subject, it is not surprising that both Mr. Moses and his friends absolutely rejected this explanation of his phenomena, and that the evidence appeared to them more conclusive than it possibly can to us. Whether or not the alleged spirits were concerned,—as may sometimes, of course, have been the case,—we can hardly avoid thinking that the subliminal self of the medium played at least a considerable part in the communications.

**949.** In two cases the announcement of a death was made to Mr. Moses, when the news was apparently not known to him by any normal means. One of these (the case of President Garfield) is given in **948 B**. The other, which I now proceed to recount (from my article in *Proceedings S.P.R.*, vol. xi. pp. 96 *et seq.*) is in some ways the most remarkable of all, from the series of chances which have been needful in order to establish its veracity. The spirit in question is that of a lady

<sup>1</sup> The evidential weaknesses of these cases have been analysed by Mr. Podmore, in his *Studies in Psychical Research*, pp. 125-133.

known to me, whom Mr. Moses had met, I believe, once only, and whom I shall call Blanche Abercromby. The publication of the true name was forbidden by the spirit herself, for a reason which was at once obvious to me when I read the case, but which was not, so far as I can tell, fully known to Mr. Moses. The lady's son, whom I have since consulted, supports the prohibition; and I have consequently changed the name and omitted the dates.

This lady died on a Sunday afternoon, about twenty-five years ago, at a country house about 200 miles from London. Her death, which was regarded as an event of public interest, was at once telegraphed to London, and appeared in Monday's *Times*; but, of course, on Sunday evening no one in London, save the Press and perhaps the immediate family, was cognisant of the fact. It will be seen that on that evening, near midnight, a communication, purporting to come from her, was made to Mr. Moses at his secluded lodgings in the north of London. The identity was some days later corroborated by a few lines purporting to come directly from her, and to be in her handwriting. There is no reason to suppose that Mr. Moses had ever seen this handwriting. His one known meeting with this lady and her husband had been at a séance—not, of course, of his own—where he had been offended by the strongly expressed disbelief of the husband in the possibility of any such phenomena.

On receiving these messages Mr. Moses seems to have mentioned them to no one, and simply gummed down the pages in his MS. book, marking the book outside "Private Matter." The book when placed in my hands was still thus gummed down, although Mrs. Speer was cognisant of the communication. I opened the pages (as instructed by the executors), and was surprised to find a brief letter which, though containing no definite facts, was entirely characteristic of the Blanche Abercromby whom I had known. But although I had received letters from her in life, I had no recollection of her handwriting. I happened to know a son of hers sufficiently well to be able to ask his aid,—aid which, I may add, he would have been most unlikely to afford to a stranger. He lent me a letter for comparison. The strong resemblance was at once obvious, but the A. of the surname was made in the letter in a way quite different from that adopted in the automatic script. The son then allowed me to study a long series of letters, reaching down till almost the date of her death. From these it appeared that during the last year of her life she had taken to writing the A (as her husband had always done) in the way in which it was written in the automatic script.

The resemblance of handwriting appeared both to the son and to myself to be incontestable; but as we desired an experienced opinion he allowed me to submit the note-book and two letters to Dr. Hodgson. Readers of the *Proceedings S.P.R.* (vol. iii. pp. 201-401), may remember that Dr. Hodgson succeeded in tracing the authorship of the "Koot Hoomi" letters to Madame Blavatsky and to Damodar, by evidence

based on a minute analysis of handwriting. As regards the present matter, Dr. Hodgson reported as follows :—

5 BOYLSTON PLACE, BOSTON, *September 11th*, 1893.

I have compared the writing numbered 123 in the note-book of Mr. Stainton Moses, with epistles of January 4th, 18—, and September 19th, 18—, written by B. A. The note-book writing bears many minor resemblances to that of the epistles, and there are also several minor differences in the formations of some of the letters, judging at least from the two epistles submitted to me; but the resemblances are more characteristic than the differences. In addition, there are several striking peculiarities common to the epistles and the note-book writing, which appear to be especially emphasised in the latter. The note-book writing suggests that its author was attempting to reproduce the B. A. writing by recalling to memory its chief peculiarities, and not by copying from specimens of the B. A. writing. The signature especially in the note-book writing is characteristically like an imitation from memory of B. A.'s signature. I have no doubt whatever that the person who wrote the note-book writing intended to reproduce the writing of B. A.

RICHARD HODGSON.

The chances necessary to secure a verification of this case were more complex than can here be fully explained. This lady, who was quite alien to these researches, had been dead about twenty years when her posthumous letter was discovered in Mr. Moses' private note-book by one of the very few surviving persons who had both known her well enough to recognise the characteristic quality of the message, and were also sufficiently interested in spirit identity to get the handwritings compared and the case recorded.

The entries in the MS. books will now be quoted. The communications began with some obscure drawings, apparently representing the flight of a bird.

A. "It is spirit who has but just quitted the body. Blanche Abercromby in the flesh. I have brought her. No more. M."

Q. Do you mean — ?

No reply. Sunday night about midnight. The information is unknown to me.

Monday morning.

Q. I wish for information about last night. Is that true? Was it Mentor?

A. "Yes, good friend, it was Mentor, who took pity on a spirit that was desirous to reverse former errors. She desires us to say so. She was ever an enquiring spirit, and was called suddenly from your earth. She will rest anon. One more proof has been now given of continuity of existence. Be thankful and meditate with prayer. Seek not more now, but cease. We do not wish you to ask any questions now."

“† I : S : D. × Rector.”

[A week later.]

Q. Can you write for me now?

A. "Yes, the chief is here."

Q. How was it that spirit [Blanche Abercromby's] came to me?

A. "The mind was directed to the subject, and being active, it projected itself to you. Moreover, we were glad to be able to afford you another proof of our desire to do what is in our power to bring home to you evidence of the truth of what we say."

Q. Is it correct to say that the direction of thought causes the spirit to be present?

A. "In some cases it is so. Great activity of spirit, coupled with anxiety to discover truth and to seek into the hidden causes of things, continue to make it possible for a spirit to manifest. Moreover, direction of thought gives what you would call direction or locality to the thought. By that we mean that the instinctive tendency of the desire or thought causes a possibility of objective manifestation. Then by the help of those who, like ourselves, are skilled in managing the elements, manifestation becomes possible. This would not have been possible in this case, only that we took advantage of what would have passed unnoticed in order to work out another proof of the reality of our mission. It is necessary that there should be a combination of circumstances before such a manifestation can be possible. And that combination is rare. Hence the infrequency of such events, and the difficulty we have in arranging them: especially when anxiety enters into the matter, as in the case of a friend whose presence is earnestly desired. It might well be that so ready a proof as this might not occur again."

Q. Then a combination of favourable circumstances aided you. Will the spirit rest, or does it not require it?

A. "We do not know the destiny of that spirit. It will pass out of our control. Circumstances enabled us to use its presence: but that presence will not be maintained."

Q. If direction of thought causes motion, I should have thought it would be so with our friends and that they would therefore be more likely to come.

A. "It is not that alone. Nor is it so with all. All cannot come to earth. And not in all cases does volition or thought cause union of souls. Many other adjuncts are necessary before such can be. Material obstacles may prevent, and the guardians may oppose. We are not able to pursue the subject now, seeing that we write with difficulty. At another time we may resume. Cease for the present and do not seek further."

† "I : S : D. Rector."

A few days later, Mr. Moses says:—

Q. The spirit B. A. began by drawing. Was it herself?

A. "With assistance. She could not write. One day if she is able to return again, she will be more able to express her thoughts."

Q. I remember that poor man who was killed by the steam-roller drew.<sup>1</sup>

A. "Do not dwell on him lest you be vexed. He was not able to express himself. And even as the undeveloped human mind betakes itself to symbols to supplement defect of language: so do spirits seek to illustrate that which they cannot utter. So the Holy Maid [of Kent] drew when she appeared. She has now progressed, and is progressing, having cast aside the weight that hindered her."

<sup>1</sup> See 948 A.

Q. I am glad. Will she come back?

A. "It may be, but not now."

[ A few days later.]

A. "A spirit who has before communicated will write for you herself. She will then leave you, having given the evidence that is required."

"I should much like to speak more with you, but it is not permitted. You have sacred truth. I know but little yet. I have much, much to learn.

"BLANCHE ABERCROMBY.

"It is like my writing as evidence to you."

**950.** The leading personage in the third and most remote group of spirits is the one known as "Imperator."

This spirit claims responsibility for the whole series of manifestations, and should therefore be mentioned here, although there is no proof of his identity with the historical personage whom he asserts himself to be. His character, however, claimed and obtained Mr. Moses' entire confidence. He answers for the identity and veracity of spirits introduced; he explains the phenomena, so far as they are explained; and he throughout impresses on Mr. Moses his own teaching.

If such high and sweeping claims were made by any ordinary writer, we should expect to find much in the course of his writings which would prove their extravagance. If we ask ourselves how to disprove Imperator's claims we shall find no very definite answer. In the teachings themselves, however, it is over and over again emphasised that there must be distortion of the messages owing to their passage through the mediumistic channel, and if, as is possible, there may have been thus an increase of accuracy in some cases where Mr. Moses had some definite subliminal knowledge, there may also have been many causes of error due to his theological and other dogmatic preconceptions. With regard to the other remote communicators, these, according to the explanations given by Imperator, are high spirits, aiming at the advance of knowledge, and especially of religion, who have been able to discern Mr. Moses' gifts, and have to some extent themselves trained him for the purpose required. They have modified his early life: for instance, by prompting him to his period of retirement on Mount Athos, and by keeping him from wishing to marry. Some of these spirits, however, stand in very distant relation to Mr. Moses, and their indications of presence or collaboration are of a purely arbitrary kind.

There are a group of spirits, it is said, belonging to various ages and countries, who are united by their desire to inform mankind of their destiny and duties. Each member of this group desires to show approval when an attempt is made at such communication. They cannot all take an active share, but, while some work actively, others express sympathy by choosing either a signature, or some special physical manifestation, to be associated with their names, even if not actually produced by them-

selves. This form of communication is of course not meant to be in itself *evidential*; it depends on the confidence reposed in the "control" in charge of the manifestations;—much as when letters of encouragement are read at a public meeting, their genuineness is taken on trust from the chairman. Even when the handwriting produced (either automatically through the medium, or *directly*, without the intervention of human hands), resembles that of the deceased person, this, as elsewhere explained, does not in itself prove identity. Well-known signatures especially may be copied by other spirits.

As soon, however, as it is understood that such messages are not intended to be evidential, it seems not unnatural that they should be given thus. It needs no derogation from the dignity of even the highest spirit to express his sanction of any scheme designed to convey to "men of goodwill," in fashion however humble and unassuming, some message of their eternal fate.

But where identity is absolutely unprovable, as in the case of this group of "men of old time," it would be futile to discuss the probabilities on either side. I cannot blame Mr. Moses for his injunction to leave these spirits—eminent but not Divine—under the mask of the symbolic titles which they chose to assume. His reverence for Imperator was of a filial type which led him to desire that although there must be discussion about the doctrines, there should be none about the actual personality of the teacher to whom he felt that he owed all that was best in his own inner life.

951. We must now briefly go through the points which make such messages as were received by Mr. Moses *prima facie* evidential, which indicate, that is to say, that they actually do come in some way from their alleged source. A brief recapitulation of the main stages of evidential quality in messages given by automatic writing or by trance-utterances is all that will be needed here.

(1) Evidentially lowest comes the class of messages which is by far the most common; messages, namely, in which, although some special identity may be claimed, all the facts given have been consciously known to the automatist. Here we may well suppose that his own personality alone is concerned, and that the messages have a *subliminal*, but not an *external* source.

(2) Next above these come messages containing facts likely to be known to the alleged spirit, and not consciously known to the automatist; but which facts may nevertheless have some time been noted by the automatist, even unwittingly, and may have thus obtained lodgment in his subliminal memory.

(3) Next come facts which can be proved,—with such varying degrees of certainty as such negative proof allows,—never to have been in any way known to the automatist; but which nevertheless are easily to be found in books; so that they may have been learnt clairvoyantly by the automa-

tist himself, or learnt and communicated to him by some mind other than that of the alleged spirit.

(4) Next come facts which can be proved, with similar varying degrees of certainty according to the circumstances, never to have been known to the automatist, or recorded in print; but which were known to the alleged spirit and can be verified by the memories of living persons.

(5) Above this again would come that class of *experimental* messages, or posthumous letters, of which we have as yet very few good examples (see 876); where the departed person has before death arranged some special test—some fact or sentence known only to himself, which he is to transmit after death, if possible, as a token of his return.

952. (6) Thus much for the various kinds of verbal messages, which can be kept and analysed at leisure. We must now turn to evidence of a different and not precisely comparable kind. In point of fact it is not these inferences from written matter which have commonly been most efficacious in compelling the survivor's belief in the reality of the friend's return. Whether logically or no, it is not so much the written message that he trusts, but some phantom of face and voice that he knew so well. It is this familiar convincing presence,—*ἔϊκτο δὲ θέσκελον αὐτοῦ*,—on which the percipient has always insisted, since Achilles strove in vain to embrace Patroclus' shade.

How far such a phantasm is in fact a proof of any real action on the part of the spirit thus recognised is a problem which has been dealt with already in Chapter VII. The upshot of our evidence to my mind is that although the apparition of a departed person cannot *per se* rank as evidence of his presence, yet this is not a shape which purely hallucinatory phantasms seem often to assume; and if there be any corroborative evidence, as, for instance, writing which claims to come from the same person, the chance that he is really operative is considerable. In Mr. Moses' case almost all the figures which he saw brought with them some corroboration by writing, trance-utterance, gesture-messages (as where a figure makes signs of assent or dissent), or raps.

(7) And this brings us to a class of cases largely represented in Mr. Moses' series, where writings professing to come from a certain spirit are supported by physical phenomena of which that spirit claims also to be the author. Whether such a line of proof can ever be made logically complete or no, one can imagine many cases where it would be practically convincing to almost all minds. Materialisations of hands, or direct writing in the script of the departed, have much of actual cogency; and these methods, with others like them, are employed by Mr. Moses' "controls" in their efforts to establish their own identities. Physical phenomena in themselves, however, carry no proof of an intelligence outside that of the sensitive himself, and, as I have said, may in many cases be a mere extension of his own ordinary muscular powers, and not due to any external agency at all.

953. If we confine ourselves to the verbal messages, we find that the cases most fully represented in the records of Mr. Moses are limited to the first three classes mentioned above, and those which come under the fourth class—verifiable facts of which there is no printed record and which it is practically certain that the medium could never have known—are comparatively few. This may partly be accounted for by the small number of sitters with Mr. Moses and the fact that they were his personal friends. The records of Mrs. Piper, on the other hand, to which we now turn, are especially rich in incidents that fall under the fourth heading, and the evidential value of the verbal messages in this case is, therefore, much greater than in the case of Mr. Moses. Whereas for Mr. Moses the identity of many of his communicators rested largely upon their being guaranteed by Emperor and his group of helpers,—in the case of Mrs. Piper the spirits of some recently-departed friends who have given much evidence of their identity appear to maintain the independent reality and guiding control over Mrs. Piper of these same intelligences—Imperator, Rector, Doctor, and others—that Mr. Moses claimed as ruling in his own experience. We shall then in the case of Mrs. Piper again return to the question of the supervision of such alleged spirits.

954. The case of Mrs. Piper differs in two important respects from that of W. Stainton Moses or D. D. Home. In the first place no telekinetic phenomena have occurred in connection with her trance-manifestations; and in the second place her supraliminal self shows no traces of any supernormal faculty whatsoever. She presents an instance of automatism of the extreme type where the "possession" is not merely local or partial, but affects, so to say, the whole psychological area,—where the supraliminal self is for a time completely displaced, and the whole personality appears to suffer intermittent change. In other words, she passes into a trance, during which her organs of speech or writing are "controlled" by other personalities than the normal waking one. Occasionally either just before or just after the trance, the subliminal self appears to take some control of the organism for a brief interval; but with this exception the personalities that speak or write during her trance claim to be incarnate spirits.

Mrs. Piper's trances may be divided into three stages: (1) Where the dominant controlling personality was known as "Dr. Phinuit" and used the vocal organs almost exclusively, communicating by *trance-utterance*, 1884-91.

(2) Where the communications were made chiefly by automatic writing in the trance under the supervision more particularly of the control known as "George Pelham," or "G. P.," although "Dr. Phinuit" usually communicated also by speech during this period, 1892-96.

(3) Where supervision is alleged to be exercised by Emperor, Doctor, Rector, and others already mentioned in connection with the experiences of Mr. Moses, and where the communications have been mainly by writing,

but occasionally also by speech. This last stage, which began early in 1897, still continues, and the final outcome remains to be seen.

955. I proceed now to indicate in further detail the nature of the evidence and the character of the manifestations themselves, and begin by quoting from Dr. Hodgson (*Proceedings S.P.R.*, vol. xiii. pp. 367-68) a brief statement of some of the historical facts of the case.

Mrs. Piper has been giving sittings for a period extending over thirteen [now, 1901, seventeen] years. Very early in her trance history she came under the attention of Professor James, who sent many persons to her as strangers, in most cases making the appointments himself, and in no case giving their names. She came to some extent under my own supervision in 1887, and I also sent many persons to her, in many cases accompanying them and recording the statements made at their sittings, and taking all the care that I could to prevent Mrs. Piper's obtaining any knowledge beforehand of who the sitters were to be. In 1889-90 Mrs. Piper gave a series of sittings in England under the supervision of Dr. Walter Leaf and Mr. Myers and Professor Lodge, where also the most careful precautions possible were taken to ensure that the sitters went as strangers to Mrs. Piper. Further sittings were supervised by myself in 1890-91 after Mrs. Piper's return to America. Many persons who had sittings in the course of these earlier investigations were convinced that they were actually receiving communications from their "deceased" friends through Mrs. Piper's trance, but although the special investigators were satisfied, from their study of the trance-phenomena themselves and a careful analysis of the detailed records of the sittings, that some supernormal power was involved, there was no definite agreement as to their precise significance. And to myself it seemed that any hypothesis that was offered presented formidable difficulties in the way of its acceptance. In the course of these earlier investigations the communications were given almost entirely through the speech-utterance of the trance-personality known as Phinuit, and even the best of them were apt to include much matter that was irrelevant and unlike the alleged communicators, while there were many indications that Phinuit himself was far from being the kind of person in whom we should be disposed to place implicit credence.

During the years 1892-96 inclusive, I exercised a yet closer supervision of Mrs. Piper's trances than I had done in previous years, continuing to take all the precautions that I could as regards the introduction of persons as strangers. This period was marked by a notable evolution in the quality of the trance results, beginning early in 1892. The character of the manifestations changed with the development of automatic writing in the trance, and with what was alleged to be the continual rendering of active assistance by the communicator whom I have called G. P. [George Pelham]. As a result of this it appeared that communicators were able to express their thoughts directly through the writing by Mrs. Piper's hand, instead of conveying them more dimly and partially through Phinuit as intermediary; and the advice and guidance which they, apparently, received from G. P. enabled them to avoid much of the confusion and irrelevancy so characteristic of the earlier manifestations.

956. I do not propose here to discuss the hypothesis of fraud in this case, since it has been fully discussed in the articles referred to in

my Appendices and elsewhere, *e.g.* by Dr. Hodgson, Professor William James, Professor Newbold of Pennsylvania University, Dr. Walter Leaf, and Sir Oliver Lodge. I merely quote, as a summary of the argument, a few words of Professor James, from *The Psychological Review*, July, 1898, pp. 421-22 :—

Dr. Hodgson considers that the hypothesis of fraud cannot be seriously maintained. I agree with him absolutely. The medium has been under observation, much of the time under close observation, as to most of the conditions of her life, by a large number of persons, eager, many of them, to pounce upon any suspicious circumstance for [nearly] fifteen years. During that time, not only has there not been one single suspicious circumstance remarked, but not one suggestion has ever been made from any quarter which might tend positively to explain how the medium, living the apparent life she leads, could possibly collect information about so many sitters by natural means. The scientist who is confident of "fraud" here, must remember that in science as much as in common life a hypothesis must receive some positive specification and determination before it can be profitably discussed, and a fraud which is no assigned kind of fraud, but simply "fraud" at large, fraud *in abstracto*, can hardly be regarded as a specially scientific explanation of concrete facts.

I give some further statements and references on this point in 956 A and B.

957. Nor shall I discuss at any length the character of the Phinuit personality. An excellent analysis of this, which I quote in 957 A, was given by Sir Oliver Lodge. According to my own experience, during Mrs. Piper's visit to England in 1889-90, different trances, and different parts of the same trance, varied greatly in quality. There were some interviews throughout which Phinuit hardly asked any question, and hardly stated anything which was not true. There were others throughout which his utterances showed not one glimmer of real knowledge, but consisted wholly of fishing questions and random assertions. The trances could not always be induced at pleasure. A state of quiet expectancy would usually bring one on; but sometimes the attempt altogether failed. The trance when induced usually lasted about an hour, and there was often a marked difference between the first few minutes of a trance and the remaining time. On such occasions almost all that was of value would be told in the first few minutes; and the remaining talk would consist of vague generalities or mere repetitions of what had already been given. Phinuit always professed himself to be a spirit communicating with spirits; and he used to say that he remembered their messages for a few minutes after "entering into the medium," and then became confused. He was not, however, apparently able to depart when his budget of facts was empty. There seemed to be some irresponsible letting-off of energy which must continue until the original impulse was lost in incoherence. My own general conclusion at that time was that Phinuit's utterances

must be judged as but one item in the long roll of automatic messages of many kinds which were only then beginning to be collected and analysed. I regarded it as proved that these phenomena afforded evidence of large extensions—telepathic or clairvoyant—of the normal powers of the human spirit, and thought it possible that Phinuit's knowledge was thus derived from a telepathic or clairvoyant faculty, latent in Mrs. Piper, and manifesting itself in ways with which previous experiment had not made us familiar. On the other hand, the automatic messages which we had already studied included phenomena of very various types, some of which certainly pointed *prima facie* to the intervention—perhaps the very indirect intervention—of the surviving personalities of the dead, and I held that if such instances of communication from extra-terrene minds should ultimately find acceptance with science, then Phinuit's messages, with all their drawbacks and all their inconsistency, would have fair claim to be added to the number.

I need hardly say that it is this last hypothesis which I have since adopted, and although it is obvious that the difficulties concerning Phinuit's identity have not been solved, it seems possible to regard him as an intelligence extraneous to Mrs. Piper,—as, in fact, a discarnate spirit. It must not be forgotten, however, that he entirely failed in his professed attempts to establish his personal identity, and could not succeed even in substantiating his claim to be a French doctor. Unfortunately we have no contemporary records of what occurred during Mrs. Piper's earliest trances; nor practically any information as to the first manifestations of the Phinuit personality. It seems clear at least that the *name* Phinuit was the result of suggestion at these earliest trances (see *Proceedings S.P.R.*, vol. viii. pp. 46–58), and many may think it most probable that the Phinuit “control” was nothing more than a secondary personality of Mrs. Piper. But, according to the statements (of which there is of course no evidence) made by “Imperator,” Phinuit was an “earth-bound” or inferior spirit, who had become confused and bewildered in his first attempts at communication, and had, as we say, “lost his consciousness of personal identity.” That such an occurrence is not uncommon in this life is plain from the cases to which I have drawn attention in Chapter II. of this book, and we cannot prove it to be impossible that profound memory disturbances should be produced in an inexperienced discarnate spirit when first attempting to communicate with us through a material organism. Be that as it may, the Phinuit personality has not manifested either directly or indirectly since January 1897, when “Imperator” claimed the supervision of Mrs. Piper's trances.

958. There were various cases of alleged direct “control” by spirits other than Phinuit during the first stage of Mrs. Piper's trance history. Two of these, the “E.” control and the aunt of Professor James, are referred to in the report by Professor James which I have quoted in 956 A. These and several others are also mentioned by Dr. Hodgson in *Proceed-*

ings S.P.R., vol. viii. pp. 28-40; but even in the most remarkable of these earlier cases of apparent "possession" of Mrs. Piper's organism by other spirits, the evidence available for publication was scanty, and in one or two cases there was scarcely anything to indicate that the supposed communicating personalities were not impersonations by Phinuit.

The most notable case was that of a lady, Miss W., who had forty-five sittings, at forty-one of which the control was taken for at least part of the time by a personal friend, who presented marked characteristics of the friend it purported to be; showed specific knowledge of private matters known only to that friend and the sitter; showed a knowledge of facts of which he was reminded by the sitter, and in turn reminded the sitter of facts temporarily forgotten by her; made some mistakes in matters once known to the friend, and remembered well by the sitter, and told the sitter of facts not known to her and afterwards verified (*loc. cit.* 43).

Usually, as we have seen, Phinuit acted as intermediary, reproducing the communications made by the "deceased" relatives or friends of the sitters, and in a favourable series of sittings the impression made was generally as described in the following case by Sir Oliver Lodge. (From *Proceedings S.P.R.*, vol. vi. p. 455.)

One of the best sitters was my next-door neighbour, Isaac C. Thompson, F.L.S., to whose name indeed, before he had been in any way introduced, Phinuit sent a message purporting to come from his father. Three generations of his and of his wife's family living and dead (small and compact Quaker families) were, in the course of two or three sittings, conspicuously mentioned, with identifying detail; the main informant representing himself as his deceased brother, a young Edinburgh doctor, whose loss had been mourned some twenty years ago. The familiarity and touchingness of the messages communicated in this particular instance were very remarkable, and can by no means be reproduced in any printed report of the sitting. Their case is one in which very few mistakes were made, the details standing out vividly correct, so that in fact they found it impossible not to believe that their relatives were actually speaking to them.

Such cases were not usual, and on the whole, although there seemed to be in this first stage of Mrs. Piper's trance history, in 1884-91, abundant proof of some supernormal faculty which demanded at least the hypothesis of thought-transference from living persons both near and distant, and suggested occasionally some power of telæsthesia or perhaps even of premonition, yet the main question with which we are now concerned,—whether Mrs. Piper's organism was controlled, directly or indirectly, by discarnate spirits who could give satisfactory evidence of their identity,—remained undecided.

959. More important, as regards this question of personal identity, is the series of sittings which formed the second stage of Mrs. Piper's trance history, in the years 1892-96, of which a detailed account is given in *Proceedings S.P.R.*, vol. xiii. pp. 284-582 and vol. xiv. pp. 6-49, where

the chief communicator or intermediary was G. P. This G. P., whose name (although, of course, well known to many persons) has been altered for publication into "George Pelham," was a young man of great ability, mainly occupied in literary pursuits. Although born an American citizen, he was a member of a noble English family. I never met him, but I have the good fortune to include a number of his friends among my own, and with several of these I have been privileged to hold intimate conversation on the nature of the communications which they received. I have thus heard of many significant utterances of G. P.'s, which are held too private for print; and I have myself been present at sittings where G. P. manifested. For the full discussion of the evidence tending to prove the identity of G. P., I refer my readers to the original report in the *Proceedings S.P.R.* I give in 959 **A** and **B** a detailed account of the circumstances of the first communications of G. P., and quote here a general summary, given by Dr. Hodgson several years later, of the whole series of his manifestations. (From *Proceedings S.P.R.*, vol. xiii. pp. 328-330.)

On the first appearance of the communicating G. P. to Mr. Hart in March 1892, he gave not only his own name and that of the sitter, but also the names of several of their most intimate common friends, and referred specifically to the most important private matters connected with them. At the same sitting reference was made to other incidents unknown to the sitters, such as the account of Mrs. Pelham's taking the studs from the body of G. P. and giving them to Mr. Pelham to be sent to Mr. Hart, and the reproduction of a notable remembrance of a conversation which G. P. living had with Katharine, the daughter of his most intimate friends, the Howards. These were primary examples of two kinds of knowledge concerning matters unknown to the sitters, of which various other instances were afterwards given; knowledge of events connected with G. P. which had occurred since his death, and knowledge of special memories pertaining to the G. P. personality before death. A week later, at the sitting of Mr. Vance, he made an appropriate inquiry after the sitter's son, and in reply to inquiries rightly specified that the sitter's son had been at college with him, and further correctly gave a correct description of the sitter's summer home as the place of a special visit. This, again, was paralleled by many later instances where appropriate inquiries were made and remembrances recalled concerning other personal friends of G. P. Nearly two weeks later came his most intimate friends, the Howards, and to these, using the voice directly, he showed such a fulness of private remembrance and specific knowledge and characteristic intellectual and emotional quality pertaining to G. P. that, though they had previously taken no interest in any branch of psychical research, they were unable to resist the conviction that they were actually conversing with their old friend G. P. And this conviction was strengthened by their later experiences. Not least important, at that time, was his anxiety about the disposal of a certain book and about certain specified letters which concern matters too private for publication. He was particularly desirous of convincing his father, who lived in Washington, that it was indeed G. P. who was communicating, and he soon afterwards stated that his father had taken his photograph to be copied, as was the case, though Mr. Pelham had not

informed even his wife of this fact. Later on he reproduced a series of incidents, unknown to the sitters, in which Mrs. Howard had been engaged in her own home. Later still, at a sitting with his father and mother in New York, a further intimate knowledge was shown of private family circumstances, and at the following sitting, at which his father and mother were not present, he gave the details of certain private actions which they had done in the interim. At their sitting, and at various sittings of the Howards, appropriate comments were made concerning different articles presented which had belonged to G. P. living, or had been familiar to him; he inquired after other personal articles which were not presented at the sittings, and showed intimate and detailed recollections of incidents in connection with them. In points connected with the recognition of articles with their related associations of a personal sort, the G. P. communicating, so far as I know, has never failed. Nor has he failed in the recognition of personal friends. I may say generally that out of a large number of sitters who went as strangers to Mrs. Piper, the communicating G. P. has picked out the friends of G. P. living, precisely as the G. P. living might have been expected to do [thirty cases of recognition out of at least one hundred and fifty persons who have had sittings with Mrs. Piper since the first appearance of G. P., and no case of false recognition], and has exhibited memories in connection with these and other friends which are such as would naturally be associated as part of the G. P. personality, which certainly do not suggest in themselves that they originate otherwise, and which are accompanied by the emotional relations which were connected with such friends in the mind of G. P. living. At one of his early communications G. P. expressly undertook the task of rendering all the assistance in his power towards establishing the continued existence of himself and other communicators, in pursuance of a promise of which he himself reminded me, made some two years or more before his death, that if he died before me and found himself "still existing," he would devote himself to prove the fact; and in the persistence of his endeavour to overcome the difficulties in communicating as far as possible, in his constant readiness to act as amanuensis at the sittings, in the effect which he has produced by his counsels,—to myself as investigator, and to numerous other sitters and communicators,—he has, in so far as I can form a judgment in a problem so complex and still presenting so much obscurity, displayed all the keenness and pertinacity which were eminently characteristic of G. P. living.

Finally, the manifestations of this G. P. communicating have not been of a fitful and spasmodic nature, they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years, and showing the same characteristics of an independent intelligence whether friends of G. P. were present at the sittings or not. I learned of various cases where in my absence active assistance was rendered by G. P. to sitters who had never previously heard of him, and from time to time he would make brief pertinent reference to matters with which G. P. living was acquainted, though I was not, and sometimes in ways which indicated that he could to some extent see what was happening in our world to persons in whose welfare G. P. living would have been specially interested.

The sitter called Mr. Hart, to whom G. P. first manifested, died at Naples three years afterwards, and communicated, with the help of G. P.,

on the second day after his death. I give an account of his communications in 959 C.

960. There are numerous instances in the reports in the *Proceedings*, (see vol. vi. pp. 647-50; vol. viii. pp. 15-26; vol. xiii., *passim*; and vol. xvi. pp. 131-3), of the giving of information unknown to the sitters and afterwards verified. A striking illustration of this occurred in the case of the lady called "Elisa Mannors," whose near relatives and friends concerned in the communications were known to myself. I give a brief account of her first communications in 960 A. On the morning after the death of her uncle, called F. in the report, she described an incident in connection with the appearance of herself to her uncle on his death-bed. I quote Dr. Hodgson's account of this (*Proceedings* S.P.R., vol. xiii. p. 378. Foot-note).

The notice of his [F.'s] death was in a Boston morning paper, and I happened to see it on my way to the sitting. The first writing of the sitting came from Madame Elisa, without my expecting it. She wrote clearly and strongly, explaining that F. was there with her, but unable to speak directly, that she wished to give me an account of how she had helped F. to reach her. She said that she had been present at his death-bed, and had spoken to him, and she repeated what she had said, an unusual form of expression, and indicated that he had heard and recognised her. This was confirmed in detail in the only way possible at that time, by a very intimate friend of Madame Elisa and myself, and also of the nearest surviving relative of F. I showed my friend the account of the sitting, and to this friend, a day or two later, the relative, who was present at the death-bed, stated spontaneously that F. when dying said that he saw Madame Elisa who was speaking to him, and he repeated what she was saying. The expression so repeated, which the relative quoted to my friend, was that which I had received from Madame Elisa through Mrs. Piper's trance, when the death-bed incident was of course entirely unknown to me.

Rare are the "Peak in Darien" cases (see section 718), but cases like this are rarer still.

961. As will be seen from the account of Elisa Mannors in 960 A, some attempt was made in her case to speak and write Italian. In the case which follows there was an attempt to write Hawaiian. (From *Proceedings* S.P.R., vol. xiii. p. 337.)

This was at a sitting arranged for by Mrs. Howard in October 1893. Mrs. Howard made some notes at the time from which the report was prepared, and I obtained some additional information later from the sitter, Mr. L. Vernon Briggs. The original writing was apparently lost, and Mr. Briggs never had the opportunity of studying it after the sitting. The communication purported to come from a Honolulu boy named Kalua, who became much attached to Mr. Briggs during a six months' stay of Mr. Briggs in Honolulu in 1881, and who followed Mr. Briggs to Boston under somewhat romantic circumstances in 1883. He was soon sent back to his native island, but again returned to Boston, where he was shot in 1886, in a sailor's Bethel, whether inten-

tionally or not was unknown. There was some suspicion against a Swede, who was imprisoned, but there was no evidence against him, and he was finally discharged. The Swede said that Kalua had accidentally shot himself with a revolver, and eventually confessed that after the accident he had himself hidden the revolver behind a flue, where, after taking part of the chimney down, it was found. Mr. Briggs had taken a handkerchief belonging to Kalua to the sitting. Kalua had been shot through the heart, and there was some confusion apparently about the locality of the suffering, "stomach" and "side" being mentioned, under what appeared to be the direct control of the voice by "Kalua," and Mr. Briggs asked if it was Kalua. Phinuit then spoke for "Kalua," who said that he did not kill himself, that he had been gambling with the other man who disputed with him and shot him, but did not mean to, and who threw the revolver "into the hot box where the pepples are" (meaning "the furnace" and the "coals"), and hid his purse under the steps where he was killed. "Kalua" also said there was shrubbery near it. The cellar of the house was examined, but no purse was found, and there was no shrubbery in the cellar. "Kalua" tried to write Hawaiian, but the only "ordinary" words deciphered were "lei" (meaning *wreaths*, which he made daily for Mr. Briggs) which was written clearly and frequently, and an attempt at "aloha"—greeting. Phinuit tried to get the answer to the question where Kalua's father was, but could only succeed in getting "Hiram." But the writing gave the answer "Hawaii Islands." In reply to the question which one, the answer in writing was *Kawai*, but Phinuit said *Tawai*. The word is spelt Kawai, but is pronounced Tawai by the natives of the island itself and in the island where Kalua was born. The natives of the other islands call it Kawai.

962. Not least important as regards the question of identity are some of the communications purporting to come from young children. I give in 962 A a synopsis of the chief points in connection with the twin children, Margaret and Ruthie, of Dr. A. B. Thaw, and quote here an account of communications coming from the child of Mrs. Katherine Paine Sutton. (From *Proceedings S.P.R.*, vol. xiii. pp. 386-9.)

In the two sittings which Mrs. Sutton had in December 1893 (p. 484),<sup>1</sup> she had articles which had been used by her recently deceased little girl Katherine. One incident that was characteristic in the case of Ruthie, the patting of her father's face, was repeated in the case of Katherine when it had no special significance. There were only three points that might be described as in part common to the two children, Ruthie and Katherine. Katherine had "lovely curls," mentioned by Phinuit, and also called for the "tick-tick," but Phinuit added correctly that she called it "the clock," and the word *babee* was given correctly, as Ruthie also used to pronounce it. Apparently the only incorrect statement purporting to come from the child was that she called a lady (Mrs. C., a friend of Mrs. Sutton, who purported to be present in "spirit," bringing the child, and whose Christian name and surname were given correctly by Phinuit) *Auntie*. The lady was not her aunt. The statements made came through Phinuit. Concerning a silver medal it was said that she wanted to bite it, and concerning a string of buttons that she wanted to put them in her mouth, both correct. Phinuit said that she had no sore throat any more, and

<sup>1</sup> The references in this passage are to the pages of Dr. Hodgson's Report.

that she kept showing him her tongue. Katherine living had sore throat and her tongue was paralysed. She gave correctly the name by which she called herself, *Kakie*, the name *Dodo* by which she called her brother George, the name *Bagie* by which she called a living sister, Margaret, and the name Eleanor, of another living sister for whom she called much in her last illness. She also asked for Dinah, this being the name of an old rag-doll. She said truly that Dodo used to march with her, "He put me way up." She wanted to go to "wide horsey"—as the living Katherine had pleaded all through her illness, and to be taken "to see the mooley-cow," the name by which the living Katherine called the cow, which she was taken almost daily to see. She said she had "the pretty white flowers you put on me," and Phinuit described lilies of the valley, which were the flowers that had been placed in the casket (see p. 303). She said she was happy with grandma—Mrs. Sutton's mother had been dead many years—and later on wanted to send her love to her grandma and also apparently to her great grandma who was referred to as *Marmie*. She had a grandmother and also a great-grandmother then living, and *Marmie* was the name by which Mr. and Mrs. Sutton spoke of the great-grandmother, but Katherine always called her *Grammie*. She also referred to two songs she used to sing: "Bye-bye, O baby bye," and "Row Row, my song." This "Row Row" song was sung frequently by Katherine during her illness, and was the last sung by her when living, and she asked Mr. and Mrs. Sutton to sing it at the sitting. They sang the first four lines, and the voice—presumably still "controlled" by Phinuit in imitation of Katherine—sang with them. Phinuit then hushed the sitters, and the voice sang the remaining four lines [alone]. It is, of course, a familiar child's song (p. 486). At the second sitting a fortnight later, the voice sang all eight lines alone, then asked Mrs. Sutton to sing it with her, as she did, and then at Mrs. Sutton's request also sang with her the other song "Bye-bye," precisely, according to Mrs. Sutton, as the living Katherine sang it. Mr. Sutton, who was present at the first sitting, did not attend the second sitting, and he was asked for immediately after this singing, which came at the beginning of the sitting. "Kakie wants papa." This was a very characteristic expression. There were indications suggesting a knowledge of what was going on in Mrs. Sutton's family. At the first sitting Katherine said she went "to see horsey" every day. The sitters had been staying in the country with Mr. Sutton's parents and had been driving frequently. Margaret, a living sister, was still there, and driving daily. Mrs. Sutton, who has had many psychical experiences herself in seeing the "apparitions" of "deceased" persons (see p. 484) had "seen Kakie" during that visit to Mr. Sutton's parents. At the second sitting Katherine said that she saw Bagie with grandma, and that she played with Eleanor every day and liked the little bed. A lady had recently lent Eleanor a doll's bed, but Mrs. Sutton had not associated this with Kakie. There were incidents at both sittings which showed associations that seemed to be in the mind of the child, which did not awaken the corresponding associations in the minds of the sitters even when the contemporary notes to the sittings were made. Thus in the first sitting she asked for "horsey." Mrs. Sutton gave a little toy horse with which the child had played during her illness. But the child said "big horsey, not this little one," and Mrs. Sutton surmised that she referred to another toy cart-horse that she used to like. At the second sitting came "Kakie wants the horse," and the little horse was again given.

"No, that is not the one. The big horse—so big. [Phinuit shows how large.] Eleanor's horse. Eleanor used to put it in Kacie's lap. She loved that horsey."

These additional particulars, which were true, then reminded Mrs. Sutton of the horse referred to, which was packed away in another city, and which had not occurred to the mind of Mrs. Sutton in connection with Kacie. Similarly at the first sitting she asked two or three times for "the little book." The sitter noted that she liked a linen picture-book. But the remarks made at her second sitting suggest that the little book in the child's mind was not this one. "Kacie wants the little bit of a book mamma read by her bedside, with the pretty bright things hanging from it—mamma put it in her hands—the last thing she remembers." Mrs. Sutton states that this was a little prayer-book with a cross and other symbols in silver attached to ribbons for marking the places, and that it was sent to her by a friend after Kacie had ceased to know any one except perhaps for a passing moment. Mrs. Sutton read it when Kacie seemed unconscious, and *after Kacie's death*<sup>1</sup> placed it in her hands to prevent the blood settling in the nails. She adds later that Mrs. Piper's hands, when the book was asked for at the sitting, were put into the same position as Kacie's.

Another book was mentioned at the second sitting which apparently was the one *Mrs. Sutton* thought of at the first sitting. "Kacie wants the book with red letters and pictures of animals." Correct description.

At this second sitting also Katherine again apparently referred to Mrs. C.,—who was not a relative,—as *Auntie*, and to her great-grandmother as *Marmie*. At this sitting Mrs. Sutton twice saw the "apparition" of Kacie (and she also saw the figure of Dr. Clarke, another communicator, just as Phinuit said: "Here is an old gentleman who wants to speak to you, Dr. Clarke." See p. 484). On one of these occasions Mrs. Sutton "saw her for a moment standing at the table trying to reach a spool" of silk, and at the same moment Phinuit reached for it, saying: "She wants that, she and Eleanor used to play with. She calls it Eleanor's." This was all true, but the sitter "had not connected it with Eleanor in her thoughts." Another incident I quote here just as it is given in the detailed report of the sitting.

[Kacie asks for her ball. I gave it to Phinuit, who tries to find what she wants to do with it.]

"Bite it? Toss it? Roll it? Throw it?"

[No, she wants a string. Mrs. H. gave him a string. He tries to tie it around the ball.] [A little red wooden ball with a hole through it. The ball had a string through it when she used to play with it.]

"No, that is not right—through it."

"There, there, be a good little girl. Don't cry. Don't be impatient. You want your mamma to see how you do it, so she will know it is you, don't you, dear? Old man will do it for her."

[He put the string through, held it up, and hit it with the finger, making it swing.]

"That is it, is it not, darling? Nice little girl as ever was."

[While she was sick it was her great delight to have me hold the string and let her hit the little red ball with her finger or spoon. She made the motions as if doing it, after she became unconscious.]

<sup>1</sup> If the human personality survives death, it may be a difficult question to decide in individual cases precisely when the consciousness is finally withdrawn from the body.

**963.** There are numerous incidents in connection with Mrs. Piper's trances, which indicate not only that articles which have been worn by deceased persons may facilitate communications from such persons, but that articles which have been worn by persons still living may afford clues to long past events; but how these objects afford aid in the acquisition of knowledge of the past events is still entirely obscure. (See, *e.g.*, *Proceedings S.P.R.*, vol. vi. p. 460; vol. viii. pp. 15-27.) This faculty of what I have called retrocognitive telæsthesia, is, as we have seen, sometimes manifested in cases where there is no reason to ascribe it to any extraneous spirit. (See **572**, **572 A**, **572 B**.)

The alleged controlling spirits sometimes seem to possess a supernormal knowledge of the present bodily state of living persons, with the occasional power of foretelling organic changes, including death, or of foreseeing the future surroundings of a living person. Here, again, we have had instances of similar supernormal knowledge on the part of the subliminal self (see **565 A**, **573 F**). Some of the most specific instances of predictions of deaths given through Mrs. Piper are quoted in **963 A**. In one of these cases a death was predicted to occur "soon," and it occurred a little more than a year later. But in several other cases where deaths were predicted to occur "soon" or "before very long," or where similar expressions were used, the time elapsing before the death has extended from about two to not less than six years. There is little evidence of any true prevision of other events than death through Mrs. Piper's trance. In some cases, events seem to have been partially foreseen, but the predictions made were not completely fulfilled. (See *Proceedings S.P.R.*, vol. viii. p. 124, and compare **425 C**.)

Setting aside the instances explicable by some telepathic or telæsthetic inference, the discarnate spirits claim occasionally to see specific future scenes in connection with particular persons—of the origin of which scenes they seem unable to offer any explanation. They do not profess usually to be aware beforehand of the precise time of death of a dying person,—except perhaps in cases where the death is very near,—when it is claimed that the approaching death becomes known to the incarnate spirit (not necessarily to the supraliminal self) as well as to the discarnate spirit of some near relative, but the real source of the knowledge remains, of course, obscure.<sup>1</sup>

<sup>1</sup> On this point see **425 A**, **425 B**, **425 E**, **717**, **717 B**, **852 A**, **865 A** (name of distant dying person written), **874 A** and **927 B**. Compare the case of "Elisa Mannors" in section **960**, the cases of Mrs. Alger and Mrs. O'Gorman in *Proceedings S.P.R.*, vol. v. pp. 293-95, and the case from Mrs. Meredith in *Journal S.P.R.*, vol. x. p. 136. In the cases of Mrs. Alger and Mrs. O'Gorman the prediction of death seems to have emanated from the incarnate spirit of the person who died, and the precise date of the death was given, in the first case four days beforehand—though the evidence on this point is somewhat doubtful—and in the second case a week beforehand. In the case quoted in **874 A**, the precise date of death was announced forty days beforehand by the tilts of a table, the communication purporting to come from a discarnate spirit.

964. With regard to the last of the three periods of Mrs. Piper's trance-history to which I referred in section 954, the only detailed published accounts are contained in Professor Hyslop's report of his sittings in *Proceedings S.P.R.*, vol. xvi. But neither his records nor the manuscript records which I have seen contain any proof of the personal identity of the alleged spirits called "Imperator," "Doctor," "Rector," &c., or any proof of the identity of these intelligences with those claimed by Mr. Moses. (See 945, 950, and *Proceedings S.P.R.*, vol. xiii. pp. 408-9.) Whether any such proof will be forthcoming in the future remains to be seen,—or indeed, whether proof or disproof for us at present is even possible.

965.<sup>2</sup> The accounts here quoted are perhaps sufficient to illustrate that theory of the possession which seems especially to apply to the case of Mrs. Piper,—according to which her bodily organism is controlled by discarnate spirits who attempt to prove their identity by reproducing recollections of their earthly lives.<sup>1</sup>

In the case of Mr. Moses the control of the mind or body by discarnate spirits seemed to vary in degree at different times, and the medium's own preconceptions seemed to form an important factor in the communications he received,—and it is obvious that in Mrs. Piper's case also the control must be limited by the idiosyncrasies of the medium. But we must continually bear in mind the impossibility of distinguishing the different elements that may enter into so complex a phenomenon. I have spoken of parallel series of manifestations indicating on the one hand the powers of the subliminal self, which culminate in ecstasy, and on the other the agency of discarnate spirits, leading on to possession. But the phenomena are not, in fact, so simply arranged. It seems probable that when a spirit can control a sensitive's organism, the sensitive's own subliminal self may be able to do the same. The transparency which renders the one possession possible facilitates also the other. This may be one reason for the admixture seen in most trance utterances,—of elements which come from the sensitive's own mind with elements inspired from without. To this source of confusion must be added the influence of the sensitive's supraliminal self also, whose habits of thought and turns of speech must needs appear whenever use is made of the brain-centres which that supraliminal self habitually controls. Further, we cannot draw a clear line between the influence of the organism itself,—as already moulded by its own indwelling spirit,—and the continuing influence of that spirit, not altogether separated from the organism. That is to say, the sensitive's own previous ideas may go on developing themselves during

<sup>1</sup> Some ingenious experiments designed to test how living persons can be identified on somewhat similar evidence were carried out by Professor Hyslop, as described in his report, *Proceedings S.P.R.*, vol. xvi. pp. 537-623. In these experiments, series of telegraphic messages were sent from one person to another, one person knowing who the other was, but not *vice versa*.

the trance, which may thus be incomplete. The result may be a kind of mixed telepathy between the sitter, the sensitive's spirit, and the extraneous spirit. I believe that sometimes during one and the same access of trance all these elements are in turn apparent; and a long familiarity with the sensitive will be needed if we would disentangle the intermingled threads. In the case of Mrs. Piper it may be supposed that in the earliest stages of her trance-history she was not completely controlled by discarnate spirits, but that her subliminal self was used as an intermediary,—as a hypnotised subject, so to say, following the suggestions of discarnate spirits; that in the next stage the control by discarnate spirits was of the more direct and complete kind which I have specially called *possession*; and that in her last period she has reverted once more to the earlier stage where her subliminal self, or its influence, is not completely excluded.

Whether this be so or not, the apparent distinction between the control by her own subliminal self and that by the alleged spirits is still not less marked than in the early stages. Generally it is even more noticeable, owing to the usual brief intervals of ecstasy (after the control by the discarnate spirit has ceased), when her own spirit or subliminal self resumes control, and appears to see and occasionally to describe scenes in the spiritual world, sometimes transmitting messages of evidential value; of all which she retains no recollection on her return to the normal state.

There is much additional evidence yet to be published that has come through Mrs. Piper during the last few years in support of the claim that recently deceased persons are communicating, besides instances of failures and confusion which we must doubtless continue to expect under the conditions apparently involved in the communications. It seems from our experience thus far that the most valuable evidence we can hope to obtain of personal identity is likely to come from spirits who have recently passed over with all their inexperience of that other world, but it may be that these are aided in their task by more remote spirits whose identity we can neither prove nor disprove. It is perhaps more reasonable to suppose that there is such supervision—if we are in actual communication with a spiritual world at all—than to think that the great spirits of the past take no abiding interest in the communication of that spiritual world with ours.

**966.** We must now try to form some more definite idea—based not on preconceived theories but on our actual observation of trances—of the processes of possession; though it is hardly necessary to say that the most adequate conception that we can reach at present must be restricted and distorted by the limitations of our own material existence, and can only be expressed by the help of crude analogies.

I may say at the outset that this singular union between two widely different human beings—this *possession* of the organism—has in it nothing whatever that is weird or alarming. In Mrs. Piper's case the processes of entering and leaving the trance, which used to be accom-

panied, in Professor James' words, by "a good deal of respiratory disturbance and muscular twitching," are now as tranquil as the acts of going to sleep and awaking; and no result of the trance upon her waking state is evident, except a passing fatigue if the trance has been too far prolonged, or, on the other hand, a state of vague diffused happiness such as sometimes follows the awaking from a pleasant dream. There has been no harmful influence on health—possibly a beneficial influence. At any rate, after serious injury from a sleigh accident, and consequent operations, Mrs. Piper is now "a thoroughly healthy woman." In character she has always belonged to a quiet domestic New England type, much occupied with her household and her children.<sup>1</sup> In Dr. Hodgson's view, her control by intelligences above her own has increased her stability and serenity. If we look, in fact, at the flesh-and-blood side of this strange converse, we seem to watch a process of natural evolution opening upon us with unexpected ease; so that our main duty is carefully to search for and train such other favoured individuals as already show this form of capacity—always latent, perhaps, and now gradually emergent in the human race. *Die Geisterwelt ist nicht verschlossen*; these sensitives have but to sink into a deep *recueillement*, a guarded slumber, and that gate stands manifestly ajar. It is rather on the other side of the gulf that the difficulties, the perplexities, come thick and fast.

967. Let us try to realise what kind of feat it is which we are expecting the disembodied spirit to achieve. Such language, I know, again suggests the medicine-man's wigwam rather than the study of the white philosopher. Yet can we feel sure that the process in our own minds which has (as we think) refined and spiritualised man's early conceptions of an unseen world has been based upon any observed facts?

In dealing with matters which lie outside human experience, our only clue is some attempt at *continuity* with what we already know. We cannot, for instance, form independently a reliable conception of life in an unseen world. That conception has never yet been fairly faced from the standpoint of our modern ideas of continuity, conservation, evolution. The main notions that have been framed of such survival have been framed first by savages and then by *a priori* philosophers. To the man of science the question has never yet assumed enough of actuality to induce him to consider it with scientific care. He has contented himself, like the mass of mankind, with some traditional theory, some emotional preference for some such picture as seems to him satisfying and exalted. Yet he knows well that this subjective principle of choice has led in history to the acceptance of many a dogma which to more civilised perceptions seems in the last degree blasphemous and cruel.

The savage, I say, made his own picture first. And he at any rate

<sup>1</sup> She was married in 1881 and has two daughters, one seventeen, the other eighteen years old.

dimly felt after a principle of continuity; although he applied it in crudest fashion. Yet the happy hunting-ground and the faithful dog were conceptions not more arbitrary and unscientific than that eternal and unimaginable worship *in vacuo* which more accredited teachers have proclaimed. And, passing on to modern philosophic conceptions, one may say that where the savage assumed *too little* difference between the material and the spiritual world the philosopher has assumed *too much*. He has regarded the gulf as too unbridgeable; he has taken for granted too clean a sweep of earthly modes of thought. Trying to shake off time, space, and definite form, he has attempted to transport himself too magically to what may be in reality an immensely distant goal.

968. Have we new philosophical conceptions solid enough to withstand the impact of even a small mass of actual evidence? Have our notions of the dignified and undignified in nature—the steady, circular motion of the planets, for instance, as opposed to the irregular and elliptical—guided us in the discovery of truth? Would not Aristotle, divinising the fixed stars by reason of their very remoteness, have thought it undignified to suppose them compacted of the same elements as the stones under his feet? May not disembodied souls, like stars, be of a make rather closer to our own than we have been wont to imagine?

What, then, is to be our conception of identity prolonged beyond the tomb? In earth-life the actual body, in itself but a subordinate element in our thought of our friend, did yet by its physical continuity override as a symbol of identity all lapses of memory, all changes of the character within. Yet it was memory and character,—the stored impressions upon which he reacted, and his specific mode of reaction,—which made our veritable friend. How much of memory, how much of character, must he preserve for our recognition?

Do we ask that either he or we should remember always, or should remember all? Do we ask that his memory should be expanded into omniscience and his character elevated into divinity? And, whatever heights he may attain, do we demand that he should reveal to us? Are the limitations of our material world no barrier to him?

969. It is safest to fall back for the present upon the few points which these communications do seem to indicate. The spirit, then, is holding converse with a living man, located in a certain place at a certain moment, and animated by certain thoughts and emotions. The spirit (to which I must give a neuter pronoun for greater clearness) in some cases can find and follow the man as it pleases. It is therefore in some way cognizant of space, although not conditioned by space. Its mastery of space may perhaps bear somewhat the same relation to our eyesight as our eyesight bears to the gropings of the blind. Similarly, the spirit appears to be partly cognizant of our *time*, although not wholly conditioned thereby. It is apt to see as *present* both certain things which appear to us as past and certain things which appear to us as future.

Once more, the spirit is at least partly conscious of the thought and emotions of its earthly friend, so far as directed towards itself; and this not only when the friend is in the presence of the sensitive, but also (as G. P. has repeatedly shown) when the friend is at home and living his ordinary life.

Lastly, it seems as though the spirit had some occasional glimpses of material fact upon the earth (as the contents of drawers and the like), not manifestly proceeding through any living mind. I do not, however, recall any clear evidence of a spirit's perception of material facts which provably have never been known to any incarnate mind whatever.

970. Accepting this, then, for argument's sake, as the normal condition of a spirit in reference to human things, what process must it attempt if it wishes to communicate with living men? That it *will* wish to communicate seems probable enough, if it retains not only memory of the loves of earth, but actual fresh consciousness of loving emotion directed towards it after death.

Seeking then for some open avenue, it discerns something which corresponds (in G. P.'s phrase) to a *light*—a glimmer of translucency in the confused darkness of our material world. This "light" indicates a *sensitive*—a human organism so constituted that a spirit can temporarily *inform* or *control* it, not necessarily interrupting the stream of the sensitive's ordinary consciousness; perhaps using a hand only, or perhaps, as in Mrs. Piper's case, using voice as well as hand, and occupying all the sensitive's channels of self-manifestation. The difficulties which must be inherent in such an act of control are thus described by Dr. Hodgson:—

"If, indeed, each one of us is a 'spirit' that survives the death of the fleshly organism, there are certain suppositions that I think we may not unreasonably make concerning the ability of the discarnate 'spirit' to communicate with those yet incarnate. Even under the best of conditions for communication—which I am supposing for the nonce to be possible—it may well be that the aptitude for communicating clearly may be as rare as the gifts that make a great artist, or a great mathematician, or a great philosopher. Again, it may well be that, owing to the change connected with death itself, the 'spirit' may at first be much confused, and such confusion may last for a long time; and even after the 'spirit' has become accustomed to its new environment, it is not an unreasonable supposition that if it came into some such relation to another living human organism as it once maintained with its own former organism, it would find itself confused by that relation. The state might be like that of awakening from a prolonged period of unconsciousness into strange surroundings. If my own ordinary body could be preserved in its present state, and I could absent myself from it for days or months or years, and continue my existence under another set of conditions altogether, and if I could then return to my own body, it might well be that I should be very

confused and incoherent at first in my manifestations by means of it. How much more would this be the case were I to return to *another* human body. I might be troubled with various forms of aphasia and agraphia, might be particularly liable to failures of inhibition, might find the conditions oppressive and exhausting, and my state of mind would probably be of an automatic and dreamlike character. Now, the communicators through Mrs. Piper's trance exhibit precisely the kind of confusion and incoherence which it seems to me we have some reason *a priori* to expect if they are actually what they claim to be."

**971.** At the outset of this chapter I compared the phenomena of possession with those of alternating personalities, of dreams, and of somnambulism. Now it seems 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 unembodied men, and this would lead us to expect that the manifestations of the departed,—through the sensory automatism dealt with in Chapter VII., and the motor automatism considered in Chapter VIII., up to the completer form of possession illustrated in the present chapter,—would resemble those fugitive and unstable communications between widely different strata of personality of which embodied minds offer us examples. G. P. himself appears to be well aware of the dreamlike character of the communications, which, indeed, his own style often exemplifies. Thus he wrote on February 15th, 1894:—

"Remember we share and always shall have our friends in the dream-life, *i.e.* your life so to speak, which will attract us for ever and ever, and so long as we have any friends *sleeping* in the material world; you to us are more like as we understand sleep, you look shut up as one in prison, and in order for us to get into communication with you, we have to enter into your sphere, as one like yourself, asleep. This is just why we make mistakes, as you call them, or get confused and muddled."

**972.** Yet even this very difficulty and fragmentariness of communication ought in the end to be for us full of an instruction of its own. We are here actually witnessing the central mystery of human life, unrolling itself under novel conditions, and open to closer observation than ever before. We are seeing a mind use a brain. The human brain is in its last analysis an arrangement of matter expressly adapted to being acted upon by a spirit; but so long as the accustomed spirit acts upon it the working is generally too smooth to allow us a glimpse of the mechanism. *Now*, however, we can watch an unaccustomed spirit, new to the instrument, installing itself and feeling its way. The lessons thus learnt are likely to be more penetrating than any which mere morbid interruptions of the accustomed spirit's work can teach us. In aphasia, for instance, we can watch with instruction special difficulties of utterance, supervening on special injuries to the brain. But in *possession* we perceive

the controlling spirit actually engaged in overcoming somewhat similar difficulties—writing or uttering the wrong word, and then getting hold of the right one—and sometimes even finding power to explain to us something of the minute verbal mechanism (so to term it) through whose blocking or dislocation the mistake has arisen.

We may hope, indeed, that as our investigations proceed, and as we on this side of the fateful gulf, and the discarnate spirits on the other, learn more of the conditions necessary for perfect control of the brain and nervous system of intermediaries,—the communications will grow fuller and more coherent, and reach a higher level of unitary consciousness. Many the difficulties may be, but is there to be no difficulty in linking flesh with spirit—in opening to man, from his prisoning planet, a first glimpse into cosmic things? If in such speech as this there be any reality, it is not stumblings or stammerings that should stop us. Nay, already on certain occasions there has been no stumble or stammer—when some experienced communicator has poured out an intimate message under strong emotion. Such, for instance, was a private message written by G. P. to “Mr. Howard,” who is, by the way, a well-known and able man of professorial status, and who was a definite disbeliever in a future life until G. P. convinced him. The “holding turn” to that conviction was given by the message which Dr. Hodgson thus describes. It was written in response to a request for some incident, which certainly no one save G. P. and Mr. Howard, his most intimate elder friend and adviser, could possibly have known.

“The transcription here of the words written by G. P. conveys, of course, no proper impression of the actual circumstances. The inert mass of the upper part of Mrs. Piper’s body turned away from the right arm, and sagging down, as it were, limp and lifeless over Mrs. Howard’s shoulder, but the right arm, and especially hand, mobile, intelligent, deprecatory, then impatient and fierce in the persistence of the writing which followed, which contains too much of the personal element in G. P.’s life to be reproduced here. Several statements were read by me, and assented to by Mr. Howard, and then was written ‘private,’ and the hand gently pushed me away. I retired to the other side of the room, and Mr. Howard took my place close to the hand where he could read the writing. He did not, of course, read it aloud, and it was too private for my perusal. The hand, as it reached the end of each sheet, tore it off from the block-book, and thrust it wildly at Mr. Howard, and then continued writing. The circumstances narrated, Mr. Howard informed me, contained precisely the kind of test for which he had asked, and he said that he was ‘perfectly satisfied—perfectly.’” (*Proceedings S.P.R.*, vol. xiii., p. 322.)

**973.** In this way we may explain certain facts as to the mode of communication which are likely to be at first misinterpreted, and to create an impression of pain or strangeness where, in my view, there is nothing

beyond wholesome effort in the normal course of evolution among both incarnate and discarnate men. One touch of pathos, indeed—though not of tragedy—stands out to my recollection from the trances which I have watched—a kind of savage and immemorial emotion which takes one back to many an old-world legend, and to the *Odyssey* of Homer above all.

Odysseus, at the entrance of the under-world, poured the blood of victims into a trench, that the dim spirits of the dead might drink of it and have force to speak and hear. But it was to learn from Teiresias that he came, and until he had spoken with Teiresias he suffered none of the thronging spirits to draw anigh. There sat he—as Polygnotus' picture showed him—on a heap of stones in the grey light beside the trench, his drawn sword laid betwixt him and his mother's soul; since, "not even thus, tho' sick at heart, would I suffer her to come nigh the blood, ere I had heard the tale Teiresias had to tell."

ἀλλ' οὐδ' ὄσ εἶων προτέρην, πύκινόν περ ἀχέων,  
αἵματος ἄσσον ἔμεν πρὶν Τειρεσίαο πυθέσθαι.

Even in such fashion, through Mrs. Piper's trances, the thronging multitude of the departed press to the glimpse of light. Eager, but untrained, they interject their uncomprehended cries; vainly they call the names which no man answers; like birds that have beaten against a lighthouse, they pass in disappointment away. At first this confusion gravely interfered with coherent messages, but through the second and third stages of Mrs. Piper's trances, under the watchful care apparently of supervising spirits, it has tended more and more to disappear.

All this must needs be so; yet I, at least, had not realised beforehand that the pressure from *that* side was likely to be more urgent than from *this*. Naturally; since often on this side something of inevitable doubt—nay, of shuddering prejudice and causeless fear—curdles the stream of love; while for them the imperishable affection flows on unchecked and full. They yearn to tell of their bliss, to promise their welcome at the destined hour. A needless scruple, indeed, which dreads to call or to constrain them! We can bind them by no bonds but of love; they are more ready to hear than we to pray; of their own act and grace they visit our spirits in prison.

974. We must now remember that this series of incidents does not stand alone. This case of Mrs. Piper is, indeed, one of the most instructive in our collection, on account of its length and complexity and the care with which it has been observed. But it is led up to by all our previous evidences, and I will here briefly state what facts they are which our recorded apparitions, intimations, messages of the departing and the departed, have, to my mind, actually proved.

(a) In the first place, they prove survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul.

(b) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does in fact exist; that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication. (See p. 309.)

(c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the *same*? To what extent has any philosophy or any revelation assured us hereof till now?

The above points, I think, are certain, if the apparitions and messages proceed in reality from the *sources* which they claim. On a lower evidential level comes the thesis drawn from the *contents* of the longer messages, which contents may of course be influenced in unknown degree by the expectation of the recipients or by some such infusion of dream-like matter as I have already mentioned. That thesis is as follows; I offer it for what it may be worth: Every element of individual wisdom, virtue, love, develops in infinite evolution toward an ever-higher hope; toward "Him who is at once thine innermost Self, and thine ever unattainable Desire."

For my own part, the alleged revelation in its general character, so far as yet coherent, seems to me so good and right that I mistrust it on that very ground, fearing lest it be but the reflection of the momentary attitude of the petty minds of men. Many of the messages, no doubt, have been delivered to persons whose own preconceptions were at least partly hostile to the teaching given. But this proves little; for there may be a kind of sub-conscious consensus of opinion—a *Zeit-Geist*—in all contemporary minds beneath their superficial differences of Church or philosophical school. We need more tests and more corroborations, a clearer and more continuous control of the channels of utterance, before we can transmit with confidence anything beyond the barest provisional sketch of that *Orbis Ignotus*. Enough, surely, and more than man had dared to hope, if now a channel of communication is veritably opened, and if the first message is one of love. And I believe that whatever of new revelation may thus be coming to us comes not to destroy but to fulfil. Is there not promise of some fulfilment—of some synthesis of those partial glimpses of the past—even in the few bald phrases in which I have adumbrated what we are beginning to know? If we define Religion as "man's normal subjective response to the sum of known cosmic phenomena, taken as an intelligible whole," how different will that response become when we know for certain that no love can die; when we discern the bewildering Sum of Things—beyond all bounds of sect or system, *strepitumque Acherontis avari*—broadening and heightening into a moral Cosmos such as our race could scarcely even conceive till now!

975. There is, however, one feeling which has done much to deter inquiry in these directions. To many minds there seems to be a want of

*dignity* in this mode of acquiring knowledge of an unseen world. It is felt that even as there is something grand and noble in the object, there ought to be something correspondingly exalted in the means employed. This has, it is thought, been the case with all former revelations which have made any serious claim on the attention of mankind. Religions have been supported by tradition, by miracle, by the deep personal emotion which they have been able to generate. There is something paltry or even repugnant in the notion of establishing a new faith upon a series of experiments dealing mainly with certain kinds of physical sensibility which seem at best to be scattered at random among mankind.

There is real *primâ facie* force in such an objection. It is not fanciful to demand something of manifest congruity between means and end; not fanciful, at any rate, to distrust any powers merely of the flesh as explaining to us the powers of the spirit.

And yet, on a wider view, we shall perceive that what is missing in this new inquiry lies merely in such elements of impressiveness as befit the mere childhood of the world; while, on the other hand, we are gaining for the quest of spiritual truth that truer dignity which Science has given to man's scattered knowledge;—the dignity of universal cogency and of unarrested progressiveness. Science, as we know, will not rest with complacency in presence of the exceptional, the catastrophic, the miraculous. Such qualities constitute for her not a claim to reverence but a challenge to explanation. She finds a truer grandeur in the colligation of startling phenomena under some comprehensive generalisation. Her highest ideal is cosmic law;—and she begins to suspect that any law which is truly cosmic is also in some sense evolutionary.

Now I repeat,—and in the present stage of human thought it can scarcely be repeated too often,—that in the law of telepathy, developing into the law of spiritual intercommunication between incarnate and discarnate spirits, we see dimly adumbrated before our eyes the highest law with which our human science can conceivably have to deal. The discovery of telepathy opens before us a potential communication between all life.

And if, as our present evidence indicates, this telepathic intercourse can subsist between embodied and disembodied souls, that law must needs lie at the very centre of cosmic evolution. It will be evolutionary, as depending on a faculty now in actual course of development. It will be cosmic; for it may—it almost *must*—by analogy subsist not on this planet only, but wherever in the universe discarnate and incarnate spirits may be intermingled or juxtaposed.

This surely is a generalisation as vast, as impressive, as the human mind can entertain. Tradition, miracle, personal emotion;—which of these ancient buttresses is any longer needed for the firmer, the scientific faith? And yet, if it be a question of *tradition*, what single religion can unite and harmonise ecumenical tradition like this old-new creed? The

legendary lore of all countries,—the sacred books of all religions,—the Bible itself included,—are full of psychical phenomena which thus only are made coherent and intelligible. If there be question of *miracle*, what sacred history can show such strange apparent contraventions of the physical order,—such victories over the grossness of matter,—as our observations involve?—or (better still) can reduce all these so convincingly under the realm of Higher Law? While as for personal emotion;—what can there be at once more intimate and more exalting than the waking reality of converse with beloved and enfranchised souls? So shall a man feel the ancient fellow-labour deepened, the old kinship closer still; the earthly passion sealed and hallowed by the irreversible judgment of the Blest.

976. Among the cases of trance discussed in this chapter, we have found intimately interwoven with the phenomena of possession many instances of its correlative,—ecstasy. Mrs. Piper's fragmentary utterances and visions during her passage from trance to waking life,—utterances and visions that fade away and leave no remembrance in her waking self; Moses' occasional visions, his journeys in the "spirit world" which he recorded on returning to his ordinary consciousness; Home's entrancement and converse with the various controls whose messages he gave;—all these suggest actual excursions of the incarnate spirit from its organism. The theoretical importance of these spiritual excursions is, of course, very great. It is, indeed, so great that most men will hesitate to accept a thesis which carries us straight into the inmost sanctuary of mysticism; which preaches "a precursory entrance into the most holy place, as by divine transportation."

Yet I think that this belief, although extreme, is not, at the point to which our evidence has carried us, in any real way improbable. To put the matter briefly, if a spirit from outside can enter the organism, the spirit from inside can go out, can change its centre of perception and action, in a way less complete and irrevocable than the change of death. Ecstasy would thus be simply the complementary or correlative aspect of spirit-control. Such a change need not be a *spatial* change, any more than there need be any *spatial* change for the spirit which invades the deserted organism. Nay, further: if the incarnate spirit can in this manner change its centre of perception in response (so to say) to a discarnate spirit's invasion of the organism, there is no obvious reason why it should not do so on other occasions as well. We are already familiar with "travelling clairvoyance," a spirit's change of centre of perception among the scenes of the material world. May there not be an extension of travelling clairvoyance to the spiritual world? a spontaneous transfer of the centre of perception into that region from whence discarnate spirits seem now to be able, on their side, to communicate with growing freedom?

The conception of *ecstasy*—at once in its most literal and in its most lofty sense—has thus developed itself, almost insensibly, from several concurrent lines of actual modern evidence. It must still, of course, be long before we can at all adequately separate,—I can hardly say the objective from the subjective element in the experience, for we have got beyond the region where the meaning of those words is clear,—but the element in the experience which is recognised and responded to by spirits other than the ecstatic's, from the element which belongs to his own spirit alone.

In the meantime, however, the fact that this kind of communion of ecstasy has been, in preliminary fashion, rendered probable is of the highest importance for our whole inquiry. We thus come directly into relation with the highest form which the various religions known to men have assumed in the past.

977. It is hardly a paradox to say that the evidence for ecstasy is stronger than the evidence for any other religious belief. Of all the subjective experiences of religion, ecstasy is that which has been most urgently, perhaps to the psychologist most convincingly, asserted; and it is not confined to any one religion. From a psychological point of view, one main indication of the importance of a subjective phenomenon found in religious experience will be the fact that it is common to all religions. I doubt whether there is any phenomenon, except ecstasy, of which this can be said. From the medicine-man of the lowest savages up to St. John, St. Peter, St. Paul, with Buddha and Mahomet on the way, we find records which, though morally and intellectually much differing, are in psychological essence the same.

At all stages alike we find that the spirit is conceived as quitting the body; or, if not quitting it, at least as greatly expanding its range of perception in some state resembling trance. Observe, moreover, that on this view all genuine recorded forms of ecstasy are akin, and all of them represent a real fact.

We thus show continuity and reality among phenomena which have seldom been either correlated with each other or even intelligibly conceived in separation. With our new insight we may correlate the highest and the lowest ecstatic phenomena with no injury whatever to the highest. The shaman, the medicine-man—when he is not a mere impostor—enters as truly into the spiritual world as St. Peter or St. Paul. Only he enters a different region thereof; a confused and darkened picture terrifies instead of exalting him. For us, however, the very fact that we believe in *his* vision gives a new reality to strengthen and aid our belief in the apostle's vision of "the seventh heaven."

"Whether in the body or out of the body," whether the seer's spirit be severed for the time from his organism or no, such inlet and introgression does occur.

It is these subjective feelings of vision or inspiration which have to

many men formed the most impressive and fruitful moments of life. While not allowing an objective truth to their revelations, we shall now be prepared to admit a reality in the subjective experience. There is no special point at which we must assume a barrier interposed to the inward withdrawal and onward urgency of man.

We need not deny the transcendental ecstasy to any of the strong souls who have claimed to feel it;—to Elijah or to Isaiah, to Plato or to Plotinus, to St. John or to St. Paul, to Buddha or Mahomet, to Virgil or Dante, to St. Theresa or to Joan of Arc, to Kant or to Swedenborg, to Wordsworth or to Tennyson. Through many ages that insight and that memory have wrought their work in many ways. The remembrance of ecstasy has inspired religions, has founded philosophies, has lifted into stainless heroism a simple girl. Yet religions and philosophies—as these have hitherto been known—are but balloon-flights which have carried separate groups up to the mountain summit, whither science at last must make her road for all men clear. It is by *breach of continuity*, by passing from one element to another, that they have been able to soar so high. For science, on the other hand, the *continuity* of the Universe is in fact its key. The task of our race in its maturity must be to rise to those same heights with that steady tramp as of legions along a Roman road which has already gathered in the earthly knowledge of earlier ages within the *pomærium* of scientific law. The continuity of the universe, that is to say, so far as by us comprehensible, must needs be a continuity of *objective*, and for that very reason of *symbolic* manifestation. All the objective is symbolic; our daily bread is as symbolic as the furniture of Swedenborg's heavens and hells. To our embodied souls the matter round us seems real and self-existent; to souls emancipated it is but the sign of the degree which we have reached, and thus the highest task of science must be to link and co-ordinate the symbols appropriate to our terrene state with the symbols appropriate to the state immediately above us. Nay, one might push this truth to paradox, and maintain that of all earth's inspired spirits it has been the least divinised, the least lovable, who has opened the surest path for men. Religions have risen and die again; philosophy, poetry, heroism, answer only indirectly the prime need of men. Plotinus, "the eagle soaring above the tomb of Plato," is lost to sight in the heavens. Conquering and to conquer, the Maid rides on through other worlds than ours. Virgil himself, "light among the vanished ages, star that gildest yet this earthly shore," sustains our spirit, as I have said, but indirectly, by filling still our fountain of purest intellectual joy. But the prosaic Swede,—his stiff mind prickly with dogma,—the opaque cell-walls of his intelligence flooded cloudily by the irradiant day,—this man as by the very limitations of his faculty, by the practical humility of a spirit trained to acquire but not to generate truth,—has awkwardly laid the corner-stone, grotesquely sketched the elevation of a temple which our remotest posterity will be

upbuilding and adorning still. For he dimly felt that man's true passage and intuition from state to state depends not upon individual ecstasy, but upon comprehensive law; while yet all law is in fact but symbol; adaptation of truth timeless and infinite to intelligences of lower or higher range.

978. In the course of this book I have several times touched on the difficult questions raised by the incidents which have been classed as retrocognitive and precognitive,<sup>1</sup> and which seem to suggest a power yet more remote than telepathy or teleæsthesia from our ordinary methods of acquiring knowledge. The consideration of the problems involved was, however, postponed to this chapter, and must now be dealt with here.

In a universe where instantaneous gravitation operates unexplained—where a world of ether coexists with a world of matter—men's minds must needs have a certain openness to other mysterious transmissions; must be ready to conceive other invisible environments or co-existences, and in a sense to sit loose to the conception of Space, regarded as an obstacle to communication or cognition. A similar emancipation from the limitations of Time is more difficult. We can, of course, imagine increased powers of remembering the Past, of inferring the future. But we can hardly conceive the Past revived, save in some mind which has directly observed it. And to imagine the Future as known, except by inference and contingently, to any mind whatever is to induce at once that iron collision between Free Will and "Fixed Fate, Foreknowledge absolute," from which no sparks of light have ever yet been struck. Still more unwelcome is the further view that the so-called Future actually already exists; and that apparent time-progression is a subjective human sensation, and not inherent in the universe as that exists in an Infinite Mind.

Nor shall we in fact find it necessary to insist upon any very revolutionary line of explanation. There is one analogy which will meet

<sup>1</sup> A more complete discussion of these phenomena, with numerous cases illustrating apparent stages in their evolution, and a description of the faculties they seem to indicate, summarised in a diagrammatic scheme, are given in my article on "Retrocognition and Precognition" in the *Proceedings S.P.R.*, vol. xi. pp. 334-393.

For references to retrocognitive cases, see sections 572, 663, 733, 859-863, 963, also 572 A, 572 B. See also the accounts of retrocognitive scenes quoted in the record of Miss A.'s crystal visions in 625 C. For cases bearing on precognition see the case of Anna Winsor (237 A), where there were predictions concerning the course of her disease; refer to 541 F and 564 A, where the difficulty of excluding the agency of self-suggestion is considered; compare also the cases given in 541 H and 573 F—where prognoses concerning other persons were made correctly by hypnotised subjects—and the prediction of his aunt's death given in Mr. W.'s automatic writing, in 873. See section 425 and the Appendices to that section, also 663 A, the cases in section 717 and 717 B, cases 6, 7, 11, and 12 in the experiences of Lady Mabel Howard, 851 A; also 852 A, 874 A, 927 B, and section 963 with its Appendices. There may have been something of prevision also in Professor Thoulet's case, in 930.

most of our evidence (though not all), and to which we must repeatedly recur as our simplest guide. As is the memory and the foresight of a child to that of a man, even such, I suggest, is the memory and the foresight of the man's supraliminal self as compared to the recognition and the precognition exercised by an intelligence unrestrained by sensory limits;—whether that intelligence belong to the man's own subliminal self, or to an unembodied human spirit, or possibly to spirits higher than human. I maintain that in this thesis there is nothing incredible;—nay, that it is the necessary corollary of belief in the existence anywhere of any extension of the powers which we habitually exercise.

If there is a transcendental world at all, there is a transcendental view of Past and Future fuller and further-reaching than the empirical; and in that view we may ourselves to some extent participate, either directly, as being ourselves denizens all along of the transcendental world, or indirectly, as receiving intimations from spirits from whom the shadow in which our own spirits are "half lost" has melted away.

This I believe to be the central reflection to which the study of supernatural knowledge of Past and Future at present points us; and I shall be well satisfied if the evidence should persuade the reader that in some undefined fashion we share at moments in this transcendental purview. As to the precise manner in which we share it, the difficulties are just those which meet us when, in any other group of our phenomena, we try to distinguish between the activity of the automatist's own spirit, and of other spirits, embodied or unembodied, and perhaps also of a World-Soul or of Intelligences finite, but above anthropomorphic personification.

**979.** The general characteristic of these occurrences is to show us fragments of knowledge coming to us in obscure and often symbolical ways, and extending over a wider tract of time than any faculty known to us can be stretched to cover. On the one side there is *retrocognition*, or knowledge of the past, extending back beyond the reach of our ordinary memory; on the other side there is *precognition*, or knowledge of the future, extending onwards beyond the scope of our ordinary inference.

In each direction, indeed, there are certain landmarks; the regression and the progression alike seem to develop gradually, and to follow lines which we can learn to recognise. In the direction of the Past we begin with hypermnesia;—our first step lies in the conception that what has once been presented to our sensory field, although never gathered into what we deem our conscious perception, may nevertheless have been perceived and retained by the subliminal self. It is partly through dream and partly by automatic artifices that this fact is realised; and those same dreams, those same artifices of script or vision, presently carry us a step further, and reveal a knowledge which must have come from the memories of other living persons, or (as I hold) of departed spirits. Then in another direction a less direct source of knowledge opens out; living organisms, our own or others', disclose (in ways unknown to biology) the history

implicate in their structure; objects which have been in contact with organisms preserve their trace; and it sometimes seems as though even inorganic nature could still be made, so to say, luminescent with the age-long story of its past. Or it may even be that some retrocognitive picture is presented which we may discover to be veracious, but with which we can discern no spiritual or material link; as though a page of the cosmic record had been opened to us at random, and had closed again without sign or clue.

**980.** And next let us look forward into the Future;—across that impalpable, almost imaginary line of the Present Moment, which for us is the greatest reality of all. Naturally enough, the first time-confusion which we find is a confusion affecting that present moment itself; namely, that sensation of already remembering what is happening or is just about to happen to which some authors have applied the too wide term *paramnesia*, but for which *promnesia* seems a more exact and distinctive name.<sup>1</sup> Next we have the wide range of *suggestive* phenomena, where the subliminal self possesses knowledge of the future unshared by the supraliminal; since the subliminal self has in fact wound up the organism to strike a given note at a given hour. Self-suggestion in turn merges into *organic prevision*; where the subliminal self foresees what will happen—not in consequence of any determining effort of its own, but by virtue of its deeper knowledge of the organism and of the changes which that organism must by physiological laws undergo. This *organic prevision* may lead us far; but as it grows more distant and complex, involving more and more of a man's future *environment*, as well as of his future *organic history*, it merges into a form of precognition which cannot depend on insight into material bodies alone.

We now proceed, that is to say, along a line which is an extension of ordinary intellectual inference. First comes hyperæsthetic inference;—that enlarged span of anticipation which acuter sensory impressions permit; as a sensitive patient will be able to predict her doctor's visit when his step is merely heard in the street, although others cannot recognise that step until it is close to the bedroom door. Then comes an obscure point where this hyperæsthesia seems to pass into telæsthesia;—where sensory perception seems to cease, and supersensory, telepathic, or clairvoyant perception to begin.

Well then, when we have definitely passed from the sensory to the transcendental mode of perception, it is probable that our power of inference as to the future will be greatly enlarged. We cannot, indeed, guess how far this enlargement will extend. There is nothing absolutely to forbid us to regard *all* precognitions as the result of this wider outlook of the subliminal self. (See **980 A.**)

<sup>1</sup> For a discussion of this subject with illustrative cases, see pp. 341-347 of my article on "The Subliminal Self: Retrocognition and Precognition," in *Proceedings S.P.R.*, vol. xi.

981. Nor shall I attempt to draw the line at which this telæsthetic inference ceases. If I do still look further for other sources of precognition, this is partly because in some cases I think that there is actual evidence that the precognition comes from a disembodied intelligence; and partly also on the wider ground that I distrust all explanations which give to man, embodied or disembodied, any monopoly of the transcendental world. The simplicity of our instinctive anthropomorphism is not the simplicity of truth;—it is no more so, when we are thus dealing with intelligences which may be far above our ken, than when the savage ascribes to a man-like demon the movements and influences of gross inanimate things.

But first, as I have said, I ascribe some precognitions to the reasoned foresight of disembodied spirits, just as I ascribe some retrocognitions to their surviving memory. I have tried to show ground for believing that some spirits have a continued knowledge of some earthly affairs; and if they have such knowledge, and can show us that they have it, they may presumably reveal to us also their not infallible inferences from what they know.

Thus far I have been indicating roads along which I fancy that believers in any kind of transcendental faculty will some day be forced to travel. What follows is a speculation, or suspicion, which no record or experiments of ours can prove, but which seems to me to loom behind them all. I suspect, then, that it is not by wider purview, wiser inference alone, that finite minds, in the body or out of it, have attained to knowledge of what yet must be. I imagine that the Continuity of the Universe is complete; and that therefore the hierarchy of intelligences between our minds and the World-Soul is infinite; and that somewhere in that ascent a point is reached where our conception of time loses its accustomed meaning. To Plato's "Spectator of all Time and of all Existence" there may be no barrier between Then and Now. The idea, of course, is familiar enough to philosophical speculation. The novelty is that this, with many other ideas which have hitherto floated gaseously *inter apices philosophiæ*, like helium in the atmosphere of the sun, may now conceivably be tested in earthly laboratories and used as a working explanation for undeniable facts.

982. Returning now to the question of retrocognition, let us consider to what extent our knowledge of the Past will sometimes open itself beyond the familiar bounds. We may begin by inquiring in what ways we ordinarily and normally acquire our knowledge of the Past. We acquire such knowledge partly from direct personal memory, and partly from retrospective inference based on what we see or hear. We might, indeed, define memory as an acquisition of fresh potential changes of consciousness concomitant with changes in our organism, which imply certain past events as their cause. But this definition, which sounds natural enough when applied to diffused or organic memories, such as the cricketer's

memory of the feel of the bat, would seem pedantic if applied to the minute cerebral changes which accompany the learning of a new fact. In such a case we ignore in common speech the real organic change which the learning of any fact implies in us, and we merely refer to the specialised sensory channel through which the information comes to us—as hearing, reading, and so forth. In a vague but quite intelligible way, we thus mark off organic memory from definite sensory or intellectual memories.

In our inquiry into retrocognition it will be well to keep roughly to some division of this sort, and to begin by inquiring into the extensions which seem to be given to *organic memory*.

We know, of course, that there is a great difference between our *evocable* memory—that which we can summon up and use at will—and that much ampler memory which we must suppose to exist, in some potential form at least, imprinted upon our organism. The faint and crude recollections of sensations and movements, which are all that we can call into ordinary consciousness, would be far from enabling us to recognise sensations, or to repeat movements, as we actually do recognise and repeat them. The study of hypnotic suggestion, moreover, has shown us how these potential or latent memories may be grasped and used. The increased *power* over the organism which the subject under suggestion shows necessarily implies an increased *memory* of the organism's past; the hyperboulia, as I have termed it, is hypermnesia as well. That wider will-power, indeed, is probably no more aware of the exact mechanism which it employs in its control of secretions, &c., than I am of the exact mechanism by which I raise my hand to my head. And, similarly, the hypnotic memory is probably itself very shallow as compared to what a complete summation of all the lapsed memories of the organism might be. But already we find it descending deeply to gland and blood-vessel, implicated as these are in stigmatisation and similar phenomena, and we can draw no clear line below which all organic consciousness must cease, and memory must become no more than a metaphor.

We cannot draw such a line, I say, either on the basis of smallness of magnitude or of remoteness in time. We cannot assert that organic memory may not inhere in a single cell or neuron, or even in a single living molecule. Neither can we assert that organic memory cannot be prolonged backwards before birth. Birth, indeed, is but an incident in each organism's history; that organism has an embryonic life before birth,—and a pre-embryonic life in countless lines of ancestry. Although we no longer say with the "traducianist" schoolmen that Adam's body included not only his own soul but the souls of all his descendants, we still trace to ancestors more remote than Adam characteristics which even now influence our psychical life.

It is a moot point how far the life-experiences of each organism modify by what we regard as purely physiological transmission the characteristics of its descendants. The rude suggestion (so to term it) of the amputated

limb, or other injury, is commonly not accepted by the offspring; the embryo develops unaffected by the shock which the parent has undergone previously to the act of union. But if that shock fall upon the mother during the embryo's life, and if it chance—(in post-natal suggestions also there seems much of what we must needs call *chance* in this)—if it chance to reach the mother's subliminal self in effective fashion, it may then transfer itself to the embryo, and imprint upon the child the organic memory of the mother's emotion of admiration, disgust, or fear. No one doubts this form of heredity when it is exhibited on a striking scale,—as with children born during the alarms of a siege, or of the Reign of Terror in France. And I believe that there is evidence enough to show that isolated and momentary suggestions—as the sight of a crushed ankle or missing finger—may produce a definite localised effect on the embryo in much the same way as a hypnotic suggestion may produce a localised congestion or secretion.<sup>1</sup>

If, then, we thus find imprinted on the child's organism such a conspicuous, specialised memory of perhaps an almost instantaneous emotion of the mother's, we must surely suspect that his organism may contain also some inborn memories less conspicuous and more purely cerebral than such a gross phenomenon as a mark on the face or a deformed finger. And by this new route we shall come round again to something like the *innate ideas* of certain philosophical systems. Nor can we absolutely limit such influence to the actual parent organism alone. For aught we know, the "germ-plasm"—whatsoever may be the continuous link of all generations—may be capable of reacting to psychical suggestions as sensitively as the embryo. The shaping forces which have made our bodies and our minds what they are may always have been partly psychical forces, —from the first living slime-speck to the complex intelligences of to-day.

This view is not inconsistent with the suggestion which I have made elsewhere, that the human spirit's supernormal powers of telepathy and telæsthesia are survivals from the powers which that spirit once exercised in a transcendental world. It may well be that the spirit, already modified by cosmic experiences dating back to infinity, may inform the body already modified by terrene experiences dating back to the first appearance of life on our planet. Both the old traducianist and the old transmigrationist view would thus possess a share of truth; and the actual man would be the resultant not only of intermingling heredities on father's and mother's side, but of intermingling heredities, one of planetary and one of cosmic scope.

Passing on from hereditary or pre-natal memories, through the various other types,—*e.g.* the organic memory of impressions received by each man during his own past life; the occasional sudden revival of a series of life-memories both swifter and fuller than conscious effort could have supplied; cases of *ecmnesia*, where the recent impressions are suppressed in favour

<sup>1</sup> See vol. i., 526 and 526 A, B, and C.

of the old ; cases where the hysteric under skilful hypnotic treatment can recall and reveal the long-forgotten incident which started her malady ;— we may place next cases of clairvoyant insight into the organic condition of an absent person. Here we come to a definitely supernormal power ; and it is a power which claims to involve both backward and forward knowledge such as actual medical examination of the patient could not attain. There are further cases in which a definite fact in a man's life has become known supernormally ; or sometimes a recent event unconnected with the percipient is revealed ; and there are, of course, numerous trance communications where knowledge of the past is claimed to proceed from some more or less definite disembodied intelligence. Supernormal retro-cognition depends, it appears, on the perception by us of knowledge contained in other minds, embodied or disembodied, and possibly on the absorption by us of knowledge afloat, so to say, in the Universe ;—which may be grasped by our spirit's outreaching, or which may fall on us like dew.

**983.** Coming now to precognitions, we must first observe that there are many where what looks like knowledge of the future can be analysed into an enlarged knowledge of what actually exists.

There are, indeed, certain phenomena—"monitions" as we may term them—which in common parlance are often spoken of as *premonitions*, and used as a type of knowledge of the future, where it is nevertheless plain that all that is needed is a somewhat extended perception of near facts.

These monitions—of which several instances were given in **818-825**,—range from incidents so trivial and momentary that it would seem absurd to ascribe them to anything more dignified than a barely subliminal stratum of the percipient's own consciousness, up to important warnings which claim the authority of some departed but still watchful friend.

At the lower end of this series come the obscure intimations which restrain us from action on grounds which perhaps are only just forgotten and still by effort recoverable. The chess player, returning after various trains of calculation to the temptation of a specious move, will dimly feel a sense of restraint ;—"I must not do *that*, though I cannot recollect *why*." Sometimes this subliminal warning presents itself as a *physical* hesitation ;—the hand refusing to execute an order which is really unreasonable ;—and which is felt to be such so soon as some trivial recent fact is remembered. (See **818 A.**)

One step further, and we have an actual externalised hallucination of touch checking the inconsiderate action. (See **818 B.**)

Next we come to monitions based upon a fact apparently not forgotten merely, but never known ; a fact lying demonstrably beyond the normal sensory cognisance of the percipient.

A fact beyond his normal sensory cognisance, I say ; but obviously before we assume that he has perceived that fact in a transcendental or telæsthetic fashion, we must make the fullest allowance for hyperæ-

thesia,—for an extension of the bodily senses which may include this strange knowledge within its range. Nay, more; our search for possible hyperæsthesia is bound to be much wider than any search which the physiologist is likely thus far to have found worth his pains. His interest has lain in definite measurable extensions of the higher senses, rather than in obscure and novel sensations which led to no clear end. It is for these last, on the other hand, that it is our special duty to search. We have obscure and novel facts to explain, and before we confidently assign them to psychical and transcendental causes, we must try and think of everything which the human body might conceivably discern or discover.

I say "the body" rather than "the senses"; for we must go back in our inquiry (though of course without expectation of immediate success) to an ancestral condition far anterior to any senses which we now know. We must go back to the first germ of life, and in place of merely crediting it with "irritability," which is all the power of reaction which it can actually show us, we must credit it with all the potentialities which the history of its descendants teaches us to infer as already latent in it. We know into how wide a gamut of feeling the germ's vague internal sensation, its vague external sensation, have diffused and specialised themselves in man. We dimly conjecture into what other rays the spectrum of that dim primal gleam of consciousness has been fanned out in animals other than man. And we may feel assured also, as I have already pointed out, that all the known or guessed sensations of men and animals are but a small selection from the range of sensations potentially educible from the vague *panæsthesia*,—so to term it,—of the primal germ. Average experience within average limits—that is all that our known senses cover. If the stimulus be too weak, we are liable to mistake the sense through which it comes to us; if it be too strong, we are liable to feel a mere distress or bewilderment, not referred to any definite sense. It is surely conceivable, then, that all our known sensibilities may form merely a kind of bull's eye;—the place where outer and inner influences oftenest touch our central sensorium;—while round this bull's-eye all kinds of unclassified obscure sensations probably scatter.

It follows that when we have to explain very strange perceptions we must be on the look-out, not only for the hyperæsthesia of known senses, but also for that more generalised form of hyperæsthesia which may involve senses (peripheral or central) as yet incipient and unrecognised, although still depending on the material world,—a wider selection from the potential *panæsthesia* of the primal germ. There may—there must—be evolution still going on in us in relation to our material as well as to our transcendental environment, and we must not claim phenomena for the latter without taking account of the former as well.

Once more, we must remember that the assumed new sensitivities, physical and transcendental, may be linked together in ways quite unknown

to us. The synæsthesiæ, which have only of late years been noted between the ordinary senses—of which “coloured audition,” or sound-seeing, is the accepted type—may be carried yet further, and may connect in unlooked-for ways man’s responses to his physical and to his transcendental environments. There will be nothing to surprise us if the same percipient should receive a number of subliminal intimations, of which some are to be referred to hyperæsthesia and some to telæsthesia, or to telepathy from the living or from the dead.

I have said that hyperæsthesia may be peripheral or central ;—that is to say, that it may consist in the heightened perception of sensations coming from outside our organism, or from within the brain. I have already given (820–823) some cases of apparent telæsthesia, or of apparent prevision, which may possibly, though by no means certainly, be referable to an extension of the external senses.

From these cases of possible hyperæsthesia of the external senses we may make our transition to central hyperæsthesia, a heightening of inner sensations to a point where the future history of the organisation can be guessed or divined with unusual distinctness. This is virtually but another aspect of the knowledge of intimate processes which self-suggestion has so often shown. If the subliminal self can induce or arrest changes in the organism, it may well be able also to foresee such changes when they are approaching through natural causes. In whatever direction we have seen suggestion operate, in that direction may we expect to see organic prediction operate also. Thus, for instance, suggestion has produced fainting, and also bleeding at the nose, and we have cases of precisely similar predictions (see *Proceedings S.P.R.*, vol. viii. p. 339; and vol. xi. p. 426), or even predictions of death (see 425 A).

**984.** This seems to show that a man’s subliminal self may sometimes perceive his own approaching death, and may transmit this knowledge to the empirical self, sometimes by aid of a hallucination. Now we know that the subliminal self may sometimes communicate to other persons knowledge which it cannot or does not communicate to its own empirical self. This is familiar enough in hypnotic experiments, or in spontaneous automatic script, which script may be (for instance) written in a position turned away from the automatist, and may remain unknown to him, although its content must have come from, or passed through, his own deeper being. We know also that an agent has sometimes succeeded in transmitting a phantasmal image of himself to a percipient at a distance, without knowing whether he has, in fact, been successful or no.

It is natural, therefore, to ask whether there is anything to show that the subliminal self ever reveals the approach of death, not to its own empirical self, but to other persons ;—showing, perhaps, by a phantasmal image, the source from which the information comes.

To this question we have some ground for returning an affirmative answer, for my readers will remember that there are various cases where

the phantom of a person destined soon to die has been seen by a percipient at a distance; nor does it seem that such an apparition depends upon the decedent's own supraliminal effort. On the contrary, it often appears while he is asleep or in a comatose condition (see, *e.g.*, cases in *Proceedings S.P.R.*, vol. xi. pp. 440-454).

While there are thus many precognitions which are in various ways explicable without postulating any direct knowledge of the future, since they may be due only to some kind of inference from a knowledge of existing facts wider than our own, it is possible that other cases may be due to inference of some supernatural kind,—some perception of the future more direct than any which our ordinary minds enjoy. Such are some of the dream-predictions quoted in the Appendices to section 425 (see vol. i. pp. 402-413). It is conceivable that predictions of these and other types may be communicated by disembodied spirits, to whom may also be attributed the cases that suggest an unseen guidance or protection (see 824 and the cases given at the end of 663 A).

985. Finally, we must admit the possibility of a knowledge which comes to a man from no individuated, or at least from no human source; which is no longer inference but the reflection of Reality itself; of the World-Soul as the Future; of a pre-existent Cosmorama of infinite fates.

But before turning to this last line of reflection, I must say a few words as to the relation of our evidence to the problem of Free Will. Here I have a suggestion to make which even in this time-worn controversy is, I think, absolutely novel. It is that we have now a possibility of making the question between liberty and determination a matter of actual experiment.

Let us put that old question in this specific form: "Is there evidence that any power can show me a picture involving my own (so-called) voluntary actions in the future, which picture I cannot by any effort in the smallest degree hinder from becoming actual fact?"

For mere ordinary prevision this would of course be impossible. But we have here certain foreshadowings which depend on no ordinary prevision, and which are more wholly outside ourselves than any information of equally definite character which we can otherwise receive. The scenes or statements thus given in complete detail seem sometimes to be fulfilled with equal completeness. But *must* they, or must any of them, inevitably be thus fulfilled? Here it is that a possibility of experiment comes in. The experiment indeed cannot be conclusive either way. But suppose that—as in some folklore story—we were to make vigorous effort to avert some incident, and were yet to find that incident fulfil itself, perhaps by dint of that very effort, exactly after the dreaded fashion,—should we not then have some reason to infer that earth-life was not really modifiable by anything which we feel as free-will?

Assuming such a result of our experiment, analogy would at once suggest a further possibility. For our life on earth would then be seen to

resemble the experience of the hypnotised subject, fulfilling unwittingly in waking hours the suggestions previously made to him in the trance. We should ask whether in our own history some epoch may have existed in which a self-suggestion may have been given which could similarly dominate our earthly career. Our complex organism, the result of a long previous history, is felt to restrict our so-called voluntary action within narrow limits; and if we possess also a soul independent of the body, it is surely likely that the soul's previous history also—for *some* previous history any entity so highly specialised as a man's soul must have had—may exercise a determining influence, even more profound than the organism's influence, upon the thoughts and actions of this incarnation. There may, in short, be a kind of alternating personality, expressing itself first in an incorporeal and then in a corporeal state, in such a way that the incorporeal state is the deeper and the more permanent, and that suggestions thence derived influence corporeal life, although the empirical consciousness which governs that life may never know it.

This idea, of course, is not new to religion or to philosophy, in East or West, and it has long since been suggested that our earthly existence may be the inevitable sequel of our past eternity; a predestined pilgrimage on which our true soul looks with calm content, since not one of earth's phantom sorrows can find her unwilling or strike her unaware. The soul foretaught, the body forewrought,—these will move onwards as they must and may; but meanwhile the problem of Liberty and Necessity will no longer be one for earthly experience to discuss; it will be lifted into a pre-natal region, among the secrets of the transcendental world.

All this must be conceived as possible; yet I do not think that our evidence thus far collected does in fact make for this view of pre-determined earthly fates. Rather we have seen that in many cases monitions have *averted* incidents which would doubtless have occurred had the percipient received no warning. And where dangers have been foreshown and yet not averted, this seems often to have been because no adequate effort was made to avert them. The problem which our narratives more urgently suggest is how to reconcile so much foreknowledge with so much freedom. I have suggested elsewhere that this problem of free human wills amid the predictable operations of unchanging law may resemble the problem of molecular motion amid molar calm. Clear and stable is for us the diamond; the dewdrop is clear and still; yet within their tranquil clarity a myriad molecules jostle in narrow orbits, or speed on an uncomputed way. So to "the spectator of all Time and of all Existence" may the Cosmos be "as one entire and perfect chrysolite"; and yet man's petty hopes and passions may make endless turmoil among its minutest elements and in its infinitesimal grains. Those movements, too, must be ruled by unknown law; yet on a wide view they will average out, and will admit of predictions fulfilled immutably, and overriding the small Wills of men.

986. Once more, and from a different standpoint. Few men have pondered long on these problems of Past and Future without wondering whether Past or Future be in very truth more than a name—whether we may not be apprehending as a stream of sequence that which is an ocean of co-existence, and slicing our subjective years and centuries from timeless and absolute things. The precognitions dealt with here, indeed, hardly overpass the life of the individual percipient. Let us keep to that small span, and let us imagine that a whole earth-life is in reality an absolutely instantaneous although an infinitely complex phenomenon. Let us suppose that my transcendental self discerns with equal directness and immediacy every element of this phenomenon; but that my empirical self receives each element mediately and through media involving different rates of retardation; just as I receive the lightning more quickly than the thunder. May not then seventy years intervene between my perceptions of birth and death as easily as seven seconds between my perceptions of the flash and peal? And may not some inter-communication of consciousness enable the wider self to call to the narrower, the more central to the more external, “At such an hour this shock will reach you! Listen for the nearing roar!”

And thinking thus of the Universe as no mere congeries of individual experiences, but as a plenum of infinite knowledge of which all souls form part, we come to count less and less upon having to deal exclusively with intelligences individualised like our own. Our limitations of personality may less and less apply to spirits drawing more directly upon the essential reality of things. The definite intelligences which have crystallised, so to say, out of the psychical vapour may even for us become again partly sublimated, may again be diffused for a moment amid such knowledge as our organisations cannot receive except in ecstasy and bewilderment, or retain except in vanishing symbol and obscure and earthly sign.

If then all these phenomena form part of one great effort by which man's soul is striving to know his spiritual environment, and his spiritual environment is striving to become known, how little can it matter what the special incident foretold or foreshadowed may be! What signifies it whether this or that earthly peril be averted, or earthly benefit secured,—whether through this or that petty channel shall flow some stream of mortal things? The prime need of man is to know more fully, that he may obey more unhesitatingly, the laws of the world unseen. And how can this great end be attained save by the unfoldment from within, in whatsoever fashion it may be possible, of man's transcendental faculty;—by his recognition of himself as a cosmic being and not a planetary, as not a body but a soul? Surely even that special premonition which is sometimes spoken of as a thing of terror,—the warning or the promise of earthly death,—should to the wise man sound as a friendly summons, and as a welcome home. Let him remember the Vision which came to Socrates in the prison-house;—then, and then only, showing in an angel's simili-

tude the Providence which till that hour had been but as an impersonal and invisible Voice ;—but now the “ fair and white-robed woman,” while friends offered escape from death, had already spoken of better hope than this, and had given to Achilles’ words a more sacred meaning,—“ On the third day hence thou comest to Pthia’s fertile shore.”

987. We have reached at last a position very remote from that from which we started. Yet it will not be easy to say exactly at what point we could have paused in our gradual sequence of evidence. In the first place, it now seems clear that a serious inquiry, whenever undertaken, was destined to afford ample proof of the inadequacy of the current material synthesis ; to demonstrate the existence of faculties and operations which imply a spiritual environment, acted upon by a spirit in man. Telepathy and telæsthesia, as we now see, indisputably imply this enlarged conception of the universe as intelligible by man ; and so soon as man is steadily conceived as dwelling in this wider range of powers, his survival of death becomes an almost inevitable corollary. With this survival his field of view broadens again. If we once admit discarnate spirits as actors in human affairs, we must expect them to act in some ways with greater scope and freedom than is possible to the incarnate spirits which we already know.

We cannot simply admit the existence of discarnate spirits as inert or subsidiary phenomena ; we must expect to have to deal with them as agents on their own account—agents in unexpected ways, and with novel capacities. If they are concerned with us at all, the part which they will play is not likely to be a subordinate one.

We are standing then, on this view, at a crisis of enormous importance in the history of life on earth. The spiritual world is just beginning to act systematically upon the material world. Action of the spiritual world upon our own there must always have been ; action both profound, universal, and so to say automatic, and very probably also irregular action with specific moral purport, such as has been assumed to accompany the rise of religions.

But a change seems to be impending, and the kind of action which now seems likely to be transmitted from the one world to the other is of a type which in the natural course of historic evolution has scarcely been likely to show itself until now. For it depends, as I conceive, on the attainment of a certain scientific level by spirits incarnate and excarnate alike.

A few words will suffice to sum up broadly the general situation as it at present seems to me to stand. The dwellers on this earth, themselves spirits, are an object of love and care to spirits higher than they. The most important boon that can possibly be bestowed on them is knowledge as to their position in the universe, the assurance that their existence is a cosmic and not merely a planetary, a spiritual and not

merely a corporeal, phenomenon. I conceive that this knowledge has in effect been apprehended from time to time by embodied spirits of high inward perceptive power, and has also been communicated by higher spirits, either affecting individual minds or even (as is believed especially of Jesus Christ) voluntarily incarnating themselves on earth for the purpose of teaching what they could recollect of that spiritual world from which they came. In those ages it would have been useless to attempt a scientific basis for such teaching. What could best be done was to enforce some few great truths—as the soul's long upward progress, or the Fatherhood of God—in such revelations as East and West could understand. Gradually Science arose, uniting the beliefs of all peoples in one scheme of organised truth, and suggesting—as has been said—that religion must be the spirit's subjective reaction to all the truths we know.

But when once this point was reached it must have become plain to wise spirits that the communications from their world which hitherto had had somewhat the character of inspirations of genius ought now to be based upon something of organised and definite observation,—something which would work in with the great structure of Truth which organised observation has already established. Here, then, new difficulties must have arisen, just as they arise on earth when we endeavour to reduce to rules practicable for the many the results achieved by the extraordinary gifts of the few. Now it is that we are forced on both sides of the gulf to recognise how rare and specific is that capacity for intercommunication on which our messages must depend. Now it is that we feel the difficulty of being definite without being trivial; how little of earthly memory persists; how little of heavenly experience can be expressed in terms of earth; how long and arduous must be the way, how many must be the experiments, and how many the failures, before any systematised body of new truth can be established. But a sound beginning has been made, and whatever may be possible hereafter need not be wasted on a fresh start; it may be added to a growing structure of extra-terrene verities such as our race has never known till now.

It is not we who are in reality the discoverers here. The experiments which are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own. Experiments, I say, there are, probably experiments of a complexity and difficulty which surpass our imagination; but they are made from the other side of the gulf, by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark. We should not be going beyond the truth if we described our sensitives as merely the instruments, our researchers as merely the registrars, of a movement which we neither initiated nor can in any degree comprehend.

988. The true discoverers, however, show no wish to be thus sharply distinguished from ourselves. Their aim is a collaboration with us as close as may be possible. Some of them were on earth our own familiar friends; we have spoken with them in old days of this great enterprise; they have promised that they would call to us, if it were possible, with the message of their undying love. It may be that the most useful thing that some of us have done on earth has been to interest in this inquiry some spirit more potent than himself, who has passed into that world of unguessed adventure, not forgetful of his friend.

The very faintness and incoherence of such a spirit's message, besides being a kind of indication that we are dealing with the imperfections of actual reality rather than with the smoothly finished products of mere imagination, does also in itself constitute a strong appeal to our gratitude and reverence. Not easily and carelessly do these spirits come to us, but after strenuous preparation, and with difficult fulfilment of desire. So came Tennyson's Persephone:—

“Faint as a climate-changing bird that flies  
All night across the darkness, and at dawn  
Falls on the threshold of her native land,  
And can no more. . . .”

They commune with us, like Persephone, willing and eager, but “dazed and dumb with passing through at once from state to state.” They cannot satisfy themselves with their trammelled utterance; they complain of the strange brain, the alien voice. What they are doing, indeed, they *desire* to do—this is their willing contribution to that universal scheme by which the higher helps the lower, and the stronger the weaker, through all the ideal relationships of the world of Life. But we on our part ought to remember that there may be a dignity in this very confusion,—a proof of persistent strong affection in the very hesitations and bewilderments of some well-loved soul.

“After the tempest a still small voice.” One may have listened perhaps, to the echoing pomp of some Œcumenical Council, thundering its damnations *Urbi et Orbi* from an Infallible Chair; and yet one may find a more Christlike sanctity in the fragmentary whisper of one true soul, descending painfully from unimaginable brightness to bring strength and hope to kindred souls still prisoned in the flesh.

*Vicit iter durum pietas.* But here the effort has been, so to say, on the part of Anchises, not of Æneas; the piety of heaven towards earth rather than of earth towards heaven. It is some enfranchised soul—some soul, like George Eliot's, filled to the brim with loving pity for struggling lives on “the dark globe”—which has penetrated the world-old secret, and has piloted the innavigable way.

Beyond us still is mystery; but it is mystery lit and mellowed with an infinite hope. We ride in darkness at the haven's mouth; but sometimes

through rifted clouds we see the desires and needs of many generations floating and melting upwards into a distant glow, "up through the light of the seas by the moon's long-silvering ray."

The high possibilities that lie before us, should be grasped once for all, in order that the dignity of the quest may help to carry the inquirer through many disappointments, deceptions, delays. But he must remember that this inquiry must be extended over many generations; nor must he allow himself to be persuaded that there are byways to mastery. I will not say that there cannot possibly be any such thing as occult wisdom, or dominion over the secrets of nature ascetically or magically acquired. But I will say that every claim of this kind which my colleagues or I have been able to examine has proved deserving of complete mistrust; and that we have no confidence here any more than elsewhere in any methods except the open, candid, straightforward methods which the spirit of modern science demands.

All omens point towards the steady continuance of just such labour as has already taught us all we know. Perhaps, indeed, in this complex of interpenetrating spirits our own effort is no individual, no transitory thing. That which lies at the root of each of us lies at the root of the Cosmos too. Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfilment through our upward-striving souls.

## CHAPTER X

## EPILOGUE

Ἐδόκει τίς μοι γυνή προσελθοῦσα καλὴ καὶ εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν, ὦ Σώκρατες, Ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἴκοιο.—Πλάτωνος Κρίτων.

1000. The task which I proposed to myself at the beginning of this work is now, after a fashion, accomplished. Following the successive steps of my programme, I have presented,—not indeed all the evidence which I possess, and which I would willingly present,—but enough at least to illustrate a continuous exposition, and as much as can be compressed into two volumes, with any hope that these volumes will be read at all. I have indicated also the principal inferences which that evidence immediately suggests. Such wider generalisations as I may now add must needs be dangerously speculative; they must run the risk of alienating still further from this research many of the scientific minds which I am most anxious to influence.

This risk, nevertheless, I feel bound to face. For two reasons,—or, I should perhaps say, for one main reason seen under two aspects,—I cannot leave this obscure and unfamiliar mass of observation and experiment without some words of wider generalisation, some epilogue which may place these new discoveries in clearer relation to the existing schemes of civilised thought and belief.

In the first place, I feel that some such attempt at synthesis is needful for the practical purpose of enlisting help in our long inquiry. As has been hinted more than once, the real drag upon its progress has been not opposition but indifference. Or if indifference be too strong a word, at any rate the interest evoked has not been such as to inspire to steady independent work anything like the number of coadjutors who would have responded to a new departure in one of the sciences which all men have learnt to respect. The inquiry falls between the two stools of religion and science; it cannot claim support either from the "religious world" or from the Royal Society. Yet even apart from the instinct of pure scientific curiosity (which surely has seldom seen such a field opening before it), the mighty issues depending on these phenomena ought, I think, to constitute in themselves a strong, an exceptional appeal. I desire in this book to emphasise that appeal;—not only to produce

conviction, but also to attract co-operation. And actual converse with many persons has led me to believe that in order to attract such help, even from scientific men, some general view of the moral upshot of all the phenomena is needed ;—speculative and uncertain though such a general view must be.

1001. Again,—and here the practical reason already given expands into a wider scope,—it would be unfair to the evidence itself were I to close this work without touching more directly than hitherto on some of the deepest faiths of men. The influence of the evidence set forth in this book should not be limited to the conclusions, however weighty, which that evidence may be thought to establish. Rather these discoveries should prompt, as nothing else could have prompted, towards the ultimate achievement of that programme of scientific dominance which the *Instauratio Magna* proclaimed for mankind. Bacon foresaw the gradual victory of observation and experiment—the triumph of actual analysed fact—in every department of human study ;—in every department save one. The realm of “ Divine things ” he left to Authority and Faith. I here urge that that great exemption need be no longer made. I claim that there now exists an incipient method of getting at this Divine knowledge also, with the same certainty, the same calm assurance, with which we make our steady progress in the knowledge of terrene things. The authority of creeds and Churches will thus be replaced by the authority of observation and experiment. The impulse of faith will resolve itself into a reasoned and resolute imagination, bent upon raising even higher than now the highest ideals of man.

Most readers of the preceding pages will have been prepared for the point of view thus frankly avowed. Yet to few readers can that point of view at first present itself otherwise than as alien and repellent. Philosophy and orthodoxy will alike resent it as presumptuous ; nor will science readily accept the unauthorised transfer to herself of regions of which she has long been wont either to deny the existence, or at any rate to disclaim the rule. Nevertheless, I think that it will appear on reflection that some such change of standpoint as this was urgently needed,—nay, was ultimately inevitable.

1002. I need not here describe at length the deep disquiet of our time. Never, perhaps, did man's spiritual satisfaction bear a smaller proportion to his needs. The old-world sustenance, however earnestly administered, is too unsubstantial for the modern cravings. And thus through our civilised societies two conflicting currents run. On the one hand health, intelligence, morality,—all such boons as the steady progress of planetary evolution can win for man,—are being achieved in increasing measure. On the other hand this very sanity, this very prosperity, do but bring out in stronger relief the underlying *Welt-Schmerz*, the decline of any real belief in the dignity, the meaning, the endlessness of life.

There are many, of course, who readily accept this limitation of view ; who are willing to let earthly activities and pleasures gradually dissipate and obscure the larger hope. But others cannot thus be easily satisfied. They rather resemble children who are growing too old for their games ;—whose amusement sinks into an indifference and discontent for which the fitting remedy is an initiation into the serious work of men.

A similar crisis has passed over Europe once before. There came a time when the joyful naiveté, the unquestioning impulse of the early world had passed away ; when the worship of Greeks no more was beauty, nor the religion of Romans Rome. Alexandrian decadence, Byzantine despair, found utterance in many an epigram which might have been written to-day. Then came a great uprush or incursion from the spiritual world, and with new races and new ideals Europe regained its youth.

The unique effect of that great Christian impulse begins, perhaps, to wear away. But more grace may yet be attainable from the region whence that grace came. Our age's restlessness, as I believe, is the restlessness not of senility but of adolescence ; it resembles the approach of puberty rather than the approach of death.

**1003.** What the age needs is not an abandonment of effort, but an increase ; the time is ripe for a study of unseen things as strenuous and sincere as that which Science has made familiar for the problems of earth. For now the scientific instinct,—so newly developed in mankind,—seems likely to spread until it becomes as dominant as was in time past the religious ; and if there be even the narrowest chink through which man can look forth from his planetary cage, our descendants will not leave that chink neglected or unwidened. The scheme of knowledge which can commend itself to such seekers must be a scheme which, while it *transcends* our present knowledge, steadily *continues* it ;—a scheme not catastrophic, but evolutionary ; not promulgated and closed in a moment, but gradually unfolding itself to progressive inquiry.

Must there not also be a continuous change, an unending advance in the human ideal itself? so that Faith must shift her standpoint from the brief Past to the endless Future, not so much caring to supply the lacunæ of tradition as to intensify the conviction that there is still a higher life to work for, a holiness which may be some day reached by grace and effort as yet unknown.

It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world ;—to find thus at last “the substance of things hoped for, the evidence of things not seen.” I confess, indeed, that I have often felt as though this present age were even unduly favoured ;—as though no future revelation and calm could equal the joy of this great struggle from doubt into certainty ;—from the materialism or agnosticism which accompany the first advance of Science into the deeper scientific conviction that there is a deathless soul in man. I can imagine no other

crisis of such deep delight. But after all this is but like the starving child's inability to imagine anything sweeter than his first bite at the crust. Give him but *that*, and he can hardly care for the moment whether he is fated to be Prime Minister or ploughboy.

Equally transitory, equally dependent on our special place in the story of man's upward effort, is another shade of feeling which many men have known. They have felt that uncertainty gave scope to faith and courage in a way which scientific assurance could never do. There has been a stern delight in the choice of virtue,—even though virtue might bring no reward. This joy, like the joy of Columbus sailing westward from Hierro, can hardly recur in precisely the same form. But neither (to descend to a humbler comparison) can we grown men again give ourselves up to learning in the same spirit of pure faith, without prefigurement of result, as when we learnt the alphabet at our mother's knees. Have we therefore relaxed since then our intellectual effort? Have we felt that there was no longer need to struggle against idleness when once we knew that knowledge brought a sure reward?

Endless are the varieties of lofty joy. In the age of Thales, Greece knew the delight of the first dim notion of cosmic unity and law. In the age of Christ, Europe felt the first high authentic message from a world beyond our own. In our own age we reach the perception that such messages may become continuous and progressive;—that between seen and unseen there is a channel and fairway which future generations may learn to widen and to clarify. Our own age may seem the best to us; so will their mightier ages seem to them.

“‘Talia saclea’ suis dixerunt ‘currite’ fusis  
Concordes stabili Fatorum numine Parcae.”

*Spiritual evolution*:—that, then, is our destiny, in this and other worlds;—an evolution gradual with many gradations, and rising to no assignable close. And the passion for Life is no selfish weakness, it is a factor in the universal energy. It should keep its strength unbroken even when our weariness longs to fold the hands in endless slumber; it should outlast and annihilate the “pangs that conquer trust.” If to the Greeks it seemed a *ληροταξία*—a desertion of one's post in battle—to quit by suicide the life of earth, how much more craven were the desire to desert the Cosmos,—the despair, not of this planet only, but of the Sum of Things!

Nay, in the infinite Universe man may now feel, for the first time, at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude; the true security is in the telepathic law.

**1004.** Let me draw out my meaning at somewhat greater length.

As we have dwelt successively on various aspects of telepathy, we have gradually felt the conception enlarge and deepen under our study. It

began as a quasi-mechanical transference of ideas and images from one to another brain. Presently we found it assuming a more varied and potent form, as though it were the veritable ingruence or invasion of a distant mind. Again, its action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and discarnate, between the visible and the invisible world. There seemed no limit to the distance of its operation, or to the intimacy of its appeal.

ἐν θῆρσιν ἐν βροτοῖσιν ἐν θεοῖς ἄνω.

This Love, then, which (as Sophocles has it) rules "beasts and men and gods" with equal sway, is no matter of carnal impulse or of emotional caprice. Rather it is now possible to define Love (as we have already defined Genius) in terms which convey for us some new meaning in connection with phenomena described in this work. Genius, as has been already said, is a kind of exalted but undeveloped clairvoyance. The subliminal uprush which inspires the poet or the musician, presents to him a deep, but vague perception of that world unseen, through which the seer or the sensitive projects a narrower but an exacter gaze. Somewhat similarly, Love is a kind of exalted, but unspecialised telepathy;—the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of the telepathic law.

This is the answer to the ancient fear; the fear lest man's fellowships be the outward and his solitude the inward thing; the fear lest all close linking with our fellows be the mere product of the struggle for existence,—of the tribal need of strength and cohesion;—the fear that if love and virtue thus arose, love and virtue may thus likewise perish. It is an answer to the dread that separate centres of conscious life must be always strangers, and often foes; their leagues and fellowships interested and illusory; their love the truce of a moment amid infinite inevitable war.

Such fears, I say, vanish when we learn that it is the soul in man which links him with other souls; the body which dissevers even while it seems to unite; so that "no man liveth to himself nor dieth to himself," but in a sense which goes deeper than metaphor, "We are every one members one of another." Like atoms, like suns, like galaxies, our spirits are systems of forces which vibrate continually to each other's attractive power.

All this as yet is dimly adumbrated; it is a first hint of a scheme of thought which it may well take centuries to develop. But can we suppose that, when once this conception of the bond between all souls has taken root, men will turn back from it to the old exclusiveness, the old controversy? Will they not see that this world-widening knowledge is both old and new, that *die Geisterwelt ist nicht verschlossen*? that always have such revelations been given, but develop now into a mightier meaning,—with the growth of wisdom in those who send them, and in us who receive?

Surely we have here a conception, at once wider and exacter than ever

before, of that "religious education of the world" on which theologians have been fain to dwell. We need assume no "supernatural interference," no "plan of redemption." We need suppose only that the same process which we observe to-day has been operating for ages between this world and the next.

1005. Let us suppose that whilst incarnate men have risen from savagery into intelligence, discarnate men have made on their part a like advance. Let us suppose that they have become more eager and more able to use, for communication with earth, the standing laws of relation between the spiritual and the material Universe.

At first, on such a hypothesis, certain automatic phenomena will occur, but will not be purposely modified by spirit power. Already and always there must have been points of contact where unseen things impinged upon the seen. Always there would be "clairvoyant wanderings," where the spirit of *shaman* or of medicine-man discerned things distant upon earth by the spirit's excursive power. Always there would be apparitions at death,—conscious or unconscious effects of the shock which separated soul from body; and always "hauntings,"—where the spirit, already discarnate, revisited, as in a dream perceptible by others, the scenes which once he knew.

From this groundwork of phenomena developed (to take civilised Europe alone) the oracular religion first, the Christian later. The golden gifts of Cræsus to Delphi attested the clairvoyance of the Pythia as strongly, perhaps, as can be expected of any tradition which comes to us from the morning of history.

And furthermore, do we not better understand at once the uniqueness and the reality of the Christian revelation itself, when we regard it as a culmination rather than an exception,—as destined not to destroy the cosmic law, but to fulfil it? Then first in human history came from the unseen a message such as the whole heart desired;—a message adequate in its response to fundamental emotional needs not in that age only, but in all ages that should follow. *Intellectually* adequate for all coming ages that revelation could not be;—given the laws of mind, incarnate alike and discarnate,—the evolution, on either side of the gulf of death, of knowledge and power.

No one at the date of that revelation suspected that uniformity, that continuity of the Universe which long experience has now made for us almost axiomatic. No one foresaw the day when the demand for miracle would be merged in the demand for higher law.

This newer scientific temper is not confined, as I believe, to the denizens of this earth alone. The spiritual world meets it, as I think our evidence has shown, with eager and strenuous response. But that response is made, and must be made, along the lines of our normal evolution. It must rest upon the education, the disentanglement, of *that* within us mortals which exists in the Invisible, a partaker of the undying world. And on our side and on theirs alike, the process must be steady

and continuous. We have no longer to deal with some isolated series of events in the past,—interpretable this way or that, but in no way renewable,—but rather with a world-wide and actual condition of things, recognisable every year in greater clearness, and changing in directions which we can better and better foresee. This new aspect of things needs something of new generalisation, of new forecast,—it points to a provisional synthesis of religious belief which may fitly conclude the present work.

#### PROVISIONAL SKETCH OF A RELIGIOUS SYNTHESIS.

ὄλβιος ὄστις ἰδὼν ἐκείνα κοίλαν  
εἶσω ὑπὸ χθόνα· οἶδεν μὲν βίου κείνος τελευτάν,  
οἶδεν δὲ διόσδοτον ἀρχάν.—PINDAR.

**1006.** I see ground for hoping that we are within sight of a religious synthesis, which, although as yet provisional and rudimentary, may in the end meet more adequately than any previous synthesis the reasonable needs of men. Such a synthesis cannot, I think, be reached by a mere predominance of any one existing creed, nor by any eclectic or syncretic process. Its prerequisite is the actual acquisition of new knowledge, whether by discovery or by revelation—knowledge discerned from without the veil or from within—yet so realised that the main forms of religious thought, by harmonious expansion and development, shall find place severally as elements in a more comprehensive whole. And enough of such knowledge has, I think, been now attained to make it desirable to submit to my readers the religious results which seem likely to follow.

**1007.** With such a purpose, our conception of religion should be both profound and comprehensive. I will use here the definition already adopted of religion as the sane and normal response of the human spirit to all that we know of cosmic law; that is, to the known phenomena of the universe, regarded as an intelligible whole. For on the one hand I cannot confine the term to any single definite view or tradition of things unseen. On the other hand, I am not content to define religion as “morality tinged with emotion,” lest morality *per se* should seem to hang in air, so that we should be merely gilding the tortoise which supports the earth. Yet my definition needs some further guarding if it is to correspond with our habitual use of language. Most men’s subjective response to their environment falls below the level of true religious thought. It is scattered into cravings, or embittered by resentment, or distorted by superstitious fear. But of such men I do not speak; rather of men in whom the great pageant has inspired at least some vague out-reaching toward the Source of All; men for whom knowledge has ripened into meditation, and has prompted high desire. I would have Science first sublimed into Philosophy, and then kindled by Religion into a burning flame. For, from my point of view, man cannot be too religious. I

desire that the environing, the interpenetrating universe,—its energy, its life, its love,—should illumine in us, in our low degree, that which we ascribe to the World-Soul, saying, “God is Love,” “God is Light.” The World-Soul’s infinite energy of omniscient benevolence should become in us an enthusiasm of adoring co-operation,—an eager obedience to whatsoever with our best pains we can discern as the justly ruling principle—τὸ ἡγεμονικόν—without us and within.

1008. Yet if we form so high an ideal of religion,—raising it so far above any blind obedience or self-seeking fear that its submission is wholly willing, and its demand is for spiritual response alone,—we are bound to ask ourselves whether it is right and reasonable to be religious, to regard with this full devotion a universe apparently imperfect and irresponsive, and a Ruling Principle which so many men have doubted or ignored.

The pessimist holds the view that sentient existence has been a deplorable blunder in the scheme of things. The egotist at least *acts* upon the view that the universe has no moral coherence, and that “each for himself” is the only indisputable law. I am sanguine enough to think that the answer to the pessimist and the egotist has by our new knowledge been made complete. There remains, indeed, a difficulty of subtler type, but instinctive in generous souls. “The world,” such an one may say, “is a mixed place, and I am plainly bound to do my best to improve it. But am I bound to feel—can any bribe of personal happiness justify me in feeling—*religious enthusiasm* for a universe in which even one being may have been summoned into a sentiency destined to inescapable pain?”

The answer to this ethical scruple must be a matter largely of faith. If indeed we knew that this earthly life was all, or (far worse) that it was followed for any one soul by endless pain, we could not without some moral jugglery ascribe perfection of both power and goodness to a personal or impersonal First Cause of such a doom. But if we believe that endless life exists for all, with infinite possibilities of human redress and of divine justification, then it seems right to assume that the universe is either already (in some inscrutable fashion) wholly good, or is at least in course of becoming so; since it may be becoming so in part through the very ardour of our own faith and hope.

I do but mention these initial difficulties; I shall not dwell on them here. I speak to men who have determined, whether at the bidding of instinct or of reason, that it is well to be religious; well to approach in self-devoted reverence an infinite Power and Love. Our desire is simply to find the least unworthy way of thinking of matters which inevitably transcend and baffle our finite thought.

1009. And here, for the broad purpose of our present survey, we may divide the best religious emotion of the world in triple fashion; tracing three main streams of thought,—streams which on the whole run parallel,

and which all rise, as I believe, from some source in the reality of things.

First, then, I place that obscure consensus of independent thinkers in many ages and countries which, to avoid any disputable title, I will here call simply the Religion of the Ancient Sage. Under that title (though Lao Tzū is hardly more than a name) it has been set forth to us in brief summary by the great sage and poet of our own time; and such words as Natural Religion, Pantheism, Platonism, Mysticism, do but express or intensify varying aspects of its main underlying conception. That conception is the co-existence and interpenetration of a real or spiritual with this material or phenomenal world: a belief driven home to many minds by experiences both more weighty and more concordant than the percipients themselves have always known. More weighty, I say, for they have implied the veritable nascency and operation of a "last and largest sense"; a faculty for apprehending, not God, indeed (for what finite faculty can apprehend the Infinite?), but at least some dim and scattered tokens and prefigurements of a true world of Life and Love. More *concordant* also; and this for a reason which till recently would have seemed a paradox. For the mutual corroboration of these signs and messages lies not only in their fundamental agreement up to a certain point, but in their inevitable divergence beyond it;—as they pass from things felt into things imagined; from actual experience into dogmatic creed.

The Religion of the Ancient Sage is of unknown antiquity. Of unknown antiquity also are various Oriental types of religion, culminating in historical times in the Religion of Buddha. For Buddhism all interpenetrating universes make the steps upon man's upward way; until deliverance from illusion leaves the spirit merged ineffably in the impersonal All. But the teaching of Buddha has lost touch with reality; it rests on no basis of observed or of reproducible fact.

On a basis of observed facts, on the other hand, Christianity, the youngest of the great types of religion, does assuredly rest. Assuredly those facts, so far as tradition has made them known to us, do tend to prove the superhuman character of its Founder, and His triumph over death; and thus the existence and influence of a spiritual world, where men's true citizenship lies. These ideas, by common consent, lay at the origin of the Faith. Since those first days, however, Christianity has been elaborated into codes of ethic and ritual adapted to Western civilisation;—has gained (some think) as a rule of life what it has lost as a simplicity of spirit.

From the unfettered standpoint of the Ancient Sage the deep concordance of these and other schemes of religious thought may well outweigh their formal oppositions. And yet I repeat that it is not from any mere welding of these schemes together, nor from any choice of the best points in existing syntheses, that the new synthesis for which I hope must be born. It must be born from new-dawning knowledge;

and in that new knowledge I believe that each great form of religious thought will find its indispensable—I may almost say its predicted—development. Our race from its very infancy has stumbled along a guarded way; and now the first lessons of its early childhood reveal the root in reality of much that it has instinctively believed.

1010. What I think I know, therefore, I am bound to tell; I must give the religious upshot of observation and experiment in such brief announcement as an audience like this<sup>1</sup> has a right to hear, even before our discoveries can be laid in full before the courts of science for definite approval.

The *religious upshot*, I repeat:—for I cannot here reproduce the mass of evidence which has been published in full elsewhere. Its general character is by this time widely known. Observation, experiment, inference, have led many inquirers, of whom I am one, to a belief in direct or telepathic intercommunication, not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed. Such a *discovery* opens the door also to *revelation*. By discovery and by revelation—by observation from without the veil, and by utterance from within—certain theses have been provisionally established with regard to such departed souls as we have been able to encounter. First and chiefly, I at least see ground to believe that their state is one of endless evolution in wisdom and in love. Their loves of earth persist; and most of all those highest loves which seek their outlet in adoration and worship. We do not find, indeed, that support is given by souls in bliss to any special scheme of terrene theology. Thereon they know less than we mortal men have often fancied that we knew. Yet from their step of vantage-ground in the Universe, at least, they see that it is good. I do not mean that they know either of an end or of an explanation of evil. Yet evil to them seems less a terrible than a slavish thing. It is embodied in no mighty Potentate; rather it forms an isolating madness from which higher spirits strive to free the distorted soul. There needs no chastisement of fire; self-knowledge is man's punishment and his reward; self-knowledge, and the nearness or the aloofness of companion souls. For in that world love is actually self-preservation; the Communion of Saints not only adorns but constitutes the Life Everlasting. Nay, from the law of telepathy it follows that that communion is valid for us here and now. Even now the love of souls departed makes answer to our invocations. Even now our loving memory—love is itself a prayer—supports and strengthens those delivered spirits upon their upward way. No wonder; since we are to them but as fellow-travellers shrouded in a mist; “neither death, nor life, nor height, nor depth, nor any other creature” can bar us from the hearth-fire of the universe, or hide for more than a moment the inconceivable oneness of souls.

<sup>1</sup> The Synthetic Society, before which these sections were first read as a paper in March 1899.—EDITORS.

1011. And is not this a fresh instalment, or a precursory adumbration, of that Truth into which the Paraclete should lead? Has any world-scheme yet been suggested so profoundly corroborative of the very core of the Christian revelation? Jesus Christ "brought life and immortality to light." By His appearance after bodily death He proved the deathlessness of the spirit. By His character and His teaching He testified to the Fatherhood of God. So far, then, as His unique message admitted of evidential support, it is here supported. So far as He promised things unprovable, that promise is here renewed.

I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it. The ground of this forecast is plain enough. Our ever-growing recognition of the continuity, the uniformity of cosmic law has gradually made of the alleged *uniqueness* of any incident its almost inevitable refutation. Ever more clearly must our age of science realise that any relation between a material and a spiritual world cannot be an ethical or emotional relation alone; that it must needs be a great structural fact of the Universe, involving laws at least as persistent, as identical from age to age, as our known laws of Energy or of Motion. And especially as to that central claim, of the soul's life manifested after the body's death, it is plain that this can less and less be supported by remote tradition alone; that it must more and more be tested by modern experience and inquiry. Suppose, for instance, that we collect many such histories, recorded on first-hand evidence in our critical age; and suppose that all these narratives break down on analysis; that they can all be traced to hallucination, misdescription, and other persistent sources of error;—can we then expect reasonable men to believe that this marvellous phenomenon, always vanishing into nothingness when closely scrutinised in a modern English scene, must yet compel adoring credence when alleged to have occurred in an Oriental country, and in a remote and superstitious age? Had the results (in short) of "psychical research" been purely negative, would not Christian evidence—I do not say Christian *emotion*, but Christian *evidence*—have received an overwhelming blow?

As a matter of fact,—or, if you prefer the phrase, in my own personal opinion,—our research has led us to results of a quite different type. They have not been negative only, but largely positive. We have shown that amid much deception and self-deception, fraud and illusion, veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier Spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the reverent faith that, though we be all "the Children of the Most Highest," He came nearer

than we, by some space by us immeasurable, to That which is infinitely far. There is nothing to hinder the devout conviction that He of His own act "took upon Him the form of a servant," and was made flesh for our salvation, foreseeing the earthly travail and the eternal crown. "Surely before this descent into generation," says Plotinus,<sup>1</sup> "we existed in the intelligible world; being other men than now we are, and some of us Gods; clear souls, and minds immixed with all existence; parts of the Intelligible, nor severed thence; nor are we severed even now."

1012. It is not thus to less of reverence that man is summoned, but to more. Let him keep hold of early sanctities; but let him remember also that once again "a great sheet has been let down out of heaven;" and lo! neither Buddha nor Plato is found common or unclean.

Nay, as to our own soul's future, when that first shock of death is past, it is in Buddhism that we find the more inspiring, the truer view. That Western conception of an instant and unchangeable bliss or woe—a bliss or woe determined largely by a man's beliefs, in this earthly ignorance, on matters which "the angels desire to look into"—is the bequest of a pre-Copernican era of speculative thought. In its Mahomedan travesty, we see the same scheme with outlines coarsened into grotesqueness;—we see it degrade the cosmic march and profuence into a manner of children's play.

Meantime the immemorial musings of unnumbered men have dreamt of a consummation so far removed that he who gazed has scarcely known whether it were Nothingness or Deity. With profoundest fantasy, the East has pondered on the vastness of the world that now is, of the worlds that are to be. What rest or pasture for the mind in the seven days of Creation, the four rivers of Paradise, the stars "made also"?\* The farther East has reached blindly forth towards astronomical epochs, sidereal spaces, galactic congregations of inconceivable Being. Pressed by the incumbency of ancestral gods (as the Chinese legend tells us), it has "created by one sweep of the imagination a thousand Universes, to be the Buddha's realm."

The sacred tale of Buddha, developed from its earlier simplicity by the shaping stress of many generations, opens to us the whole range and majesty of human fate. "The destined Buddha has desired to be a Buddha through an almost unimaginable series of worlds." No soul need ever be without that hope. "The spirit-worlds are even now announcing the advent of future Buddhas, in epochs too remote for the computation of men." No obstacles without us can arrest our way. "The rocks that were thrown at Buddha were changed into flowers." Not our own worst misdoings need beget despair. "Buddha, too, had often been to hell for his sins." The vast complexity of the Sum of Things need not appal us. "Beneath the bottomless whirlpool of existences, behind the illusion of Form and Name," we, too, like

<sup>1</sup> *Enn.* vi. 4, 14.

Buddha, may discover and reveal "the perfection of the Eternal Law." Us, too, like Buddha, the cosmic welcome may await; as when "Earth itself and the laws of all worlds" trembled with joy "as Buddha attained the Supreme Intelligence, and entered into the Endless Calm."

**1013.** I believe that some of those who once were near to us are already mounting swiftly upon this heavenly way. And when from that cloud encompassing of unforgetful souls some voice is heard,—as long ago,—there needs no heroism, no sanctity, to inspire the apostle's *ἐπιθυμία εἰς τὸ ἀναλίσσαι*, the desire to lift our anchor, and to sail out beyond the bar. What fitter summons for man than the wish to live in the memory of the highest soul that he has known, now risen higher;—to lift into an immortal security the yearning passion of his love? "As the soul hasteneth," says Plotinus,<sup>1</sup> "to the things that are above, she will ever forget the more; unless all her life on earth leave a memory of things done well. For even here may man do well, if he stand clear of the cares of earth. And he must stand clear of their memories too; so that one may rightly speak of a noble soul as forgetting those things that are behind. And the shade of Hêrâklês, indeed, may talk of his own valour to the shades, but the true Hêrâklês in the true world will deem all that of little worth; being transported into a more sacred place, and strenuously engaging, even above his strength, in those battles in which the wise engage." Can we men now on earth claim more of sustainment than lies in the incipient communion with those enfranchised souls? What day of hope, of exaltation, has dawned like this, since the message of Pentecost?

**1014.** Yet a durable religious synthesis should do more than satisfy man's immediate aspiration. It should be in itself progressive and evolutionary; it should bear a promise of ever deeper holiness, to answer to the long ages of heightening wisdom during which our race may be destined to inhabit the earth. This condition has never yet been met. No scheme, indeed, could meet it which was not based upon recurrent and developing facts. To such facts we now appeal. We look, not backward to fading tradition, but onward to dawning experience. We hope that the intercourse, now at last consciously begun—although as through the mouth of babes and sucklings, and in confused and stammering speech—between discarnate and incarnate souls, may through long effort clarify into a directer communion, so that they shall teach us all they will.

Science, then, need be no longer fettered by the limitations of this planetary standpoint; nor ethics by the narrow experience of a single life. Evolution will no longer appear as a truncated process, an ever-arrested movement upon an unknown goal. Rather we may gain a glimpse of an ultimate incandescence where science and religion fuse in one; a cosmic evolution of Energy into Life, and of Life into Love, which is Joy.

<sup>1</sup> *Enn.* iv. 3, 27.

Love, which is Joy at once and Wisdom ;—we can do no more than ring the changes on terms like these, whether we imagine the transfiguration and apotheosis of conquering souls, or the lower, but still sacred, destiny which may be some day possible for souls still tarrying here. We picture the perfected soul as the Buddha, the Saviour, the *aurai simplicis ignem*, dwelling on one or other aspect of that trinal conception of Wisdom, Love, and Joy. For souls not yet perfected but still held on earth I have foretold a growth in *holiness*. By this I mean no unreal opposition or forced divorcement of sacred and secular, of flesh and spirit. Rather I define holiness as the joy too high as yet for our enjoyment ; the wisdom just beyond our learning ; the rapture of love which we still strive to attain. Inevitably, as our link with other spirits strengthens, as the life of the organism pours more fully through the individual cell, we shall feel love more ardent, wider wisdom, higher joy ; perceiving that this organic unity of Soul, which forms the inward aspect of the telepathic law, is in itself the Order of the Cosmos, the Summation of Things. And such devotion may find its flower in no vain self-martyrdom, no cloistered resignation, but rather in such pervading ecstasy as already the elect have known ; the Vision which dissolves for a moment the corporeal prison-house ; “ the flight of the One to the One.”

“ So let the soul that is not unworthy of that Vision contemplate the Great Soul ; freed from deceit and every witchery, and collected into calm. Calmed be the body for her in that hour, and the tumult of the flesh ; ay, all that is about her, calm ; calm be the earth, the sea, the air, and let Heaven itself be still. Then let her feel how into that silent heaven the Great Soul floweth in. . . And so may man’s soul be sure of Vision, when suddenly she is filled with light ; for this light is from Him and is He ; and then surely shall one know His presence when, like a god of old time, He entered into the house of one that calleth Him, and maketh it full of light.” “ And how,” concludes Plotinus, “ may this thing be for us ? Let all else go.”<sup>1</sup>

1015. These, heights, I confess, are above the stature of my spirit. Yet for each of us is a fit ingress into the Unseen ; and for some lesser man the memory of one vanished soul may be beatific as of old for Plotinus the flooding immensity of Heaven. And albeit no historical religion can persist as a logical halting-place upon the endless mounting way—that way which leads unbroken from the first germ of love in the heart to an inconceivable union with the Divine—yet many a creed in turn may well be close inwrought and inwoven with our eternal hope. What wonder, if in the soul’s long battle, some Captain of our Salvation shall sometimes seem to tower unrivalled and alone?—*οἶος γὰρ ἐπύερο*

<sup>1</sup> *Enn.* v. 2-3. The World-Soul is *supra grammata* ; and Plotinus sometimes uses a personal, sometimes an impersonal, locution to express what is infinitely beyond the conception of personality, as it is infinitely beyond any human conception whatsoever.

\*Ἰλιον Ἐκρωρ. And yet in no single act or passion can that salvation stand; far hence, beyond Orion and Andromeda, the cosmic process works and shall work for ever through unbegotten souls. And even as it was not in truth the great ghost of Hector only, but the whole nascent race of Rome, which bore from the Trojan altar the hallowing fire, so is it not one Saviour only, but the whole nascent race of man—nay, all the immeasurable progeny and population of the heavens—which issues continually from behind the veil of Being, and forth from the Sanctuary of the Universe carries the ever-burning flame: *Aeternumque adyitis effert penetralibus ignem.*

## APPENDIX A

### THE FUNCTION OF A SOCIETY FOR PSYCHICAL RESEARCH

[The following formed originally a Presidential Address to the Society for Psychical Research, delivered in May, 1900. Hence the allusion to the personal position occupied by the author in that Society during that year.—EDITORS.]

When I heard, in absence from England, that the Council of this Society had done me the honour of electing me as its President for the current year, I felt that a certain definite stage in the Society's evolution had been reached at an earlier date than I should originally have expected.

My predecessors in this Chair, I need not say, have, without exception, been men of the highest distinction. The list has included men whose leadership would confer honour on any body of men whatever;—on such bodies, for instance, as the British Association or the House of Commons. We have been grateful to these eminent persons for lending the sanction of their names to our early beginnings. And we have other names in reserve of similar distinction;—destined, I hope, some day to adorn our list of Presidents. Yet for the current year the Council have preferred to choose a man who has little claim to such a distinction, beyond the fact that he has worked for the objects which our Society seeks, from days even before the Society's formation;—and that he is determined to go on thus working so long as his faculties may allow. So have our friends chosen; and if a man may speak thus of his own election, I think that the choice is appropriate enough. For the time has come when we may fairly indicate to the world that we believe our Society can stand on its own bottom; that it carries on a branch of scientific work which, although novel and tentative, is legitimate and honourable; and therefore that we do not need to put forward in its prominent positions only those names which have been made independently illustrious by good work of other

kinds performed elsewhere. As representing the principle that the plain, unadorned Psychical Researcher is just as respectable in his own way as anybody else, I am proud indeed to see my humbler name inscribed after the names of Henry Sidgwick, Balfour Stewart, Arthur Balfour, William James, and William Crookes.

But here one thought must rise—must rise for all who knew the early days of this research, but most of all for me—Would that Edmund Gurney were standing where I stand now! For us who knew him best the years since he left us have but served to illustrate his uniqueness and to deepen his memory; have made us feel how much of the humorous adventure, the sympathetic fellowship, the deep delight of this research of ours has with him passed irrevocably away. On the lighter side of things, we can never renew the intellectual enjoyment of those years of our small beginnings spent at his side;—watching how his flashing irony, his fearless dialectic, dealt with the attacks which then poured in from every quarter;—with the floundering platitudes of obscurantist orthodoxy, or with the smug sneers of popular science, belittling what it will not try to understand. On the graver side, we shall hardly see another example of just that attitude of mind with which Gurney entered on this research,—and which made for us so deep an element in his incomparable charm.

For in that many-chorded nature sympathy was the deepest strain;—sympathy which flowed forth indeed to those he loved in such penetrating and intimate tenderness as few mortals have had the happiness to know,—but which expended itself more widely in a profound compassion for the multiform sorrows of men. And thus, as needs must happen in those responsive minds which hear, in the Apostle's words, the whole creation groaning and travailing until now, there came to him the conviction that the question of life after death was the only test which we could really apply to the existence of a Providence;—nay, that it was no mere *articulus stantis aut cadentis Ecclesiæ*, but in sombre earnest, for all humankind, the *articulus stantis aut cadentis Dei*. Strangely enough, it was for others rather than for himself that Gurney desired this great possibility; his own mournful and stoic temper dwelt little on any personal hope. But he felt that if the First Cause has summoned into life on earth, though it were but one single man alone, miserable amid all the happy;—one single soul foredoomed to eternal protest and inescapable woe;—then that First Cause is not a God to whom a good man can offer love, or a just man worship. Alas! how many theologies does this clear moral axiom shrivel as with burning fire! how many philosophies does it scatter to the winds!—philosophies of men walking delicately on wordy bridges across the grim abyss of things, —satisfied that the world is well enough, while round them wronged, degraded lives by millions are perishing in agony and for ever. It was in response to such easy optimism that Gurney's logic was the most

intolerably trenchant, his sombre silence the fullest of sad scorn;—for in truth this contented blindness of sealed spirits is in itself the vilest woe of man. *He* could not avert his eyes, and disport himself in a fool's Paradise. *He* could not weave a web of words, and stifle in a philosopher's dream. Suffer me to apply to my friend for a moment even those lofty lines in which a great poet has invoked the greatest:—

“Thou that seest universal Nature moved by universal Mind;  
Thou, majestic in thy sadness at the doubtful doom of humankind.”

It is well that this noble figure should stand at the entrance of our research;—should show how unselfish may be the impulse which has prompted to eager labour,—eager even beyond the limit which physical powers allowed. But assuredly the mass of us Psychical Researchers have no need whatever of heroic virtue. We have enough and to spare of such motives as appeal to ordinary men. We have the stimulus of intellectual curiosity,—more richly satisfied, I think, in ours than in any other quest;—and beyond this most of us, I think, have the healthful, primary desire for the prolongation—the endless prolongation—of life and happiness. I know, indeed, that for various reasons some men of strong and high nature, as well as many men of feebler nature, do fail to feel this desire; but on the whole one must regard that form of *Welt-Schmerz* as but a passing mood of our race's immaturity,—as what physicians call a *neurosis of development*;—one must admit that usually when a man cares little for existence this is because existence cares little for him, and that it has been doubt as to the value of life and love which has made the decadence of almost all civilisations. Life is the final aim of life; the mission of the highest Teacher was that we might have it the more abundantly; and the universe strives best towards its ultimate purpose through the normal, vigorous spirit to whom to live itself is joy.

The danger, then, for our research will lie not in lack but in excess of motive; our minds may be biased in their judgment of evidence by a deep instinctive desire. For my own part, I certainly cannot claim such impartiality as indifference might bring. From my earliest childhood—from my very first recollections—the desire for eternal life has immeasurably eclipsed for me every other wish or hope. Yet *desire* is not necessarily *bias*; and my personal history has convinced myself—though I cannot claim that it shall convince others also—that my wishes do not strongly warp my judgment,—nay, that sometimes the very keenness of personal anxiety may make one afraid to believe, as readily as other men, that which one most longs for.

For when, after deriving much happiness from Christian faith, I felt myself forced by growing knowledge to recognise that the evidence for that culminant instance of spirit return was not adequate, as standing

alone, to justify conviction, I did honestly surrender that great joy; although its loss was more grievous to me than anything else which has happened to me in life.

Then with little hope—nay, almost with reluctant scorn—but with the feeling that no last and least chance of the great discovery should be thrown aside, I turned to such poor efforts at psychical research as were at that time possible; and now it is only after thirty years of such study as I have been able to give that I say to myself at last, *Habes totū quod mente petisti*—"Thou hast what thine whole heart desired;"—that I recognise that for me this fresh evidence,—while raising that great historic incident of the Resurrection into new credibility,—has also filled me with a sense of insight and of thankfulness such as even my first ardent Christianity did not bestow.

Yet if I thus find the happiness which sprang from far-reaching Tradition and Intuition surpassed by the happiness which springs from a narrower, but a more stable range of demonstrated fact, I nevertheless speak in no spirit of reaction or of ingratitude towards traditions and intuitions which must yet, for many a century, be potent for the salvation of men. I by no means take for granted that any scientific inquiry, any induction from empirical facts, can afford to man his only or his deepest insight into the meaning of the Universe. I have no controversy with those who say that contemplation, revelation, ecstasy, may carry deep into certain hearts an even profounder truth. I recognise also that our Science is a conventional structure; that it rests on assumptions which we cannot fully prove; or which even indicate, by their apparent inconsistency, that they can be at best but narrow aspects of some underlying law imperfectly discerned. All this we may all admit; just as we admit the inadequacy, the conventionality, of human speech itself. Speech cannot match the meaning which looks in an hour of emotion from the eyes of a friend. But what we learn from that gaze is indefinable and incommunicable. Our race needed the spoken and written word, with all its baldness, if they were to understand each other and to grow to be men. So with Science as opposed to Intuition. Science forms a language common to all mankind; she can explain herself when she is misunderstood and right herself when she goes wrong; nor has humanity yet found, at any rate, since that great wedding between Reason and Experience, which immortalises the name of Galileo,—that the methods of Science, intelligently and honestly followed, have led us in the end astray.

It is only in the region of inquiry into a spiritual world—I mean a world of immaterial and yet individual realities—that these truisms are still in danger of being taken for paradoxes. At once the intimate interest and the extreme obscurity of that investigation have long prevented it from being kept fully and fairly in that scientific field where man's attempts at all other knowledge are now collected and appraised.

In their rude beginnings, no doubt, Religion and Science were indistinguishable. The savage observed such scanty facts as he could get at, and tried to shape both his practical and his spiritual life upon that observation. But his need of a theory of the unseen world (to put his vague hopes and terrors into our own phraseology) went far beyond what his scraps of experience could teach him. "What must I do to be saved?" was a question to which he could not find, yet would not wait for an answer. He fell into grotesque fancies, which his experience did not really support; and the divorce of Religion from Science at once began.

The spiritual need which thus acted on the savage continues to act on the civilised man. He too is impelled to build his faith on grounds outside his sphere of observation, to enlarge the safe, general, and permanent formula for religion in various more or less unsafe, specialised, and transitory ways. For it is—as already said—a safe, general, and permanent formula for religion if we regard it as man's normal subjective response to the sum of known cosmic phenomena taken as an intelligible whole. Under the title of Natural Religion this forms at least an element in all the higher forms of faith. Nevertheless it is felt to be inadequate; because the observable phenomena of the Universe, so far at least as they have yet been observed, have not been such as to evoke (save in some few minds) the full hope, the full devotion which our developed nature yearns to feel. To live by Natural Religion alone has been like living on turnips in the field. Most men demand their spiritual nutriment in a more assimilable form. The philosophical or the poetical contemplation of Nature has not satisfied them in the past; nor can they hope that the scientific contemplation of Nature will satisfy them any better now. They turn aside from the ambiguous pageant, the circumspect scrutiny; they specialise the name of Religion upon some clear, swift, extra-scientific knowledge as to the dealings of unseen Powers with mankind.

On such knowledge, or supposed knowledge, the peoples of East and West have stayed in many fashions their soul's desire; but, nevertheless, we all know too well that even yet there is no spiritual food attainable in the precise condition in which it will meet all healthy needs. We are all forced to feel that in the present divided and unstable condition of beliefs there is plausibility in the Agnostic's appeal to us to halt and mark time; in his insistence that we have not really evidence, up to modern standards, which can support any definite creed in matters remote from ordinary methods of proof. Some men, indeed, have ventured explicitly to reply that Christian Faith need not be founded on the same kind of demonstration as Science; that Tradition and Intuition can well supply her outward form and her inward glow. Urged among those who have much of consecrated tradition, of noble intuition in common, this high claim may seem convincing as the gaze of a friend. But it has the inevitable weakness already indicated. Introduce other persons of different race but equally sincere, the Buddhist, the Parsee, the Jew—nay, the saint of science, like

Darwin—and you can meet these men no longer on the ground of Christian Tradition or Intuition—you can meet them on the ground of Science alone. Thus even among spiritually-minded men we seem forced back into the view that Science can be the only world-philosophy or world-religion;—the only synthesis of the Universe which, however imperfect, is believed in *semper, ubique, et ab omnibus*, by all who can understand it.

This conclusion, however, as already implied, at present satisfies nobody. The Christian says that it is mere mockery to pretend that Science can be the base of Religion; for it tells us nothing of the spiritual world. “Naturally,” replies the Agnostic, hardening into Materialism; “since there is no spiritual world of which to tell.” “The Universe,” cried Clifford triumphantly, “is made of ether and atoms, and there is no room for ghosts.”

So soon, however, as the man of science takes this tone—so soon as he passes, so to say, from Huxley to Clifford—he loses his strong position, the Agnostic's *raison d'être*. Clifford had not really turned over his atoms thoroughly enough to make sure that no ghost was hidden among them. As indisputably as any worshipper of Mumbo-Jumbo had that eager truth-lover framed an emotional synthesis which outran his Science.

Is, then, the passivity of pure Agnosticism the attitude with which we ought to be content? *Ignoramus et ignorabimus*—should this be the single clause of our creed? Surely that were too tame a surrender to the Sphinx and her riddle; which, in the old story, turned out after all to be rather easy to guess. Why should we not simply try to find out new facts here, as we have found out new facts everywhere else where we have looked for them? Just here we have not looked for them yet, because neither the priests of our religions nor their critics have till now been disposed for the quest. The priests have thought it safest to defend their own traditions, their own intuitions, without going afield in search of independent evidence of a spiritual world. Their assailants have kept their powder and shot for the orthodox ramparts, ignoring any isolated strongholds which formed no part of the main line of defence.

This search for new facts is precisely what our Society undertakes. Starting from various standpoints, we endeavour to carry the newer, the intellectual virtues into regions where dispassionate tranquillity has seldom yet been known. As compared with the claims of Theologians, we set before ourselves a humbler, yet a difficult task. We do not seek to shape the clauses of the great Act of Faith, but merely to prove its preamble. *To prove the preamble of all religions*; to be able to say to theologian or to philosopher: “Thus and thus we demonstrate that a spiritual world exists—a world of independent and abiding realities, not a mere ‘epiphenomenon’ or transitory effect of the material world—a world of things, concrete and living, not a mere system of abstract ideas; now, therefore, reason on that world or feel towards it as you will.” This

would indeed, in my view, be the weightiest service which any research could render to the deep disquiet of our time;—nay, to the *desiderium orbis catholici*, the world-old and world-wide desire.

First, then, we adopt the ancient belief—implied in all monotheistic religion, and conspicuously confirmed by the progress of modern science—that the world as a whole, spiritual and material together, has in some way a systematic unity; and on this we base the novel presumption that there should be a unity of method in the investigation of all fact. We hold therefore that the attitude, the habits of mind, the methods, by aid of which physical science has grown deep and wide, should be applied also to the spiritual world. We endeavour to approach the problems of that world by careful collection, scrutiny, testing, of particular facts; and we account no unexplained fact too trivial for our attention. Seeking knowledge before edification, we aim not at what we should most like to learn, but at what we have the best chance of learning; we dabble among beggarly elements; we begin at the beginning.

Into this frame of mind the long habit of our race in matters religious has made it difficult fully to enter. I have found it helpful to imagine what would be the procedure of some extraneous inquirer into the nature and fate of men—some inquirer exempt from their hopes, their fears, their presuppositions.

Let us suppose, then, that “a spectator of all time and all existence,” a kind of minor Cosmotheorus, as Plato might call him, were speculating from the standpoint of this planet, as to what was likely to be the true position of the human race in the scheme of the Universe. Such an observer would be compelled to start from the facts before him. He would begin his investigation, therefore, not with God but with man. He would analyse the faculties of which he found man possessed, and would infer in what environment they were designed to operate;—of what system, that is to say, of cosmic laws, expressing a special modification of the ultimate energy, the energy contained in the human race formed an integral element. His first discovery would be that the obvious material environment, which is all that most men know, does not exhaust the faculties nor cover the phenomena of human life. Most of man’s senses, indeed, he could explain as concerned solely with matter. Sight he could not thus explain; and the study of light would lead him to discover the etherial environment,—a system of laws, that is to say, which, while fundamentally continuous with the laws of matter, does yet supply a new conception of the Cosmos, at once more generalised and more profound. But still the central problem of man’s being would remain unsolved. Life and thought could not be referred to the working either of aggregated molecules or of etherial undulations. To explain Life by these two environments would be as impossible as it had been to explain Light by the material environment alone. Might there not be yet another environment,—*metetherial*, spiritual, what you will? Was there any way of

reducing this vast and vague problem of Life to manageable definiteness? Were there measurable traces of human faculty working in apparent independence of material or etherial law? Such traces, if he sought long enough, I maintain that he would assuredly find. He would find (as we have found) instances of telæsthesia, or perception beyond the sensory range; instances of telepathy, or direct communication from mind to mind;—nay, telepathic messages from the so-called dead;—signs and apparitions by which minds discarnate impressed themselves upon minds still robed in flesh. How far the ether, in some of its unknown properties, may be concerned in these operations, our Cosmotheorus might be better able to guess than we. To him, perhaps, no environment would seem discontinuous with any other environment. But, at any rate, here would be definite traces of a new environment of Life and Thought; traces of the mutual action of minds, embodied and unembodied, in apparent independence of matter.

I must not here follow our imagined inquirer further; but surely we leave him launched upon a series of observations and experiments which have no inherent flaw in their basis, and no assignable limit to their scope.

I have dwelt at some length upon this line of argument, because I think that, in some form or other, it is our duty to have it always forthcoming, our duty to set it before the world in varying expression, until our age is really convinced that this great branch of knowledge, which deals with things unseen, can form no exception to those rules by which experience shows us that all valid knowledge has hitherto been won. So confident, indeed, do I feel in this gradual but certain method of approach—in this open, unfrequented way—that even if it had thus far failed to lead us to any discovery, I should feel bound to pursue it still. But it has not failed. This persistent analysis of unexplored faculty has revealed to us already far more than I, for one, had ever dared to hope. I may surely say with no more than the licensed exaggeration of epigram, that our method has revealed to us a hidden world within us, and that this hidden world within us has revealed to us an invisible world without.

Within each man, I say, there is a world of thought and of perception which lies outside the margin, beneath the threshold, deeper than the surface-tension of his conscious being.

“We were the first that ever burst  
Into that silent sea.”

We at any rate were among the earliest to attempt to explore and map out that strange, submerged region—half lumber-room and half king's-treasury—where amid things outworn lie things unborn, and possibilities of our unimaginable Future lurk among the exuvæ of our immemorable Past. And yet in this confusion all is implicitly congruous and consecutive; each trace of faculty, whether it lie behind our actual stage of

progress or before, belongs to a series of developments of personality whose terms have no assignable limit ;—a series which carries us onward without a break, from dream and hallucination and bewilderment, up to the utterances of discarnate spirits and the visions of ecstasy.

For, in truth, from the mind's inward vision we may learn more than from the seeing of the eye ; from inward audition more than from the hearing of the ear. The *automatisms* which steal their way upward from hidden depths to manifestation amid man's sensory perceptions and voluntary acts are found on analysis to contain elements of knowledge not attainable in any normal fashion. Such knowledge is shown in telepathic messages between living men, and in apparitions which tell of men dying, and in evidential messages from men whom we call dead. All this—in *Phantasms of the Living* and in fourteen volumes of *Proceedings*—I claim that we have adequately shown. And of late years we have advanced and consolidated these fragmentary and fugitive indications of the spirit's survival by certain records of trance-phenomena and spirit-possession ;—records as yet inchoate and imperfect, yet which must needs be faced and dealt with by all serious men.

But here I must needs stay a moment to prevent any misunderstanding. Throughout this address, of course, I am speaking for myself alone. I am not giving utterance to any collective view, but to my own view of the general drift and result of our collective action. But at this point I know that most even of those who may have gone with me thus far will—and quite justifiably—suspend their adhesion. Few even of my own colleagues have had full reason to believe that matter of real importance has yet been received from behind the veil, and in the world at large the general impression that even those messages which look evidentially as though they had come from discarnate spirits are yet practically futile and incoherent is strongly and naturally operative in checking public interest in what seems so strangely baffling a research.

I will not now protest, as I might protest, against the accuracy of this general impression of the actual facts. Accepting it for the sake of argument, I will confine myself to one simple line of *a priori* reasoning, which seems to me sufficient to show what, in the supposed case, is our plain, scientific duty. I say, then, that if once it be admitted,—as we are now assuming, for argument's sake, that it is admitted,—that it is evidentially probable that some of these messages do indeed, in however indirect or confused a manner, emanate from an unseen world,—then it is a blasphemy against the faith of Science to doubt that they must ultimately prove to be of serious, of supreme importance.

The faith to which Science is sworn is a faith in the uniformity, the coherence, the intelligibility of, at any rate, the material universe. Science herself is but the practical development of this mighty postulate. And if any phenomenon on which she chances on her onward way seems arbitrary, or incoherent, or unintelligible, she does not therefore suppose

that she has come upon an unravelled end in the texture of things ; but rather takes for granted that a rational answer to the new problem must somewhere exist ;—an answer which will be all the more instructive because it will involve facts of which that first question must have failed to take due account.

This faith in the uniformity of material Nature formulates itself in two great dogmas,—for such they are ;—the dogma of the Conservation of Matter, and the dogma of the Conservation of Energy. Of the Conservation of Matter, within earthly limits, we are fairly well assured ; but of the Conservation of Energy the proof is far less complete, simply because Energy is a conception which does not belong to the material world alone. Life is to us the most important of all forms of activity ;—of energy, I would say,—except that we cannot transform other energies into Life, nor measure in foot-pounds that directive force which has changed the face of the world. Life comes we know not whence ; it vanishes we know not whither ; it is interlocked with a moving system vaster than that we know. To grasp the whole of its manifestation we should have to follow it into an unseen world. Yet scientific faith bids us believe that there, too, there is continuity ; and that the past and the future of that force which we discern for a moment are still subject to universal Law.

Believing, then, that the whole Cosmos is such as to satisfy the claims of human Reason, we are irresistibly led to ask whether it satisfies other claims of our nature which are as imperious as Reason itself. Infinite Intelligence would see the Cosmos as infinitely intelligent ; but would infinite Goodness also see it as infinitely good ?

We know too well the standing difficulties in the way of such an assumption. They are that which we call Evil, and that which we see as Death. Now as to Evil,—which for us here and now seems so ineffaceable a blot on the idea of Omnipotence,—we can perhaps nevertheless just conceive that for the Cosmotheorus all these defects and incompatibilities of human impulse and sensibility may seem as relatively infinitesimal in the unimaginable Sum of Things, as for us are the whirl and clashing of molecules in the dewdrop, which cannot mar for our vision its crystalline calm.

But *death*, as it presents itself to us, cannot be similarly explained away. If it be really, as it seems, a sheer truncation of moral progress, absolute alike for the individual and for the race,—then any human conception of a moral universe must simply be given up. We are shut in land-locked pools ; why speak to us of an infinite sea ?

What, then, should be the impulse, what the faith of Science, if she finds even the least reason to suspect that this truncation is in fact illusory ; that on the moral side also there is conservation and persistence ;—conservation not only of such ether-vortices as we assume to underlie our visible matter, but of the spiritual systems or syntheses

which underlie the personalities of men?—persistence not only of crude transformable energies, but of those specific non-transformable energies which inform a Plato or a Newton, and which seem the only commensurate object towards which the whole process of evolution can tend? Surely in such a case, whatever dreaminess or confusion may mark the opening of intercourse with worlds indefinitely remote, Science should summon all her fundamental trust in the coherence, the intelligibility of things, to assure her that the dreaminess must pass and the confusion clear, and that the veriest rudiment of communication between world and world bears yet the promise of completing and consummating her own mighty dogmas,—of effecting a unification of the universe such as she has never ventured to hope till now? What are our petty human preconceptions worth in such a case as this? If it was absurd to refuse to listen to Kepler, because he bade the planets move in no perfect circles, but in undignified ellipses;—because he hastened and slackened from hour to hour what ought to be a heavenly body's ideal and unwavering speed;—is it not absurder still to refuse to listen to these voices from afar, because they come stammering and wandering as in a dream confusedly, instead of with a trumpet's call? because spirits that bend nigh to earth may undergo, perhaps, an earthly bewilderment, and suffer unknown limitations, and half remember us and half forget?

Nay! in the end it is not for us to choose;—we needs must join in this communion with what grace we may. We cannot, if we would, transform ourselves into the mere cynical spectators of an irrational universe. We are part and parcel of these incredible phenomena; our own souls shall soon be feeling the same attraction, the same hesitancy, upon the further shore.

“I am the doubter and the doubt,  
And I the song the Brahman sings.”

Let us do what we can, then, to dignify the situation. Let us try, then, whether a more serious response on our part may enable the senders of the messages to speak with clearer voice. To whose care indeed has such response been hitherto for the most part left? May not the instances where adequate precautions have been taken, adequate record made, be counted on the fingers of one hand? Might not our unseen correspondents turn the tables on us when we complain of their incapacity, and ask whether it was worth while to do better for the “domestic muffs” of Mme. Blavatsky's far-famed *cénacle*, or for the sitters at the “materialisation séances” of the “Vampires of Onset”?

Assuredly we modern men have taken, in other quarters, more trouble than here is needed, with far less hope of reward. What has given its worth to the study of comparative religions except our steady effort to comprehend and to co-ordinate such childish and stammering utterances as have marked the rise in one nation after another of those spiritual needs

and conceptions which make in the end the truest unity of the race of man? What should we have learnt from the Vedas, from the Book of the Dead—nay, from the Christian records themselves—had we approached those sacred texts in the spirit alternately of Simple Simon and of Voltaire?

The time, I think, is ripe for a generalisation wider than any which those ancient books contain. For just as a kind of spiritual fusion of Europe under Roman sway prepared the way for Christianity to become the European religion, so now also it seems to me that a growing conception of the unity, the solidarity, of the human race is preparing the way for a world-religion which expresses and rests upon that solidarity;—which conceives it in a fuller, more vital fashion than either Positivist or Catholic had ever dreamed. For the new conception is neither of benefactors dead and done for, inspiring us automatically from their dates in an almanac, nor, of shadowy saints imagined to intercede for us at Tribunals more shadowy still;—but rather of a human unity,—close-linked beneath an unknown Sway,—wherein every man who hath been or now is makes a living element;—inalienably incorporate, and imperishably co-operant, and joint-inheritor of one infinite Hope.

Of course, I am not here supposing that any human gaze can pierce deeply into the world unseen. Such communion as we may hold with spirits in any degree comparable with ourselves must needs be on a level far beneath the lowest of “Thrones, Dominations, Princedoms, Virtues, Powers”;—nay, must be in the very vestibule and antechamber of the outermost of the courts of Heaven. These souls of ours are but *infantum animæ flentes in limine primo*;—the first and humblest conscious links in a wonderful order;—trembling still and half-bewildered at a future vaster than we know. I do not presume to forecast what we may come in time to learn; I only say that for the present hour there will be enough of motive to urge us to utmost effort to rise in the scale of being, if we can once be certain that such noble spirits as we have known by earthly intercourse or earthly record do still concern themselves with our progress, and still from their higher vantage-ground call to us that all is well.

Men objected of old to Copernicus that if our earth really swept round the sun in so vast an orbit, there should be an apparent displacement—a parallax—in the position of the fixed stars. Such parallax was long sought in vain; till at last advancing skill detected it in some few stars nearer than the rest; and our relation to these near luminaries proved to us our veritable voyage through the star-strewn deep. Perhaps in the spiritual world as well we have strained our gaze too exclusively on luminaries that are beyond the parallactic limit; and eyes turned steadily on some nearer brightness may teach us at last our kinship and community in the firmament of souls.

Not, then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their enfranchisement, and

know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now; they are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kindling into steadfast fire.

Nay, it may be that our response, our devotion, is a needful element in their ascending joy; and God may have provided some better thing for us, that they without us should not be made perfect;—*ut non sine nobis consummarentur*.

To most of my hearers I doubt not that this forecast of a coming co-operation between incarnate and discarnate spirits will have seemed speculative and premature. My defence is that I believe that upon our own attitude towards these nascent communications their progress and development depend, so that we cannot too soon direct serious attention to the high responsibilities opening on our view. And now yet another practical question is ready, I think, for immediate discussion. All great changes in speculative belief must modify in some way man's immediate duty. In what way must our idea of duty be modified, be expanded, if a religion is offered to us which no longer depends on tradition and intuition only, but on reason also and on experiment; which is not locked away in an emotional compartment of our being, nor adapted to the genius of special races alone, but is œcumenical as Science is œcumenical, is evolutionary as Science is evolutionary, and rests on a permanent and provable relationship of the whole spiritual to the whole material world?

No full answer to such a question can as yet be attempted or divined. But one point is clear;—and on that point it is already urgently necessary to insist. We must maintain, in old theological language, that *the intellectual virtues have now become necessary to salvation*. Curiosity, candour, care;—these are the intellectual virtues;—disinterested curiosity, unselfish candour, unremitting care. These virtues have grown up outside the ecclesiastical pale; Science, not Religion, has fostered them;—nay, Religion has held them scarcely consistent with that pious spirit which hopes to learn by humility and obedience the secrets of an unseen world. Here surely our new ideals suggest not opposition but fusion. To us as truly as to monk or anchorite the spiritual world is an intimate, an interpenetrating reality. But its very reality suggests the need of analysis, the risk of misinterpretation; the very fact that we have outgrown our sacerdotal swaddling-clothes bids us learn to walk warily among pitfalls which call for all the precautions that systematic reason can devise.

Upon a new scheme of beliefs, attractive to the popular mind as the scheme which I prefigure, a swarm of follies and credulities must inevitably perch and settle. Yet let those who mock at the weaknesses of "modern Spiritualism" ask themselves to what extent either orthodox religion or official science has been at pains to guard the popular mind against losing balance upon contact with new facts, profoundly but

obscurely significant. Have the people's religious instructors trained them to investigate for themselves? Have their scientific instructors condescended to investigate for them? Who should teach them to apply to their "inspirational speakers" any test more searching than they have been accustomed to apply to the sermons of priest or bishop? What scientific manual has told them enough of the hidden powers within them to prevent them from ascribing to spiritual agency whatever mental action their ordinary consciousness may fail to recognise as its own?

The rank and file of Spiritists have simply transferred to certain new dogmas—for most of which they at least have some comprehensible evidence—the uncritical faith which they were actually commended for bestowing on certain old dogmas,—for many of which the evidence was at least beyond their comprehension. In such a case ridicule is no remedy. The remedy lies, as I have said, in inculcating the intellectual virtues;—in teaching the mass of mankind that the maxims of the modern *savant* are at least as necessary to salvation as the maxims of the mediæval saint.

Now here, I take it, lies the special, the characteristic duty of the Society for Psychical Research. It is a duty far wider than the mere exposure of fraud; far wider than the mere production of specimens of patient and intelligent investigation. Our duty is not the founding of a new sect, nor even the establishment of a new science, but is rather the expansion of Science herself until she can satisfy those questions which the human heart will rightly ask, but to which Religion alone has thus far attempted an answer. Or rather, this is the duty, the mission, of the coming century's leaders of spiritual thought. Our own more special duty is to offer through an age of transition more momentous than mankind has ever known, that help in steadying and stimulating psychical research all over the world which our collective experience should enable us richly to bestow. Such function *ought*, I say, to be ours indeed. We alone have taken the first steps to deserve it. I see our original programme completely justified. I see our *raison d'être* indisputably established. I see all things coming to pass as we foresaw. What I do *not* see, alas! is an energy and capacity of our own, sufficient for our widening duty;—enough of labourers for the vineyard so ripe for harvest. Speaking, if so, I may, for the remnant of that small company of labourers of the first hour of the day, I must confess that our strength, at least, cannot suffice for the expanding task;—nay, could not so suffice, even if Edmund Gurney were with us still;—*non, si ipse meus nunc adforet Hector*. Other workers, good men and true, have joined themselves to us;—but we have need of many more. We invite them from each department of science, from every school of thought. With equal confidence we appeal for co-operation to *savant* and to saint.

To the *savant* we point out that we are not trying to pick holes in the order of Nature, but rather, by the scrutiny of residual phenomena,

to get nearer to the origin and operation of Nature's central mystery of Life. Men who realise that the etherial environment was discovered yesterday, need not deem it impossible that a metetherial environment—yet another omnipresent system of cosmic law—should be discovered to-morrow. The only valid *a priori* presumption in the matter is the presumption that the Universe is infinite in an infinite number of ways.

To the Christian we can speak with a still more direct appeal. "You believe," I would say, "that a spiritual world exists, and that it acted on the material world two thousand years ago. Surely it is so acting still! Nay, you believe that it *is* so acting still; for you believe that prayer is heard and answered. To believe that prayer is heard is to believe in telepathy,—in the direct influence of mind on mind. To believe that prayer is answered is to believe that unembodied spirit does actually modify (even if not storm-cloud or plague-germ) at least the minds, and therefore the brains, of living men. From that belief the most advanced 'psychical' theories are easy corollaries. You may reply, indeed, that the Church or the Bible has told men all of the unseen world that they need to know, and that whatsoever is more than this cometh of evil. What say you to this argument when it is retorted on you by Omar with his Koran?"

But let us cease to speak as though the infinite Unseen World were a mere preserve or battleground of theologies. If every dogma ever promulgated from the Vatican were literal truth, Science would still affirm that scarcely anything of that world was known. If Religion be more than "the guess of a worm in the dust, and the shadow of its desire," it must be (I say once more) the spirit's normal answer to objective fact. The Cosmos is what it is, and Revelation can do no more than reveal it. Holiness itself must be the reflection of a reality behind the veil. If this be so, then Science has come not to destroy but to fulfil; Religion must needs evolve into Knowledge; for Religion can in no age admit an aim narrower than the prayer of Cleanthes,—the willing response of the soul to all she knows of cosmic law.

Out of the long Stone Age our race is awakening into consciousness of itself. We stand in the dawn of history. Behind us lies a vast and unrecorded waste—the mighty struggle *humanam condere gentem*. Since the times of that ignorance we have not yet gone far; a few thousand years, a few hundred thinkers, have barely started the human mind upon the great æons of its onward way. It is not yet the hour to sit down in our studies and try to eke out Tradition with Intuition—as one might be forced to do in a planet's senility, by the glimmer of a fading sun. *Daphni, quid antiquos signorum suspicis ortus?* The traditions, the intuitions of our race are themselves in their infancy; and before we abandon ourselves to brooding over them let us at least first try the upshot of a systematic search for actual facts. For what should hinder? If our inquiry lead us first through a jungle of fraud and folly, need that

alarm us? As well might Columbus have yielded to the sailors' panic, when he was entangled in the Sargasso Sea. If our first clear facts about the Unseen World seem small and trivial, should that deter us from the quest? As well might Columbus have sailed home again, with America in the offing, on the ground that it was not worth while to discover a continent which manifested itself only by dead logs.

One final word to each main division of our critics;—to those first who have been disappointed so often that they refuse to listen to any further promise of news from the Unseen;—and then to those who, relying on some grander revelation,—whether received from without them or from within,—disdain our slow, collective process and comminuted fragments of truth. I would remind the Agnostic that a pike was once kept in the same tank with a perch. There was at first a sheet of glass between them, and the pike bruised his nose so often in snapping at the perch, that in time he gave up that endeavour,—as the Agnostic his endeavour after proof of a spiritual world,—with a sigh or a sneer. Then silently the transparent screen was removed; but now the pike was so convinced that his prey was unreachable, that,—like the Agnostic in presence of our new evidence,—he continued simply to let the perch alone.

For those other men I will resort to a bold metonymy, and will speak of that great incurrent truth to which each man severally holds under the figure of the great stone at Ephesus which fell down from Jupiter. The faithful who proclaimed that wondrous fall were essentially in the right,—were far more in the right than the freethinkers who derided it. But whence and why that stone had truly fallen,—how vast the significance of that cosmic trajectory and rushing flame,—this could be known only when humble labourers had catalogued many a lesser congener of the mighty mass; and had gathered the meteoric dust from the ocean's floor; and had learnt that no field of heaven had been found so desolate as not to carry still the impress of ultimate energy and universal law.

## APPENDIX B

### THE DECLINE OF DOGMATISM

For many minds this last century of triumphant Science, of warring Theology, has acted as a kind of proof and purgation of the human spirit. It is strange to look back and to observe with how much of dogmatic rubbish even the strongest minds of earlier centuries were cumbered both in their belief and in their negation. For it was not only the so-called orthodox who suffered; but those also who, revolting against arbitrary doctrine, were yet unable to dissociate such doctrine from any conception which they could form of a spiritual world. Such men would still speak as though the spiritual world, if it existed, must needs be a world ruled by caprice, and overshadowed by fear.

But now in the virtual abeyance of formal creeds the reactions of monks and schoolmen have had time to dissolve and disappear. Vestigial beliefs which still encumbered the spirit have had time to atrophy.

The prospect on which Science gazed has been by comparison a narrow one; but Science at least has "seen it steadily and seen it whole." The material world has taught us lessons of which our conception of the spiritual world stood in no less urgent need. The study of visible Nature has taught us Uniformity, Conservation, Evolution; and these transform themselves in their spiritual aspect into an absolute Catholicity, an inescapable Justice, an ever-ascending Ideal. These great conceptions, I say, were achieved by Science, with her outlook temporarily narrowed to planetary life. And now that Science herself begins to teach us to expand once more the planetary into the cosmic view, we find that principles built up by minute and persistent observation of material law will expand and exalt themselves also to spiritual operation, and will give to the soul's future the stability of their own infinitude, the buoyancy of their own limitless march and assumption into realms higher and hopes unknown.

On one great matter the departed spirits utter, not indeed a halting or a dubious, but yet a somewhat indefinite reply. One and all, so far as I know them, they affirm that the Universe is good: that there is a supreme Power to whom all spirits bow, and who orders all things well. But beyond that they can give no fresh sanction to the tenets of any earthly creed. Rather they seem for a time perhaps to express their new convictions in their accustomed formulæ, but soon to lose all thought of creed or formulæ in the deep assurance of endless and ever-growing Love. This avowed limitation of their knowledge has caused some disappointment, and they have sometimes been fruitlessly pressed to declare themselves in clearer support of some earthly Church.

Yet must not any elevation of our being imply for us less of claim to formal knowledge, more of participation in an immanent Spirit?

The idea of Divinity among the human race has risen and widened from the Fetish of a family to the Champion of a tribe, and from the Champion of a tribe to the Father of a planet. Must even *that* be the fixed and final conception of the Infinite God? Nay, surely that conception should expand so as not to lose but to transcend Personality;—retaining for us the Love and Mercy which bring the Divine into fellowship with man, but outgrowing all limiting analogies, all pretence at human comprehension of the Inconceivable Cause of All.

It is noticeable how with each onward step in our theoretical knowledge some false and outworn conception of practical duty tends to melt away. We now know (to Swedenborg belongs the credit of the first emphatic announcement) that this life and the next are morally continuous,—with no mere general dependence of the future life upon the present,—but continuous as though our earthly age melted into the hues

of a happier youth. It follows that the earthly life must ethically develop *all* its faculties in preparation for the heavenly. There must be no arbitrary narrowing of earth's experience under the guise of sanctity; no pretence that something is gained in the next world by refusal of any of the normal duties of *this*.

There is no place for monasticism in such a scheme as this. There is no place for the puritanical, the ascetic spirit; for any belief in merit attaching to suffering or privation as such. The aim of all will be spiritual, moral, intellectual efficiency; self-preparation for those higher duties which shall follow on the accomplishment of lower duties as the just and inseparable reward.

How far there shall still be place for the priest, for the minister of religion, it were premature to discuss. *Sacerdotalism* must disappear; no body of men will any longer persuade mankind of their exclusive right to promulgate or to interpret that catholic truth which is bestowed impartially upon all.

And note that if such a claim were afterwards to be put forth, not by priests but by sensitives,—by intermediaries of the new revelation who might claim to be its guardians also,—that claim would promptly carry with it its own refutation. We should not long believe in the authority of communicating spirits who might base their appeal to us on authority, instead of on evidence and on reason. Communicators and intermediaries alike are subject to an ordering wiser than our own. By their fruits we shall know them.

## APPENDIX C

### PRAYER AND SUPPLICATION

The question now arises: What ought to be our own attitude towards the spirits with whom we enter into communication?

To begin with, it goes without saying that our attitude should be at once responsive and serious;—that there should be no frivolity, no credulity, and, on the other hand, no perverse or stubborn refusal to recognise the proofs which they offer.

But here a larger question opens out. What ought we to ask from them? In what way should we ask it? What does experience thus far show us that we may expect to receive? It is plain that such inquiries bring us to the threshold of the wider and deeper problem of *Prayer* and *Supplication* generally;—of our whole appeal to the Unseen.

Approaching Prayer in this generalised manner, we feel the need of a definition which shall be in some sense spiritual without being definitely theological. Or let us leave to the solemn word Prayer its highest meanings;—let us confine it to our attempts at communion—uttered or unexpressed—with the Supreme Spirit. Let us next try to define the word

*Supplication* in such a way as to distinguish it from a request made to a living friend.

For our present purposes, at any rate, it seems best to define supplication as "an attempt to obtain benefits from unseen beings by an inward disposition of our own minds." This excludes such attempts as rest on charms or on sorcery; and at the same time begs no question as to the nature of the beings to whom we appeal. They are, at any rate, habitually *unseen*; it remains for us to argue from the nature of the supplication, or of the answer, who or what the beings who may have sent that answer are likely to be.

For the sake of clearness, I may observe that in excluding charms, &c., from the category of true supplication, I mean to exclude any process which is supposed to gain the desired benefit by its own virtue without the operation of our own minds. Charms and incantations may have, as we shall presently see, another kind of efficiency, as mere *self-suggestions*. And experience seems to show (what might antecedently have seemed improbable) that if we wish to learn something from spirits speaking through mortal organisms, there may be some gain in our definite statement, in speech or writing, of the nature of the information desired.

This, however, is a detail, and I go on to the more important question of the benefits for which our supplications may rightly be offered up. What, broadly speaking, are the benefits which we do actually receive from other souls? either from the World-Soul, or from human souls still in the flesh? We receive Life and Knowledge, which it is our business to develop into Love and Wisdom and Joy. Our own capacity of such development may still be classed as Life,—as spiritual Life, of which our physical life is but the temporary vehicle. Our spiritual life is fed by the love which we receive, our physical life by food and material aids of every kind. Knowledge, of course, is one of the main ways of feeding our spiritual life, and I have placed it apart here merely because its *traceability* through particular memories makes it the most convenient subject-matter for psychical analysis.

A definite fact, an isolable piece of knowledge, will often fulfil a requirement which we long for in vain in physical experimentation. We should greatly like to be able to follow some individual scrap or parcel of energy through its successive mutations,—to track exactly the given unit of heat which is converted into a given unit of motion. Now with definite facts we really can do something of this kind. Each piece of knowledge is more or less distinctly ear-marked, as belonging to one or more assignable human memories, each of which memories contains a selection of facts different from the selection contained in any other memory. Omniscience of course contains all the facts, but omniscience is not likely to show in each case the specific *limitations*.

The upshot of this is that there is a certain class of requests made to

unseen agencies, the answers to which carry with them a strong presumptive proof of the identity of the minds which send them.

Such, for example, are the ordinary requests made to our discarnate friends for information on matters connected with their lives on earth, as illustrated by many cases through Mrs. Piper's trance. In these cases we have virtually supplicated these persons for certain definite knowledge, and they,—and so far as I can see, no vaster intelligence than theirs,—have directly answered our supplications. Such cases belong to the long series of requests made to the Unseen for knowledge, for truth, for light. Here is at last a definite avenue for successful supplication,—here are distinct requests granted by intelligences identifiable, although unseen.

Leaving the question of supplication for knowledge for the present, let us consider the results which have been found to attend supplications for mere physical *life*.

Readers of this work know what a large proportion of psychological experiment now actually going on falls under the category of *supplication of prayer for life*. The pilgrims of Lourdes implore the Virgin for life and health as the most urgent form of their devotions. Faith-healers pray to the Divinity for life and health, Christian Scientists meditate on the goodness of the Universe and on the love of Christ with the same practical object. And all of these groups,—as abundant testimony shows us,—are often successful in their prayers and meditations. They attain such results that (for instance) Charcot, himself no Catholic, used often to send his patients to Lourdes. Yet, as this juxtaposition of Charcot with Lourdes suggests, although we note the favourable results, we have no clear indication as to the source from whence those results come.

For we find that results equally surprising follow upon the suggestions of hypnotisers;—and even upon mere self-suggestion. Self-suggestion is (as I have often insisted) at the core of almost all these healing and vivifying processes;—and what is self-suggestion but an at present indefinable contention or disposition of the mind?

In ancient and modern times, in East and West, among Pagans, Buddhists, Brahmins, Mahomedans, Christians, Infidels,—everywhere it has seemed possible for men and women, by a certain stress of soul, to become in great measure superior to pain, and often to renew vitality with a success for which medical science cannot account. The true meaning of this far-reaching and multiplex power of self-suggestion is one of the standing puzzles—one of the growing puzzles—alike of biology and of psychology. Without pretending to solve it, I have nevertheless in an earlier chapter stated and defined it in a manner which may now serve to bring it into relation with an even wider range of phenomena. For I have spoken of it as a fluctuation in the intensity of the draft which each man's life makes upon the Unseen. I have urged that while our life is maintained by continual inflow from the World-soul, that inflow may vary in abundance or energy in correspondence with variations in the attitude of our own

minds. So soon as this definition is made, we see that every form of self-suggestion falls within the limits which we have assigned to supplication. The supplication of the Lourdes pilgrims, the adoring contemplation of the Christian Scientists, the inward concentration of the self-suggesters, the trustful anticipation of the hypnotised subject,—all these are mere shades of the same mood of mind,—of the mountain-moving faith which can in actual fact draw fresh life from the Infinite. Nor is the life thus indrawn a physical life alone. Even from the physician's post-hypnotic suggestion,—which seems the furthest removed of all these channels from a true spiritual inflow,—both moral and intellectual revivification will often follow.

But this reflection suggests afresh the question, already discussed in Chapter V., whether in some such cases of hypnotic suggestion the resultant inflow of life may not in some mediate fashion at least depend on and emanate from the physician himself. He, no doubt, must ultimately draw his own life from the Unseen; but may there not be some virtue passing from him which vivifies his patient of its own force? I have already expressed my belief that in some cases there *is* such virtue,—which would show from our present point of view that it is in some cases useful to supplicate finite embodied spirits for increase of life.

May it then be desirable to supplicate finite disembodied spirits not only for knowledge, but for life? Can they also transmit to us,—more directly, perhaps, than the embodied hypnotist,—some special stream of the informing energy of the universe?

I believe that there is evidence that they can sometimes produce this vivifying effect in various ways. Sometimes they seem able to transport the sensitive's spirit into their own realm, and to infuse at once a spiritual and a physical renovation. Sometimes they produce the impression of material touches or passes, like those employed by the earthly hypnotist. In that case the removal of pain, or the soothing effect, may seem to follow directly on some unseen manifestation.

And this brings us to one remaining service which we may sometimes, it seems, successfully ask disembodied spirits to perform. They will occasionally move objects for us;—thus repeating yet further the services rendered by embodied friends. Not, of course, that we shall think of asking them for movements practically useful to us, like those ascribed to the "lubber-friends" of ancient fable. It will be enough if by any displacement of matter, however trivial in itself, they can manifest their persistent power.

On the whole, then, we see that supplication obtains for us from the Unseen a certain limited extension of the benefits which we know by everyday experience that we can obtain from the Universe on the one hand and from individual spirits on the other.

As regards the human spirits, in the first place, we find that our successful supplications to them are such as they might be likely to grant,

assuming that they still exist, and that they have certain continuing powers of acting upon embodied minds and upon matter in much the old way. While they were embodied they gave us knowledge, they gave us material help by moving objects and the like; they renewed our strength, it may be by touches or passes which were for us channels of the inflowing cosmic life. Disembodied now, they operate in the same way. In some respects the loss of the body is a drawback. They can but slightly and rarely move ponderable matter. They can but seldom heal or vitalise with their spirit-touch. They can communicate their knowledge only through an organism which they invade for the purpose. But on the other hand their knowledge, when they *do* communicate it, is of absolutely priceless worth. Fragmentary and trivial though it may seem, it constitutes the one great assurance of a providential Universe and an eternal life.

Supplication to these spirits near ourselves has, then, assuredly not been in vain,—nay, is likely to become more and more fruitful as the conditions are better understood.

At the other end of the scale, again, the prayers addressed to the Universe,—to God,—or say, rather, to the Supreme which is above personality, are now seen to be the normal development and intensification of that mysterious power of self-suggestion which we witness every day. In so saying I am far from meaning that we affect our own spirits only by our fervent prayer. On the contrary, I have insisted that even the self-suggestion which refuses to appeal to any higher power,—which believes that it is only calling up its own private resources into play,—must derive its ultimate efficacy from the increased inflow from the Infinite life which the spirit's powerful effort of attention—the faith of the suppliant—does in some manner induce. And the more penetrating this faith, the more striking the results are likely to be. Beyond this point we have no evidential warrant for going. We cannot specify from any real comparative experience what particular shade or colour of this saving faith is most effectual in evoking an answer. The great intermediate names—between the spirits of our own friends and the Source of All—have not given recognisable evidence, specific proof, of their recipience and reply. Such proof might be given, for example, if the cures at Lourdes were really “miraculous” in the sense that they were cures of maladies never cured elsewhere; or even if patients at Lourdes were cured in markedly larger proportion than, say, the patients in a hypnotic clinique. But I have elsewhere (see 578 and 579) shown strong reasons for believing that this is not so;—nay, that the general evidence offered for the Lourdes cures needs a strict sifting before the residuum of fact can be separated from the exaggerations due to strong moral prepossession,—from which the great pecuniary interests which have grown up around that place of pilgrimage can hardly be altogether excluded. I will not say more, for my object here is not to disparage any special type of prayer or supplica-

tion, but rather to insist on their importance and efficacy in general. I wish to show that so far from our needing to suppose that an answer to prayer is an *interruption* of the natural order of things, many answers to prayer are, on the contrary, manifest extensions,—natural developments,—of perfectly familiar phenomena. We already have life, and by disposing our spirits rightly, we can get more life; we already have friends who help us on earth; those friends survive bodily death, and are to some extent able to help us still. It is for us to throw ourselves into the needed mental state;—to make the heartfelt and trustful appeal. To the benefit which we may thus derive no theoretical limit can be assigned. It must needs grow with man's evolution; for the central fact of that condition is the ever-increasing closeness of the soul's communion with other souls.

## APPENDICES

TO

## CHAPTER VII

**713 A.** It is possible that we might learn much were we to question dying persons, on their awakening from some comatose condition, as to their memory of any dream or vision during that state. If there has in fact been any such experience it should be at once recorded, as it will probably fade rapidly from the patient's supraliminal memory, even if he does not die directly afterwards. A curious case was published in *Phantasms of the Living* (vol. ii. p. 305), where a dying man returns, as it were, from the gates of death expressly to announce that he has had a vision, or "paid a visit," of this kind—which "visit," however, it was not possible to verify.

A somewhat similar instance, but with ultimate recovery of the patient, Dr. Wiltse, was printed in the *St. Louis Medical and Surgical Journal*, November, 1889, and in the *Mid-Continental Review*, February, 1890. Dr. Wiltse has since obtained for us the sworn depositions of the witnesses of importance. The experience is long, and for the most part of a thoroughly dreamlike type; but in any view it is extremely unusual, nor can it be fairly understood from extracts alone. I quote, therefore, the essential part of the case in full (from *Proceedings S.P.R.*, vol. viii. p. 180).

[After describing his gradual sinking in the summer of 1889 under an unusual disease—typhoid fever with subnormal temperature and pulse—Dr. Wiltse (of Skiddy, Kansas) continues as follows:—]I asked if I was perfectly in possession of my mind, so that what I might say should be worthy of being relied upon. Being answered in the decided affirmative, I bade adieu to family and friends, giving such advice and consolation to each and all as I deemed best, conversed upon the proofs *pro* and *con* of immortality, and called upon each and all to take testimony for themselves by watching the action of my mind, in the bodily state in which they saw me, and finally, as my pupils fell open, and vision began to fail, and my voice to weaken, feeling a sense of drowsiness come over me, with a strong effort, I straightened my stiffened legs, got my arms over the breast, and clasped the fast stiffening fingers, and soon sank into utter unconsciousness.

I passed about four hours in all without pulse or perceptible heart-beat, as I am informed by Dr. S. H. Raynes, who was the only physician present. During a portion of this time several of the bystanders thought I was dead, and such a report being carried outside, the village church bell was tolled.

Dr. Raynes informs me, however, that by bringing his eyes close to my face, he could perceive an occasional short gasp, so very light as to be barely perceptible, and that he was upon the point, several times, of saying, "He is dead," when a gasp would occur in time to check him.

He thrust a needle deep into the flesh at different points from the feet to the hips, but got no response. Although I was pulseless about four hours, this state of apparent death lasted only about half-an-hour.

I lost, I believe, all power of thought or knowledge of existence in absolute unconsciousness. Of course, I need not guess at the time so lost, as in such a state a minute or a thousand years would appear the same. I came again into a state of conscious existence and discovered that I was still in the body, but the body and I had no longer any interests in common. I looked in astonishment and joy for the first time upon myself—the me, the real Ego, while the not me closed it upon all sides like a sepulchre of clay.

With all the interest of a physician, I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realised my condition and reasoned calmly thus. I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally, as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased, and along the soles of the feet beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began slowly to retreat from the feet, toward the head, as a rubber cord shortens. I remember reaching the hips and saying to myself, "Now, there is no life below the hips." I can recall no memory of passing through the abdomen and chest, but recollect distinctly when my whole self was collected into the head, when I reflected thus: I am all in the head now, and I shall soon be free. I passed around the brain as if I were hollow, compressing it and its membranes, slightly, on all sides, toward the centre and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself something like a jelly-fish as regards colour and form. As I emerged, I saw two ladies sitting at my head. I measured the distances between the head of my cot and the knees of the lady opposite the head and concluded there was room for me to stand, but felt considerable embarrassment as I reflected that I was about to emerge naked before her, but comforted myself with the thought that in all probability she could not see me with her bodily eyes, as I was a spirit. As I emerged from the head I floated up and down and laterally like a soap-bubble attached to the bowl of a pipe until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast and perfectly naked. With a painful sense of embarrassment I fled toward the partially opened door to escape the eyes of the two ladies whom I was facing as well as others who I knew were about me, but upon reaching the door I found myself clothed, and satisfied upon that point I turned and faced the company. As I turned, my left elbow came in contact with the arm of one of two gentlemen, who were

standing in the door. To my surprise, his arm passed through mine without apparent resistance, the severed parts closing again without pain, as air reunites. I looked quickly up at his face to see if he had noticed the contact, but he gave me no sign,—only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body. It was lying just as I had taken so much pains to place it, partially upon the right side, the feet close together and the hands clasped across the breast. I was surprised at the paleness of the face. I had not looked in a glass for some days and had imagined that I was not as pale as most very sick people are. I congratulated myself upon the decency with which I had composed the body and thought my friends would have little trouble on that score.

I saw a number of persons sitting and standing about the body, and particularly noticed two women apparently kneeling by my left side, and I knew that they were weeping. I have since learned that they were my wife and my sister, but I had no conception of individuality. Wife, sister or friend were as one to me. I did not remember any conditions of relationship; at least I did not think of any. I could distinguish sex, but nothing further.

I now attempted to gain the attention of the people with the object of comforting them as well as assuring them of their own immortality. I bowed to them playfully and saluted with my right hand. I passed about among them also, but found that they gave me no heed. Then the situation struck me as humorous and I laughed outright.

They certainly must have heard that, I thought, but it seemed otherwise, for not one lifted their eyes from my body. It did not once occur to me to speak and I concluded the matter by saying to myself: "They see only with the eyes of the body. They cannot see spirits. They are watching what they think is I, but they are mistaken. That is not I. This is I and I am as much alive as ever."

I turned and passed out at the open door, inclining my head and watching where I set my feet as I stepped down on to the porch.

I crossed the porch, descended the steps, walked down the path and into the street. There I stopped and looked about me. I never saw that street more distinctly than I saw it then. I took note of the redness of the soil and of the washes the rain had made. I took a rather pathetic look about me, like one who is about to leave his home for a long time. Then I discovered that I had become larger than I was in earth life and congratulated myself thereupon. I was somewhat smaller in the body than I just liked to be, but in the next life, I thought, I am to be as I desired.

My clothes, I noticed, had accommodated themselves to my increased stature, and I fell to wondering where they came from and how they got on to me so quickly and without my knowledge. I examined the fabric and judged it to be of some kind of Scotch material, a good suit, I thought, but not handsome; still, neat and good enough. The coat fits loosely too, and that is well for summer. "How well I feel," I thought. "Only a few minutes ago I was horribly sick and distressed. Then came that change, called death, which I have so much dreaded. It is past now, and here am I still a man, alive and thinking, yes, thinking as clearly as ever, and how well I feel; I shall never be sick again. I have no more to die." And in sheer exuberance of spirits I danced a figure, and fell again to looking at my form and clothes.

Suddenly I discovered that I was looking at the straight seam down the

back of my coat. How is this, I thought, how do I see my back? and I looked again, to reassure myself, down the back of the coat, or down the back of my legs to the very heels. I put my hand to my face and felt for my eyes. They are where they should be, I thought. Am I like an owl that I can turn my head half-way round? I tried the experiment and failed.

No! Then it must be that having been out of the body, but a few moments, I have yet the power to use the eyes of my body, and I turned about and looked back in at the open door, where I could see the head of my body in a line with me. I discovered then a small cord, like a spider's web, running from my shoulders back to my body and attaching to it at the base of the neck in front.

I was satisfied with the conclusion that by means of that cord I was using the eyes of my body, and turning, walked down the street.

I had walked but a few steps when I again lost my consciousness, and when I again awoke found myself in the air, where I was upheld by a pair of hands, which I could feel pressing lightly against my sides. The owner of the hands, if they had one, was behind me, and was shoving me through the air at a swift but a pleasant rate of speed. By the time I fairly realised the situation I was pitched away and floated easily down a few feet, alighting gently upon the beginning of a narrow, but well-built roadway, inclined upward at an angle of something less than 45 degrees.

I looked up and could see sky and clouds above me at the usual height. I looked down and saw the tops of green trees and thought: It is as far down to the tree tops as it is high to the clouds.

As I walked up the road, I seemed to face nearly north. I looked over the right side of the road and under it could see the forest, but discovered naught to support the roadway, yet I felt no fear of its falling. I examined the material of which it was built. It was built of milky quartz and fine sand. I picked up one of the gravels and looked at it particularly. I distinctly remember that it had a dark speck in the centre. I brought it close to the eye and so discovered that it was a small hole apparently caused by chemical action of some metal. There had been a recent rain, and the coolness was refreshing to me. I noticed that, although the grade was steep, I felt no fatigue in walking, but my feet seemed light, and my step buoyant as the step of childhood, and as I walked I again reverted to my late condition of illness and rejoiced in my perfect health and strength. Then a sense of great loneliness came over me and I greatly desired company, so I reasoned thus: Some one dies every minute. If I wait twenty minutes the chances are great that some one in the mountains will die, and thus I shall have company. I waited, and while so doing surveyed the scenery about me. To the east was a long line of mountains, and the forest underneath me extended to the mountains, up their sides and out on to the mountain top. Underneath me lay a forest-clad valley, through which ran a beautiful river full of shoals, which caused the water to ripple in white sprays. I thought the river looked much like the Emerald River, and the mountains, I thought, as strongly resembled Waldron's Ridge. On the left of the road was a high bluff of black stone, and it reminded me of Lookout Mountain, where the railroad passes between it and the Tennessee River. Thus memory, judgment, and imagination, the three great faculties of the mind, were intact and active.

I waited for company, what I judged to be twenty minutes; but no one

came. Then I reasoned thus: It is probable that when a man dies he has his individual road to travel and must travel it alone. As no two men are exactly alike, so, most likely, no two travel the same road into the other world. I reflected that as eternal existence was now assured, I had no need to hurry, and so walked very leisurely along, now stopping and looking at the scenery, or looking back over the road, if, perchance, some one might come along, and occasionally turning and walking backward, and thus watching the road behind me for company I so strongly desired. I thought certainly some one from the other world would be out to meet me, though, strangely enough, I thought of no person whom above others I desired to see. Angels or fiends, one, I said, will come out to meet me—I wonder which it will be? I reflected that I had not believed all the Church tenets, but had written and taught verbally a new and, I believed, a better faith. But, I reasoned, I knew nothing, and where there is room for doubt there is room for mistake. I may, therefore, be on my way to a terrible doom. And here occurred a thing hard to describe. At different points about me I was aware of the expressed thought, "Fear not, you are safe!" I heard no voice, I saw no person, yet I was perfectly aware that at different points, at varying distances from me, some one was thinking that thought for my benefit, but how I was made aware of it was so great a mystery that it staggered my faith in its reality. A great fear and doubt came over me and I was beginning to be very miserable, when a face so full of ineffable love and tenderness appeared to me for an instant as set me to rights upon that score.

Suddenly I saw at some distance ahead of me three prodigious rocks blocking the road, at which sight I stopped, wondering why so fair a road should be thus blockaded, and while I considered what I was to do, a great and dark cloud, which I compared to a cubic acre in size, stood over my head. Quickly it became filled with living, moving bolts of fire, which darted hither and thither through the cloud. They were not extinguished by contact with the cloud, for I could see them in the cloud as one sees fish in deep water.

The cloud became concave on the under surface like a great tent and began slowly to revolve upon its perpendicular axis. When it had turned three times, I was aware of a presence, which I could not see, but which I knew was entering into the cloud from the southern side. The presence did not seem, to my mind, as a form, because it filled the cloud like some vast intelligence. He is not as I, I reasoned: I fill a little space with my form, and when I move the space is left void, but he may fill immensity at his will, even as he fills this cloud. Then from the right side and from the left of the cloud a tongue of black vapour shot forth and rested lightly upon either side of my head, and as they touched me thoughts not my own entered into my brain.

These, I said, are his thoughts and not mine; they might be in Greek or Hebrew for all power I have over them. But how kindly am I addressed in my mother tongue that so I may understand all his will.

Yet, although the language was English, it was so eminently above my power to reproduce that my rendition of it is as far short of the original as any translation of a dead language is weaker than the original; for instance, the expression, "This is the road to the eternal world," did not contain over four words, neither did any sentence in the whole harangue, and every sentence, had it been written, must have closed with a period, so complete was the sense. The following is as near as I can render it:—

"This is the road to the eternal world. Yonder rocks are the boundary

between the two worlds and the two lives. Once you pass them, you can no more return into the body. If your work was to write the things that have been taught you, waiting for mere chance to publish them, if your work was to talk to private individuals in the privacy of friendship—if this was all, it is done, and you may pass beyond the rocks. If, however, upon consideration you conclude that it shall be to publish as well as to write what you are taught, if it shall be to call together the multitudes and teach them, it is not done and you can return into the body."

The thoughts ceased and the cloud passed away, moving slowly toward the mountain in the east. I turned and watched it for some time, when suddenly, and without having felt myself moved, I stood close to and in front of the three rocks. I was seized with a strong curiosity then to look into the next world.

There were four entrances, one very dark, at the left between the wall of black rock and the left hand one of the three rocks, a low archway between the left hand and the middle rock, and a similar one between that and the right hand rock, and a very narrow pathway running around the right hand rock at the edge of the roadway.

I did not examine the opening at the left—I know not why, unless it was because it appeared dark, but I knelt at each of the low archways and looked through. The atmosphere was green and everything seemed cool and quiet and beautiful. Beyond the rocks, the roadway, the valley, and the mountain range curved gently to the left, thus shutting off the view at a short distance. If I were only around there, I thought, I should soon see angels or devils or both, and as I thought this, I saw the forms of both as I had often pictured them in my mind. I looked at them closely and discovered that they were not realities, but the mere shadowy forms in my thoughts, and that any form might be brought up in the same way. What a wonderful world, I exclaimed, mentally, where thought is so intensified as to take visible form. How happy shall I be in such a realm of thought as that.

I listened at the archways for any sound of voice or of music, but could hear nothing. Solid substances, I thought, are better media of sound than air, I will use the rocks as media, and I rose and placed my left ear to first one rock and then the other throughout, but could hear nothing.

Then suddenly I was tempted to cross the boundary line. I hesitated and reasoned thus: "I have died once and if I go back, soon or late, I must die again. If I stay some one else will do my work, and so the end will be as well and as surely accomplished, and shall I die again? I will not, but now that I am so near I will cross the line and stay." So determining I moved cautiously along the rocks. There was danger of falling over the side of the road, for the pathway around was but narrow. I thought not of the archways, I placed my back against the rock and walked sideways.

I reached the exact centre of the rock, which I knew by a carved knob in the rock marking the exact boundary. Here, like Cæsar at the Rubicon, I halted and parleyed with conscience. It seemed like taking a good deal of responsibility, but I determined to do it, and advanced the left foot across the line. As I did so, a small, densely black cloud appeared in front of me and advanced toward my face. I knew that I was to be stopped. I felt the power to move or to think leaving me. My hands fell powerless at my side, my shoulders and head dropped forward, the cloud touched my face and I knew no more.

Without previous thought and without apparent effort on my part, my eyes opened. I looked at my hands and then at the little white cot upon which I was lying, and realising that I was in the body, in astonishment and disappointment, I exclaimed: "What in the world has happened to me? Must I die again?"

I was extremely weak, but strong enough to relate the above experience despite all injunctions to quiet. Soon afterward I was seized with vomiting, severe and uncontrollable. About this time Dr. J. H. Sewel, of Rockwood, Tenn., called upon a friendly visit, not knowing I was sick. I was hiccupping terribly, and in consultation he said, "Nothing short of a miracle, I fear, can save him."

After many days, it seemed to me, the temperature began to creep up and soon ran above normal, but only a little, wavered back and forth for a few days, and settled at a half degree below, where it remained during the greater part of convalescence, when it mounted to normal, the pulse mounted to above fifty for keeps, as boys say at marbles, then went to seventy-six, and I made a rapid and good recovery, for having travelled some hundreds of miles during the interval, as I close this paper my pulse stands at eighty-four and is strong, just eight weeks from "the day I died," as some of my neighbours speak of it.

There are plenty of witnesses to the truth of the above statements, in so far as my physical condition was concerned. Also to the fact that just as I described the conditions about my body and in the room, so they actually were. I must, therefore, have seen these things by some means.

The following are questions addressed to Dr. Wiltse about his experience, and his answers:—

1. Q. You perceived two gentlemen standing in the door. Were they actually standing in the door? A. They were.

2. Q. Was your face as pale as you perceived it to be? A. It was much paler as compared with some days before, but one witness states that, as compared with only a short time before becoming unconscious, the face appeared of a dark purple hue.

3. Q. Did you not recognise any person at all among those whom you perceived in the room? A. I had no thought of names nor ideas of relationship. I had a strong sense of good fellowship, if I may so term it, but my interest in each seemed alike. I must have forgotten all personalities.

4. Q. Did the washes which you perceived the rain to have made actually exist? A. They did to a marked degree, there having been heavy rains for many days consecutively.

5. Q. Did the fabric in which you seemed to be clothed resemble any which you had ever worn? A. It did not, and I distinctly recollect thinking that I had no such clothing in the house, although it did not then occur to me that I had never possessed such a suit. I think, however, that my brother who was visiting me had on something such a suit, but cannot be certain, as I cannot learn that I made any reference to any suit in the room as being like it while rehearsing my experience after awaking. If I could see a suit like it I should recognise it at once.

6. Q. Were you previously familiar with the notion that a delicate thread, in cases of trance, connects the ethereal organism with the ordinary body? A. Yes, and this will seem to you a case of expectancy. I deem it fair to your

Society to state, however, that so far from believing the theory was I that in a volume of fiction upon which I am engaged I had set down an entirely different theory as emanating from one of the characters who is made to teach my own private views strongly enough. When I discovered the thread my mind did not go back to any previous recollections or ideas upon the subject, as I should suppose would naturally be the case.

Dr. Wiltse's narrative is followed by corroborative statements from five persons who were present in the sick-room, viz., his wife and sister, the physician in attendance, and two friends. These statements are given in full in the *Proceedings*, and show that the description of his experience given by Dr. Wiltse immediately after recovering consciousness was in all essential details the same as the account printed above. They also confirm what he reports of the actual external facts of the case, the illness and attendant circumstances.

Here, at any rate, whatever view we take as to the source or the content of Dr. Wiltse's vision, the fact remains that the patient, while in a comatose state, almost pulseless, and at a temperature much below the normal, did, nevertheless, undergo a remarkably vivid series of mental impressions. It is plain, therefore, that we may err in other cases by assuming prematurely that all power of perception or inference has ceased.

Setting aside the manifestly dream-like or symbolical element of the vision, we observe that Dr. Wiltse believes that his perception of the people in the room, and of the rain-washed streets outside, was of a clairvoyant type. But this cannot be proved; for the picture of the streets might be due to unconscious inference; and some acuteness of perception, like that of the lethargic hypnotised subject, might account for his knowledge of movements in the room made after his eyes were closed. However this may be, it is probable that if he had actually died, and if some kind of message from him had been subsequently received, that message might have included facts as to the scene of death which the survivors would have believed to have been unknown to him while still living, but which he did in fact acquire during his comatose condition.

I may add that since the first publication of Dr. Wiltse's narrative both Dr. Hodgson and I have made his personal acquaintance, and have further corresponded with him on psychical experiments, with the result that the experience just cited, though it cannot, of course, be made *evidential*, has risen in importance in our eyes. See also another experience of Dr. Wiltse's in **663 A**.

A case similar in many respects to the one just quoted is that of the Rev. L. J. Bertrand, given in *Proceedings* S.P.R., vol. viii. p. 194. During a dangerous ascent of the Titlis, Mr. Bertrand separated from his companions, sat down to rest, and became paralysed by the cold. His head, however, remained clear, and he experienced the sensation described by Dr. Wiltse of passing out of his body and remaining attached to it by "a

kind of elastic string." While in this condition, he had clairvoyant impressions about his absent companions, and much astonished them on their return by describing their doings to them. The case, which I have not space here to quote, is very remote and therefore probably contains errors of detail; but it is most likely that some genuine clairvoyance was exhibited.

714 A. From *Proceedings* S.P.R., vol. v. p. 450. The next case—I have given the percipients the name of Adie—is a curiously complicated one; but its evidential value rests mainly on the similarity between a recognised phantom seen by a mourner (and therefore not in itself evidential) and an unrecognisable appearance observed at about the same time by a near relation, also aware of the death.

This latter phenomenon—a segment of illumination in a room otherwise dark, and closed against light—is undoubtedly rare. Retinal hyperæsthesia will sometimes make a room look light for a moment or two when the eyes are first opened, but the limitation of area seems to make this explanation improbable here.

Miss C. A. writes :—

*July 12th, 1888.*

About two months before the death of my dear father, which occurred on December 10th, 1887, one night about from 12 to 1 A. M., when I was in bed in a perfectly waking condition, he came to my bedside, and led me right through the cemetery at Kensal Green, stopping at the spot where his grave was afterwards made.

He was very ill at that time and in a helpless condition—so far as his ability to walk up three flights of stairs to my room was concerned. I had at that time never been in that cemetery, but when I went there after his interment the scene was perfectly familiar to me.

He led me beyond his grave to a large iron gate, but my recollection of this part is confused. I there lost sight of him.

In a later letter Miss C. A. adds :—

It was just like a panorama. I cannot say if my eyes were closed or open.

Again, a day or two before his death, somewhere between the 4th and the 10th of December (the day of his decease), when he was lying in an unconscious state in a room on the ground floor, and I sleeping on the second floor, I was awake suddenly by seeing a bright light in my bedroom—the whole room was flooded with a radiance quite indescribable—and my father was standing by my bedside, an etherealised semi-transparent figure, but yet his voice and his aspect were normal. His voice seemed a far-off sound, and yet it was his same voice as in life. All he said was, "Take care of mother." He then disappeared, floating in the air as it were, and the light also vanished.

About a week afterwards, that is to say, between the 12th and the 17th of December, the same apparition came to me again, and repeated the same words. An aunt, to whom I related these three experiences, suggested to me that possibly something was troubling his spirit, and I then promised her that should my dear father visit me again I would answer him. This occurred a short time afterwards. On this, the fourth, occasion he repeated the same

words, and I replied, "Yes, father." He then added, "I am in perfect peace."

Apparently he was satisfied with this my assurance. Since that time I have neither seen nor heard any more.

I have never before or since had any such experience.

(Signed) C. A.

Mrs. Adie writes:—

March, 1889.

Towards the middle of the month of October 1887 [since fixed by letters of that year as Sunday, October 23rd, 1887], in fact, as nearly as I can recall, about the time when C.'s father first appeared to her in a spiritualised form, I had a singular and most vivid impression that the post would bring me bad news. We were then in Switzerland. I could daily from my window, at 11.20 A.M. to a moment, see the train arrive which brought our English letters. These were taken to the post-office close by and sorted; and about twenty minutes after the train came in my letters (if any) were placed upon my table. On Sunday mornings the English Church service began at 10.30, so that by 11.40 the chaplain was well advanced in his sermon. On that one particular Sunday it was, as nearly as I can tell, exactly at that moment of time I suddenly felt much distressed and mentally disturbed, feeling convinced that bad news was awaiting me on my return to the hotel. I had to put considerable force upon myself to refrain from rising from my seat and leaving the church.

My presentiment was only too true; on my writing-table I found a most agonising letter from T. (C.'s elder sister) telling me that their father had had a most alarming attack of illness (this was the first of the three seizures which resulted in his decease on December 10th). One point I would especially notice; apparently this letter conveyed no impression to my mind so long as it was in the train or at the post-office, but took effect upon me so soon as it was put upon my writing-table—came within my surroundings, as it were.

We returned to England on December 1st. After C.'s father's death—during the night of December 12th–13th—I was sleeping in a small back room on the ground floor of a lodging in London, a room which had only one window, closed by shutters and a thick curtain. The gas in the passage was put out when I went to bed, so that, after I had extinguished my candle, the room was shrouded in impenetrable darkness—darkness that could be felt. About 3 A.M. on the morning of the 13th I awoke *en sursaut*, as the French expression has it (that is to say, I was wide awake, not in a half-dreamy condition), to see the room up to the ceiling, for about the width of my bed, and extending to the fireplace opposite, flooded with a pale golden radiance, an unearthly light—quite unlike any we are acquainted with; it seemed to come from behind the bed; so bright was it that I could distinctly see the design on the wall-paper opposite me, and over the fireplace. This paper was a very pale French grey, of two tints, outlined here and there with a thin line of colour. This effect lasted, as nearly as I can tell, about five minutes, during which I opened and shut my eyes several times, clasped and unclasped my hands, and hit myself to be certain that I was not dreaming. When the light went I was in total darkness as before.

That same day I confided the circumstance to T. (Clara's sister), begging her not to tell her about it, since C. was feeling her father's death most acutely; but when a day or two later C. told me of his three appearances to her, and of this same remarkable golden light which accompanied them, I related to her

what I had myself seen, expressing my regret that awe or astonishment had prevented me from speaking or making some sign; though, unlike herself, I had seen no shadowy form approach me. The thought then occurred to me that there might be something regarding which the deceased wished to be satisfied—something which prevented his spirit from obtaining perfect rest, and I suggested to her that should this experience be repeated to either of us we should answer him. The result is stated in C.'s account.

My own impression is that his spirit tried to communicate with me, but in my great amazement at the vision I was unable to receive his message. C. was prepared.

Later on—viz., in a letter, dated February 27th, 1888, C., when writing to me, says: "When I told you in my last letter, dear auntie, that I had *spoken*, it was from your advice, for you told me to do so. Now, I must try and explain to you just what happened. It was about four o'clock in the morning, or even earlier. A bright light suddenly came into my room—not a light like from a fire or a candle, but a glow of *golden light*. Then I saw a form, quite white, bend over me, and in my darling father's voice I heard these words: 'Take care of mother—I am in perfect peace.' I said: 'Yes, father.' And then the light by degrees disappeared. Since this, I have not seen or heard anything more, and I have a *feeling* that I shall never again, as I feel sure that all he wanted to say he has said, and is at rest since I answered him. What you tell me as having happened to you on the night of December 12th is, indeed, passing strange. I should so like to know what was meant to tell you. Have you any idea? It is strange that both you and I should see the same light. You see I told you first, so it could not have been a dream, as I might possibly have fancied if you had told of your strange light (for I do sometimes dream of things which I hear and read of). If anything should happen again I will write it down, and let you know at once; but, somehow, I feel I shall not."

In further letters Mrs. Adie says:—

*April 1st, 1889.*

I must now add to my statement in my last (so positively put), as to only a segment of my room being illumined, what I then omitted, viz., that what made me so certain of this fact was—that neither the white muslin-covered dressing-table on my right hand, nor the wardrobe standing against the wall on my left hand, were visible to me on that occasion! No; when I saw this luminosity I had heard nothing of my niece's experiences up to that date.

I have occupied the same room again in the interval which has since elapsed, and found that the room was so obscure that even in winter daylight (no fog) when lying on the bed I could not make out the design on the wall-paper opposite me, although on the occasion I there mention every little detail of form and colour was sharply defined.

My husband had to pass through my room to get to his, and when he left our sitting-room the whole house was in bed. It was his business to extinguish the feeble little gas-jet which was left burning. Had he forgotten to do this, the light from the burner could not have resembled what I saw. My niece has more than once assured me positively "that she at no other time has ever had any hallucination of the senses." I cannot recall ever having had any hallucinations which did not mean anything, or rather, which have not come true,—if I except [a vision which may or may not have corresponded to reality, but which cannot at present be tested].

716 A. From *Proceedings* S.P.R., vol. vi. p. 25. Mrs. P. writes :—

*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 fourteenth 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 eighteen 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 forty-eight 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 bedclothes 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 fifteen 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.

[Plan of room given, omitted here.]

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 [shown in the plan]. 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 "over-wrought 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.

**716 B.** From *Proceedings S.P.R.*, vol. viii. p. 236. In the narrative next to be cited, there is a record of prolonged *speech*, but in such cases, especially when few or no actual words are quoted, we can hardly be sure as to the degree of externalisation which the voice assumes. The apparition here seems to have at least comprehended the percipient's inward situation, although it is not clear that any prediction requiring supernatural insight was actually made. I owe the narrative to the kindness of Mr. Morell Theobald, who printed it first in *Light* for March 5th, 1892. It is written on an old piece of paper (sent to me) and marked "For Mr. B.'s private perusal." The history of the paper is as follows:—A Mr. C.

(I must not give the names), well known to Mr. Theobald, and holding a good position in one of the Australian colonies, discovered it among the private papers of his uncle, Mr. B., who died twelve years ago. The apparition, as will be seen, occurred on October 24th, 1860, and the account is endorsed on November 9th by the percipient's father. Further particulars, sent to Mr. B. by the percipient (who is here called Mr. D.) are dated November 13th, 1860. The first account seems to have been sent by the percipient to his father, and by the father to Mr. B.

The percipient has been identified, and confirms, as will be seen, this early narrative, which is as follows:—

On the evening of Wednesday, October 24th, 1860, having retired to bed about nine o'clock, I had slept, I conclude, about two hours, making it then about eleven o'clock P.M. I was awake from my sleep by a hand touching my forehead, and the well-known voice of Mrs. B. pronouncing my name, E. I started up, and sat in bed, rubbed my eyes, and then saw Mrs. B. From the head to the waist the figure was distinct, clear, and well-defined: but from the waist downwards it was all misty and the lower part transparent. She appeared to be dressed in black silk. Her countenance was grave and rather sad, but not unhappy.

The words she first uttered were: "I have left dear John;" what followed related entirely to myself, and she was permitted by a most kind Providence to speak words of mercy, promise, and comfort, and assurance that what I most wished would come to pass. She came to me in an hour of bitter mental agony, and was sent as a messenger of mercy.

I would have spoken more to her, but the form faded, and in answer to an earnest appeal, a voice came to me which, though apparently hundreds of miles away, was distinct and clear, saying, "Only believe," and she was gone.

Throughout the interview I felt no fear, but an inward, heavenly peace. It was new moon, but the room was as light as day!

Our next information consists of a statement of Mr. D.'s, written in reply to Mr. B.'s questions, November 13th, 1860, found (in Mr. B.'s handwriting) among Mr. B.'s papers, and now summarised for us by Mr. C.

Mr. D. had been asleep, but could not say how long. Had not seen Mrs. B. for several months. Can't recollect what dress she had on then. Was not in bad health. Was alone in the house. The subject of his anxiety was not known to Mrs. B. nor connected with her. The apparition seemed to wait for questions, and when put they were answered. The subject of the communication was one greatly influencing his thoughts and feelings, and had been deeply agitating him before he went to bed. It was not a religious matter; but Scriptural language was used; Mark xi. 23, 24 were quoted—a passage well known to the writer, and often dwelt upon by him. The window faces north. The night was wet and cloudy. The writer did not put it down at the time, believing it too real ever to be forgotten. He had not mentioned it to any one but his father and [Mr.] B. He saw the notice of the death for the first time on Saturday in the *Observer*. Resided about ten miles from Gawler, which is twenty-five miles from Adelaide.

Mr. C. has forwarded to us a printed extract from the *South Australian Register* of October 25th, 1860, which includes a notice of the death of Mrs. B. on October 24th, at Bank Street, Adelaide. The *hour* of the death is fixed by Mr. C.'s own recollection, depending on his own fixed habits at the time. He writes to Mr. Theobald under date May 3rd, 1892 :—

I was at that time a clerk in my uncle's office, which was at his house in Bank Street, Adelaide; but was staying just then at Glenelly. I left the office at 4 P.M. on the 23rd after saying good-bye to Mrs. B., leaving her in her usual state of health. She was taken ill about 11 P.M., and asked frequently for me, expressing a strong desire not to die before I arrived; but when I got to the house at the usual time, about 10 A.M. next morning, I was met with the news that she had been dead about two hours.

The death, therefore, had taken place more than twelve hours before the apparition was seen.

Mr. D. makes a slight mistake in his original account, in saying that it was new moon, whereas the moon was then ten days old. But as it was a cloudy night, and his window faced north, the light by which the figure was seen was doubtless, as in so many of these cases, itself a part of the apparition.

At Mr. Theobald's request Mr. C. communicated with Mr. D., who is still living; and we have therefore the opportunity of comparing a thirty years' old recollection with the same person's contemporary statement. The comparison shows that,—as I believe to be often the case,—the memory of the supernormal incident had not *grown*, but *dwindled*.

Reminded in a general way, but without detail, of the occurrence, Mr. D. writes (in a letter seen by me), April 21st, 1892 :—

There was no conversation. She only said to me, "E., I have left dear John." I cannot remember whether it was wet or not; but as to the moon, it was not at all like that light. It was more like an electric light;—a subdued brilliancy. . . . "How long did the spirit remain in conversation with me?" Certainly not more than five minutes, if so long. . . . I sent the account to my father, who probably handed it to [Mr.] B.

Further reminded of his contemporary account, Mr. D. writes, May 1st, 1892 :—"I appear to have spoken, but have no distinct recollection of doing so. What she did say was entirely personal." It related to the removal of a painful misunderstanding with a friend. "So far as I know she had never seen, or even heard of, the friend alluded to." Mr. D. declines to give further detail; but he still considers that the communication showed "a plenary knowledge" of facts personal to himself. His hesitation of memory seems to have been on the point whether the hope and consolation were conveyed by spoken words, or in some directer fashion. The confidence inspired by the message was, he tells us, justified by the result. The supposed conversation in this case may have been more dream-like than the percipient imagined. It may have taken place, so to say, in his own mind, without definite auditory externalisation.

**716 C.** From the *Journal S.P.R.*, vol. v. p. 10. The four incidents which follow were written out for me in 1888 by a lady whom I will term Mrs. V., who has had other experiences somewhat similar, which, for private reasons, she does not wish to give. I am well acquainted with Mrs. V., and with her husband, who has held an important position in India.

I. In 1874 I was in India, at a hill station. On the 7th June, between one and three o'clock in the morning, I woke with the sensation that half my life had been taken from me (I can only describe the feeling in this vague way). I sat up and pressed my side in wonder at what was happening. I then saw most beautiful lights at the end of the room; these lights gave place to a cloud, and after a few moments the face of a dear sister, then living (as I believed), appeared in the cloud, which remained a little while and then gradually faded away. I became much alarmed and at once felt I should hear bad news of my sister, who was living in London and had been very ill, though the last accounts we had received had been better. I told my husband what had happened, and when a telegram was brought by a friend at eight o'clock that morning I knew what its contents must be. The telegram contained the news of my sister's death during the previous night.

II. In 1885 I was present in church at the confirmation of my sister's youngest boy. I was in the left-hand gallery of the church, the boy in the body of the church, on the right side. As I was kneeling, I looked towards the opposite gallery, which was of dark wood. There I saw the half figure of my sister; the head and arms outstretched high above the boy, as if blessing him. For the moment I thought it was impossible, and closed my eyes for a few seconds. Opening them again I saw the same beautiful form, which almost immediately vanished.

III. In India, in the winter of 1881, the husband of an acquaintance was lying dangerously ill at a hotel about five miles from us. Knowing this, I went frequently to inquire after him. One particular evening I remained with his wife some time, as the doctor thought his condition most critical. When I returned home, about ten o'clock that night, I ordered beef essences and jellies to be made to send early the next morning.

The night was perfectly calm and sultry, not a leaf stirring. About twelve o'clock the venetians in my bedroom suddenly began to shake and knockings were heard, which seemed to proceed from a box under my writing-table. The knocking and shaking of the venetians went on for half-an-hour or more, off and on.

During this time I heard a name whispered, A—B—, of which the Christian name was unknown to me, the surname being the maiden name of the sick man's wife. I felt so certain that I was wanted at the hotel that I wished to start at once, but I was advised not to do so at that hour of the night. Early the next morning a messenger arrived with a note begging me to go at once to the hotel, as my friend's husband had died at one o'clock. When I reached the hotel, she told me how she had wished to send for me during the night whilst his death was impending. I went at once to stay with her till after the funeral, and found that the Christian name I had heard whispered was the name of her brother who had died seven years previously.

IV. In 1884 we were staying in a villa in the south of France. One night,

soon after we arrived, I went from my room upstairs to fetch something in the drawing-room (which was on the ground floor), and saw a slight figure going down the stairs before me in a white garb with a blue sash and long golden hair. She glided on into a room near the hall door. This startled and impressed me so much that I afterwards went to the house-agent and asked if any one had lately died in that house with long golden hair. He replied that an American lady, young and slight, with golden hair, had died there a few months before—in the very room into which I had seen the figure gliding.

I talked over the cases with Mr. V., and noted his remarks.

In Case I. he remembers being told in the morning of Mrs. V.'s vision, though at this distance of time he cannot state whether the telegram announcing the death had arrived before he was told.

In Case II. he was told at once of the incident.

On Case III. he has made and signed the following remarks :—

This noise resembled the shaking of the lid of the tin box. I got up and went to the box, which continued making the noise, to see if there were rats, but there were none. There were no rats in the house, and there was nothing in the box. A night-light was burning in the room. The rattling was continuous—not like what a rat could produce. It went on again after I had investigated it in vain. This incident was unique in my experience.

Mrs. V. added in conversation: "The Christian name whispered was Henry. This brother was not an Indian official, and I had never heard of him." Mrs. V.'s acquaintance with the lady whose husband was dying was not an intimate one.

In Case IV. Mr. V. again informs me that he was told at once of the incident. The name of the villa was La Baronne, of the house-agent, Mr. Taylor.

**717 A.** From *Proceedings S.P.R.*, vol. vi. p. 20. The following account was received from Miss Pearson, 15 Fitzroy Square, London, 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 stair-cases, 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 awe-struck 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 :—

*April 3rd, 1888.*

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 some one 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.

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."

**717 B.** In the following case, a child, while apparently quite well, feels the impression of approaching death, and ascribes it to his dead brother's call. (From *Proceedings S.P.R.*, vol. xi. p. 429.)

This case was first printed in the *Religio-Philosophical Journal*, May 5th, 1894. Mr. B. B. Kingsbury, who contributed it, states that the informant is a member of the Presbyterian Church, and her husband has confirmed her as to the statement of voices heard by the little boy calling him. Mr. Kingsbury adds that both are worthy of the highest credit. The father is somewhat of a "sensitive" and the mother has had two or three

clairvoyant experiences herself. The statement just as it was given by the mother runs as follows :—

Is there a life beyond the grave? Had I ever doubted that there is a life beyond (which I never for a moment did), my doubt would have been removed by what I call a vision. In 1883 I was the mother of two strong healthy boys. The eldest was a bright boy of two years and seven months. The other, a darling baby boy of eight months. August 6th, 1883, my baby died. Ray, my little son, was then in perfect health. Every day after baby's death (and I may safely say every hour in the day) he would say to me, "Mamma, baby calls Ray." He would often leave his play and come running to me, saying, "Mamma, baby calls Ray all the time." Every night he would waken me out of my sleep, and say, "Mamma, baby calls Ray all the time. He wants Ray to come where he is ; you must not cry when Ray goes, mamma, you must not cry, for baby wants Ray." One day I was sweeping the sitting-room floor, and he came running as fast as he could run, through the dining-room where stood the table with baby's high chair (which Ray now used) at the side. I never saw him so excited, and he grabbed my dress and pulled me to the dining-room door, jerked it open, saying, "Oh, mamma, mamma, come quick ; baby is sitting in his high chair." As soon as he opened the door and looked at the chair he said, "Oh, mamma, why didn't you hurry ; now he's gone ; he laughed at Ray when he passed the chair ; oh, he laughed at Ray so nice. Ray is going with baby, but you must not cry, mamma." Ray soon became very sick. Nursing and medicine were of no avail. He died October 13th, 1883, two months and seven days after baby's death. He was a child of high intelligence and matured far beyond his years. Whether it is possible for the dead to return, and whether my baby came back and was seen by his little brother or not, we leave for others to judge.

In reply to Dr. Hodgson's inquiries, Mrs. H. wrote :—

DEFIANCE, OHIO, *December 13th, 1894.*

In reply will say that Mr. Kingsbury's account in the *Religio-Philosophical Journal* for May 5th last of my little boy's clairvoyance shortly before his death is correct in every detail. When the child ran to me telling me the baby was sitting in his chair at the table, there was no one in the house but the servant girl, little Ray, and myself. I told the girl nothing about it and she did not hear the child ; but as soon as my husband came to dinner I told him. After that we talked freely of the matter to several of our friends. Little Ray knew nothing of death, we had never spoken of it to him in any way ; the last time I took him to the baby's grave shortly before he was taken sick we were sitting by the grave, and I thought, "Oh ! if I could only take baby up and look at it for just one minute, I would feel so glad." *Instantly* Ray said to me, "Mamma, let us take baby up and look at it just one minute ; then we will feel better." Just as we were leaving the grave he smoothed it with his little hand, and said, "Ray is going to lie down and sleep right here beside little brother, but you must not cry, mamma." He is now lying just where he said he would.

P.S.—I wish to say that I have never known much of what is called modern Spiritualism, but was born and reared a Presbyterian and still belong to that Church, of which I am an active member.

F. H.

Mr. H. wrote as follows :—

*February 27th, 1895.*

MR. R. HODGSON,—DEAR SIR,—In regard to B. B. Kingsbury's statement in the *Religio-Philosophical Journal* of May 5th, 1894, I can truly say that my wife related it to me the day it occurred when I came to dinner. I frequently heard our little boy tell his mamma that the baby called him all the time.—  
Yours respectfully,  
W. H. H.

The following corroboration was also received :—

116 SUMMIT STREET, DEFIANCE, OHIO, *February 27th, 1895.*

R. HODGSON,—DEAR SIR,—I can truly say that Mrs. and Mr. H. often spoke to me of Ray seeing the baby in the chair before he took sick. They told me the next day after it happened.  
MRS. J. H. SHULTERS.

**717 C.** The next case appeared originally in *Phantasms of the Living*, vol. ii. p. 208. It came from Captain Cecil Norton, late of the 5th Lancers, who wrote as follows :—

5 QUEEN'S GATE, S.W., *December 20th, 1885.*

About Christmas time, 1875 or 1876, being officer on duty, I was seated at the mess-table of the 5th Lancers in the West Cavalry Barracks at Aldershot. There were ten or twelve other officers present, and amongst them Mr. John Atkinson (now of Erchfont Manor, near Devizes, Wilts), the Surgeon-Major of the regiment, who sat on my right, but at the end of the table furthest from me and next to Mr. Russell. [Captain Norton was sitting at the end of the table and directly facing the window.] At about 8.45 P.M. Atkinson suddenly glared at the window to his right, thereby attracting the notice of Russell, who seizing his arm, said, "Good gracious, Doctor, what's the matter with you?" This caused me to look in the direction in which I saw Atkinson looking, viz., at the window opposite, and I there saw (for the curtains were looped up, although the room was lighted by a powerful central gas light in the roof and by candles on the table) a young woman, in what appeared a soiled or somewhat worn bridal dress, walk or glide slowly past the window from east to west. She was about at the centre of the window when I observed her, and outside the window. No person could have actually been in the position where she appeared, as the window in question is about 30 feet above the ground.

The nearest buildings to the window referred to are the Infantry Barracks opposite, about 300 yards distant. Behind where I sat is a conservatory, which was examined by me, as well as the front window, immediately after the occurrence. There was no person in the conservatory. [It was unused in the winter.] The nearest buildings to it are the officers' stables, over which are the staff-sergeants' quarters, about 50 yards distant.

The occurrence made little if any impression upon me, though it impressed others who were in the room. All present had been drinking very little wine; and the dinner had been very quiet.

It has just occurred to me that I may be wrong as to the time of the year, and that the occurrence may have taken place about 15th October or about 15th March.

CECIL NORTON.

Mr. Atkinson wrote :—

ERCHFONT MANOR, DEVIZES, *August 31st, 1885.*

The appearance of a woman which I saw pass the mess-room window at Aldershot seemed to be outside, and it passed from east to west. The mess-room is on the first floor, so the woman would have been walking in the air. There has been a very nice story made out of it—like most other ghost-stories, founded on an optical illusion.

Mr. Gurney added :—

Captain Norton's *viva voce* account made it tolerably clear, in my opinion, that the case was one of *hallucination*, not illusion. He further mentions that both Mr. Atkinson and he were "satisfied that the face and form of the woman seen were familiar," though they could not at the moment identify the person. Captain Norton afterwards felt sure that the likeness was to a photograph which he was in the habit of seeing in the room of the veterinary surgeon of the regiment, representing the surgeon's deceased wife in bridal dress. Oddly enough, this man was at the time, unknown to his friends, actually dying, or within a day or two of death, in the same building. But Mr. Atkinson recalls nothing about the photograph; and the coincidence is not one to which we can attach weight.

Since the publication of the account in *Phantasms* we obtained from two of the officers who were present at the time their recollections of the incident. The letters relating to this were printed in the *Journal S.P.R.*, vol. viii. p. 76, from which I proceed to quote. Lieutenant Beaumont, in answer to a written request for his recollection of the alleged apparition in the 5th Lancers' mess-room at Aldershot, writes :—

HILLSIDE, BURGESS HILL, SUSSEX, *March 10th, 1897.*

I well remember the incident you refer to, and shall be pleased to tell you the circumstances as I recollect them.

It must have been in 1876, and in October, I fancy. It so happened that on the night in question there were very few officers present at the mess dinner—so far as I can recollect only Norton, E. the veterinary surgeon, Dr. Atkinson and myself, who, being orderly officer, sat at the end of the table. It was, I think, towards the close of the dinner, the servants having retired and we were smoking and chatting, when I was much struck with the expression on the faces of my brother officers, who appeared to be gazing in amazement at something *behind* me. At first I thought it was some joke, but they each of them seriously described what they had seen, viz., a figure of a woman in white, who passed silently through the room, coming, as it were, from the ante-room and going behind me through the door opposite. It was impossible to doubt, from their faces at the time, that there was something extraordinary happening. I afterwards asked them seriously about it, and Surgeon-Major Atkinson, who was a long way the senior, and a hard-headed man, assured me that he had certainly seen the apparition, and he seemed much impressed. The others were equally confident, and assured me there was no chaff about it. It was frequently alluded to afterwards in a joking way, but I believe that all those present thought it "uncanny."

I must tell you that none of us had imbibed more than a glass or two of claret, and it was a most exceptionally quiet evening at mess.

I think E. died not long after. . . . MONTMORENCY BEAUMONT.

This letter having been shown to Captain Norton, he wrote that Lieutenant Beaumont was mistaken in supposing that Mr. E. was present on the occasion. He also sent us a sketch (reproduced in the *Journal*) of the position of the officers, which agrees with his own earlier account, but not with the present recollections of Lieutenant Beaumont. The discrepancy, however, is of comparatively slight importance.

The second officer whose testimony has been obtained, Lieutenant-Colonel Williams, writes :—

ROCKFIELDS, HEREFORD, *March 8th, 1897.*

I am afraid I can give you very little information on the subject; it is so many years since the affair took place that I have nearly forgotten all about it. All that I remember is that one night when we were a very small party at mess, some time during the dinner, I think just before beginning dessert, I noticed Dr. Atkinson looking in rather a peculiar way at the window at the top of the room, and I think my brother-in-law [Captain Norton] said to him or he said to Captain Norton, "Did you see it?" There was some little joking about it at the time, and on asking my brother-in-law after dinner what he really had seen, he told me that he had seen a lady in a white dress and dark hair cross the window on the outside.

HUGH P. WILLIAMS.

Mrs. Atkinson, the widow of Surgeon-Major Atkinson, in answer to a letter asking if her late husband had ever spoken to her on the subject of the apparition at the mess-table of the 5th Lancers at Aldershot, writes :—

ERCHFONTE MANOR, DEVIZES, *March 11th [1897].*

It is quite true that my husband saw the appearance at Aldershot in 1877; he often told me about it. They were in the North Cavalry Barracks [Captain Norton states that there were no North Cavalry Barracks at Aldershot, but that it was in the West Cavalry Barracks] at Aldershot, and were at mess in the mess-room, which is on the first floor, a great distance from the ground. There is no balcony outside or even a ledge (I believe). My husband and Captain Norton were the only two sitting facing the window, when they saw the figure of a woman go slowly by. They were much astonished and told the others, and there was much excitement about it. Shortly after the veterinary surgeon died, and on going through his papers either my husband or Captain Norton found the photograph of the woman they had seen from the mess-room window. I think they both recognised it. It was not known that the veterinary surgeon was married. The appearance was never in any way explained.

M. A. ATKINSON.

A tablet in All Saints' Church, Aldershot, gives the date of death of Mr. E., veterinary surgeon, 5th Lancers, as January 3rd, 1876. This shows that the date when the apparition was seen was probably about Christmas time, 1875, as both Lieutenant Beaumont and Mrs. Atkinson

confirm Captain Norton's impression that the incident occurred shortly before Mr. E. died.

**718 A.** From *Proceedings S.P.R.*, vol. iii. p. 92. The writer of the following account is Colonel —, a well-known Irish gentleman, but we are not allowed to publish his name. He writes from Arthur's on March 1st, 1885 :—

Some sixteen years since Mrs. — said to me, "We have some people staying here all next week. Do you know any person I could get to sing with the girls?" I suggested that my gunmaker, Mr. X., had a daughter with a fine voice, who was training as a public singer, and that if she, Mrs. —, liked I would write to X. and ask if he would allow her to come down and spend a week with us. On my wife's approval I wrote, and Miss X. came down for a week, and then left. As far as I know, Mrs. — never saw her again. Shortly after I called on X., thanked him for allowing his daughter to come to us, and said we were all much pleased with her. X. replied: "I fear you have spoilt her, for she says she never passed so happy a week in her life." Miss X. did not come out as a singer, but shortly after married Mr. Z., and none of us ever saw her again.

Six or seven years passed away, and Mrs. —, who had been long ill, was dying, in fact she did die the following day. I was sitting at the foot of her bed talking over some business matters that she was anxious to arrange, being perfectly composed and in thorough possession of her senses; in fact she was right, and my solicitor, who advised that the step she wanted to be taken was not necessary, was wrong. She changed the subject, and said, "Do you hear those voices singing?" I replied that I did not; and she said, "I have heard them several times to-day, and I am sure they are the angels welcoming me to Heaven; but," she added, "it is strange, there is one voice amongst them I am sure I know, and cannot remember whose voice it is." Suddenly she stopped and said, pointing straight over my head, "Why, there she is in the corner of the room; it is Julia X.; she is coming on; she is leaning over you; she has her hands up; she is praying; do look; she is going." I turned but could see nothing. Mrs. — then said, "She is gone." All these things I imagined to be the phantasies of a dying person.

Two days afterwards, taking up the *Times* newspaper, I saw recorded the death of Julia Z., wife of Mr. Z. I was so astounded that in a day or so after the funeral I went up to — and asked Mr. X. if Mrs. Z., his daughter, was dead. He said, "Yes, poor thing, she died of puerperal fever. On the day she died she began singing in the morning, and sang and sang until she died."

Last year I saw mentioned that some person or persons were collecting remarkable ghost stories, and I wrote to Mr. Z. telling him shortly what I have now written at length. Mr. Z.'s answer was that I had described . . . accurately the scene of his wife's death. . . .

Colonel — adds later :—

Mrs. Z. died on February 2nd at six or thereabout in the morning, 1874. Mrs. — died, February 13th, 1874, at about four in the evening. I saw notice of Mrs. Z.'s death on February 14th. Mrs. — never was subject to hallucinations of any sort.

We received later the following letter from Mr. Webley, called above "Mr. Z." :—

84 WENMAN STREET, BIRMINGHAM, *May 18th, 1885.*

In reply to your letter, I shall be happy to give you the information asked for. My wife died on 2nd February 1884 [1874], about 5.30 A.M. The last hours of her life were spent in singing. I may say notes came from her within ten minutes of her decease; and beautiful as her voice was, it never appeared so exquisitely beautiful as this.

HENRY WEBLEY.

**718 B.** In the next case (quoted from *Proceedings S.P.R.*, vol. xiv. p. 288) a dying mother had an apparently telepathic vision of an absent son who happened to be dying at the same time. The account comes from Colonel C. F. Hicks.

46 VALPLAISANT, ST. HELIERS, JERSEY, *December 23rd, 1889.*

Agreeably to my promise I now give you a statement of my late wife's last moments. Some days beforehand I was informed she would not last long; and it was in the evening about 5 or 6 o'clock P.M., on 3rd October 1887, I went into her bedroom. There was the nurse, my second and third daughters in the room with me. The door was a little ajar. She was looking at it very earnestly when she said to my second daughter, Flo, "There is some one outside, let *him* in." Flo answered and said, "Oh no, mamma; there is no one—look," and she opened the door wider. We then talked to her gently for some little time. After a pause she said, "Poor Eddie (my second son who had gone out to Australia); oh, he is looking very ill—he has had a fall—broken his leg—poor Eddie." When we all assured her such was not the case—that the last news we had heard from him was that he was quite well—she became more pacified, although restless and doubtful, as she continued to say now and then, "Poor Eddie!" She died at about twenty minutes to 2 A.M., early on the 4th October. We little thought that her words would be verified, with the exception of the broken leg.

Some time afterwards I received a letter from Mr. Thomas Williams announcing my poor son's death. For he left a place called Wyndham on the Cambridge Gulf, N.W. of Australia, on the 4th [evidently meaning 3rd, see below] October 1887, with a young man of the name of Russell. He suddenly felt ill, and called for some water. The latter went off to a spring to get it, but coming back he found that he had fallen from his horse and was lying quite dead. So his poor mother's vision turned out to be quite true, excepting his leg being broken.

Now, the only question is about the time. Did the son die before the mother or after the mother? as, taking the longitude of Wyndham N.W. of Australia, so far to the east of us, there must be a good eight or ten hours' difference, and a ship going round the world making east all the way would gain a day, and by westing would lose one.

I give you a few extracts from letters I have received. The one from Mr. Thomas Williams, with whom my son left a letter to be sent on to me. Mr. T. W.'s letter is dated the 5th October 1887: "Your son left Wyndham to go to Durack station on the 3rd October, in company with Louis Smith and John Russell. They had to go over a very rough country, and your poor boy succumbed to the pangs of thirst, suffering at the same time with fever. I am

glad to inform you that his sufferings were short, and that the great God was pleased to take him away quickly. He spoke very affectionately of his mother, and what he would do if he could only get back to Jersey, for he was heartsick when he was here."

I give you another extract from his employer, a Mr. Durack, a gentleman who dealt largely in horses, and had a great number of horse stations in Australia:—

"When I left your son at Wyndham on 27th September last, 1887, he was to start back to the station, as he had a horse, bridle, and saddle to ride."

In conclusion, I have now given you as succinctly as I can the death of the mother and son, the one having taken place here and the other at our Antipodes, both on the same day and date, and as far as I know about the same time. It is more than a coincidence—it is very mysterious.

(Signed) C. F. HICKS.

Colonel Hicks writes later:—

*February 22nd, 1890.*

. . . The witnesses in my wife's late case are none of them present here. My second daughter, whom I was expecting from Bombay when I received your letter, has arrived here. Her statement I enclose. My third daughter, another witness, is at present at Brisbane, in Australia. . . .

Discrepancy in dates: my late wife died at about forty minutes to 2 A.M. on 4th October 1887—that is, taking the time from 12 A.M. on the 3rd to 12 P.M., after which it becomes the 4th. So all the conversation that took place with the above-named witnesses, viz., the nurse, Miss E. Fenn, two daughters and self, took place in the evening of the 3rd, about 5 or 6 P.M., as she died the same night, or more correctly speaking, being after 12 P.M., it was early in the morning of the 4th.

Now for my son's death. Mr. Thomas Williams' letter is dated the 5th October 1887. He says my son left Wyndham, on the Gulf of Cambridge, on the 4th [the date given in Mr. Williams' letter is 3rd, see below] October 1887, but he does not mention at what time. But being within the tropics, where people generally travel as early as they can to escape the heat of the sun, it is presumed that he and his friend, Mr. Russell, must have started early, and it is certain that they could not have gone far before he met his end, and most probably Mr. T. Williams must have heard of it the same day, as his letter is dated the 5th October 1887. . . .

(Signed) C. F. HICKS.

The following letter from Miss Hicks was enclosed:—

*February 27th, 1890.*

I was in my late mother's bedroom between the hours of five and six in the evening, on the 3rd of October 1887, when she asked me to open the door, as some one was outside and wanted to come in. I answered and said, "Oh, mother, the door is open, and there is no one outside," and then I opened the door wider. Then I shut the door. She then said, "Poor Eddie, he looks very ill; he has had a fall." I said to her, "Oh, mother, how you go on; he is all right the last time we heard." She said, "Oh, he is looking very ill." The next morning, at about forty minutes to 2 A.M., she died. I heard from letters received that my poor brother Eddie died in Australia on the same day and about the same time.

F. HICKS.

Colonel Hicks also sent us the letter from Mr. Williams giving an account of his son's death. The exact time is, as Colonel Hicks says, not stated, but the letter is dated October 5th, 1887, and states that Mr. E. Hicks started on his journey on October 3rd. It seems probable that the death took place on the same day.

For some other cases of this type see *Proceedings S.P.R.*, vol. v. p. 459, footnote.

**719 A.** From *Proceedings S.P.R.*, vol. x. p. 214. The account is written by Mrs. J. P. Smith.

AMBLE, NORTHUMBERLAND, *January 17th, 1891.*

In June 1879, I was a teacher in Macclesfield. A friend, Mrs. —, was near her confinement. She told me she was afraid she would die. I went into the county of Durham for a holiday. While there I was roused from sleep by Mrs. — as I supposed. She was shaking me, and saying, "I have passed away, but the baby will live." Then the figure left the room by the door. I got out of bed and went to my sister and related the incident. We agreed to make a note of it. Next day I received a letter from a friend in Macclesfield saying that Mrs. — was dead but the baby was alive.

[I was] in the best of health and about twenty-nine years of age.

No other persons were present.

Mrs. Smith, who is the mistress of the Infants' School at Amble, informs us that this is the only experience of the kind she has ever had, and that to the best of her recollection the apparition was seen about an hour or two after the death.

Unfortunately, neither the note made at the time nor the letter announcing the death has been preserved, but we have received the following letter of corroboration from Mrs. Smith's sister :—

203 ELSWICK STREET, LEICHHARDT, SYDNEY, AUSTRALIA,  
*November 2nd, 1891.*

I distinctly remember my sister coming into my room and waking me up to tell me of her dream, which was as follows :—

That she had dreamt that a lady friend of hers some miles away had appeared to her and said she was dead; but that her baby would live. The dream had evidently impressed my sister very much, as she seemed quite agitated, and we said we would note it down, and to our utter astonishment the next morning my sister received a letter to say that her friend had passed away that same night.

ANNIE BROWN.

It will be observed that Mrs. Smith's experience is here referred to as a dream. That this is not her own view of it appears from the following account given by Professor and Mrs. Sidgwick of an interview which they had with her on September 16th, 1891. The account was written within two hours of their seeing Mrs. Smith, from notes made at the time.

The figure appeared twice on the same night. The first time was in the breaking dawn of a June morning, before there was any sun. It woke her, and

she heard the words she mentions, but she did not get out of bed, and was probably only half awake. The second time the same thing happened, but she is quite sure she was awake. It appeared at the left-hand side of her bed, and, after speaking, it moved very quickly round the bed and apparently through the door, which was at the right-hand side of the bed parallel to the head and hidden by the curtains, so that she did not see it go out. The figure went as if in a great hurry. It seemed to be dressed in drab; the face was seen—it seemed exactly as in life. She felt no fear, nor sense of the supernatural—only anxiety to question further—and regarded it as real until, running after the figure downstairs, she became convinced that it was a vision. She felt as she ran as though she would have caught it up, had she not had to open the door. It was about five o'clock when she went to her sister, which she did at once after the second vision. Mrs. — had told her she thought she should not live, but Mrs. Smith had thought little of this, and it had quite passed out of her mind. She was in no anxiety. Mrs. — was no special friend of hers. Her children came to Mrs. Smith's school, and she was interested in them. She did not know why Mrs. — should have told her of her expectation of dying; but she said at the same time, "If I go, you will be very kind to my children."

The friend who wrote telling her of the death mentioned it casually—as especially sad because of the young children. She mentioned the time as in the early hours of the morning, and it struck Mrs. Smith when she got the letter that the vision had been coincident with the death, but she did not verify this by ascertaining the exact time of the death.

Mrs. Smith told us that when she communicated what she had seen to her sister, the latter said it must have been just a very vivid dream, to which she replied, "Well, it was a very vivid one, then," or words to that effect.

**719 B.** The following case, taken from *Phantasms of the Living*, vol. i. p. 449, was received through the Rev. J. Barmby, of Pitlington Vicarage, Durham, who obtained it from the Rev. J. T. Fowler, Librarian and Hebrew Lecturer in the University of Durham, in October 1872. The events related had occurred about four years earlier. I omit Mr. Barmby's account (given in *Phantasms of the Living*) which is practically a repetition of Mr. Clarke's, given below.

The Rev. J. T. Fowler, of Bishop Hatfield's Hall, Durham, writes:—

*November 26th, 1884.*

I know nothing about the case I mentioned to Mr. Barmby beyond what I gave him in writing. Mr. Clarke, a tradesman in Hull, told me of the case of Mrs. Palliser, and got her to come to his office, in Queen Street, Hull, for me to take down from her own lips the notes I gave to Mr. Barmby. I took great pains to get the whole of the story correctly.

J. T. FOWLER.

Mr. Clarke writes:—

WINTERTON HALL, DONCASTER, *January 20th, 1885.*

Widow Palliser was a woman who had seen better days, and worked for my firm, Clarke & Son, Clothiers, Queen Street, Hull. She had an only son, Matthew. I assisted her in getting him to sea. One morning she came to me with tears rolling down her cheeks, and said, "Mat's dead; I saw him drowned! Poor Mat, the last words he said were, 'Oh! my dear mother.'

He threw up his hands and sank to rise no more." I asked how she knew. She said, "I saw him going on board his ship, and the plank that he walked upon slipped on one side, and he fell overboard between the quay and the ship and was drowned. My own mother, who had been dead many years, came to the foot of my bed and said, 'Poor Mat's gone; he's drowned.'" I then said, "Why, Mat's in New York" (I always felt interested in this woman and her son). "Yes," she said, "he was drowned last night at New York; I saw him."

Mrs. P.'s object in coming to me was to ask if I would write to the agent in New York to ascertain the facts. I said I would, and wrote stating that a poor widow had an only son on board such a ship, and she had a vision that an accident (I said nothing about drowning) had happened to her son, and I would take it as a great favour if he would ascertain and tell me all particulars. In about three to five weeks (she came day by day to ask if we had received a reply, always saying that she knew what the answer would be), at length, the letter arrived. We sent for Mrs. P., and before the letter was opened by my son, I said to her, "What will be its contents?" She at once and decidedly said that "Mat was drowned on the very night that she saw him, and in going on board the ship the plank slipped, and he fell overboard between the quay and the ship." So it was. Mrs. P. was then wearing mourning for Mat.

My son and half-a-dozen young men can verify this if needful.

Mrs. P. died soon after.

M. W. CLARKE.

Reproduction of the letter received from the agent of the ship, as nearly as I and my son can remember:—

"NEW YORK, *date unknown.*

"I have made inquiries of Matthew Palliser, age about twenty, and learn that he fell off a plank in going on board his ship, and got drowned on . . ." The date was the same as Mrs. Palliser said. . . .

In answer to inquiries, Mr. Clarke adds:—

*April 6th, 1885.*

We have no copy of the agent's letter, but both my son and myself and others are certain that Mrs. P.'s vision and the agent's account of the accident *were the same*, both as to the time and cause, viz., that Mrs. P. saw her son slip off the plank in going on board his ship, and that he was drowned between the quay and the ship; agent's account that he fell off the plank and was drowned, *at the time* mentioned, between the ship and the quay. Mrs. P. died soon after the event, which in my opinion shortened her life.

[In the absence of a written note, we cannot of course be perfectly certain that Mrs. Palliser did not read back the details of the plank and the quay into her vision *after* the arrival of the news, and that Mr. Clarke is right in his recollection of having heard these details from the first. But there can hardly be a doubt that the vision was described as a very impressive one *before* the arrival of the news; and Mr. Clarke's interest in the matter may fairly be supposed to have made him careful in his scrutiny of the dates.]

**719 C.** The following case of an apparition coinciding with a death, but representing a near relative of the dying person, instead of the dying person herself, is taken from the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 261. There were four cases of

this type in the Census, of which one had already been published in *Phantasms of the Living*, vol. i. p. 357 (No. 124), and two others are given in the "Report." I quote the preliminary comments of the writers of the "Report" on these cases.

"Such cases need present no difficulty on the telepathic theory. Indeed, it may be rather said that the absence of any cases of the kind would render the theory improbable. They raise the question, however, who the 'agent'—the person, that is, from whom the telepathic communication comes—is, in hallucinations coinciding with a death. Usually it seems natural to assume that it is the dying person, and in some cases—as we have seen in Chapter XII.—this view is supported by evidence that the dying person's thoughts were specially directed to the percipient. The mere fact, however, that the apparition represents a particular person does not prove that that person was the agent. It is possible for an agent to transfer to a percipient an image of some third person, and it is possible for a percipient to embody an impression telepathically received in a form suggested by his own mind and not by the agent's. As an instance where it seems improbable that the person whose figure was seen was the agent, see Mrs. McAlpine's vision of her baby nephew at the time of its death (printed at p. 281). It seems more likely in this case that the agent was some one with the child, than the child itself, aged six months. In one of the death coincidences quoted in Chapter XII. (No. 579.24, p. 223), there is some reason for thinking that the agent was the sister who telegraphed the news rather than the decedent; because (1) the hallucination nearly coincided in time with the despatch of the telegram, while it occurred some hours after the death, and (2) it foretold the arrival of the telegram. These cases, of course, differ from those we are about to quote, in that the apparition is of the dying person, but they should be kept in view in interpreting them."

[In the first case, omitted here, the apparition represented a man who was at the time at the deathbed of his mother.]

"In the next case the fact that the person whose figure was seen can hardly by any normal means have known of his mother's death at the time of the hallucination makes it difficult to suppose that he was the agent, without a telepathic hypothesis so complicated as to be extremely improbable."

The account came from Miss C. L. Hawkins-Dempster, having been written in 1890.

24 PORTMAN SQUARE, W.

I ran downstairs and entered the drawing-room at 7.30 P.M., believing I had kept my two sisters waiting for dinner. They had gone to dinner, the room was empty. Behind a long sofa I saw Mr. H. standing. He moved three steps nearer. I heard nothing. I was not at all afraid or surprised, only felt concern as [to] what he wanted, as he was in South America. I learnt next morning that at that moment his mother was breathing her last. I went and arranged

her for burial, my picture still hanging above the bed, between the portraits of her two absent sons.

I was in the habit of hearing often from [Mr. H.], and was not at that moment anxious about Mrs. H.'s health, though she was aged.

I had had twenty-five days before the grief of losing an only brother. No [other persons were present at the time].

C. L. H. DEMPSTER.

In answer to further inquiries, we learnt from Miss Hawkins-Dempster that the above incident occurred on New Year's Eve, 1876-77; the room was lighted by "one bright lamp and a fire," and the figure did not seem to go away, she merely "ceased to see it." She used to see Mrs. H. often, and was in no anxiety as to her health at the time. Mrs. H. was very old, but not definitely ill. Miss Hawkins-Dempster corrected her first statement as to the exactness of the coincidence by informing us that Mrs. H. died in the morning of the same day on which the apparition was seen.

Miss Hawkins-Dempster mentioned what she had seen to her sister, who thus corroborates:—

*July 15th, 1892.*

I heard of my sister Miss C. L. Hawkins-Dempster's vision of Mr. H. in the drawing-room at 7.30 P.M. on New Year's Eve, 1876-77, immediately after it happened, and before hearing that Mrs. H. died the same day, the news of which reached us later that evening.

H. H. DEMPSTER.

We have verified the date of death at Somerset House.

I had an interview with the Misses Hawkins-Dempster on July 16th, 1892, and wrote the following account of it the next day:—

Miss C. Hawkins-Dempster's veridical experience is well remembered by both sisters. The decedent was a very old lady, who was on very intimate terms with them, and had special reasons for thinking of Miss C. Hawkins-Dempster in connection with the son whose figure appeared. He was at the other side of the world, and almost certainly had not heard of his mother's death at the time.

The figure was absolutely life-like. Miss Hawkins-Dempster noticed the slight cast of the eye and the delicate hands. The figure rested one hand on the back of a chair and held the other out. Miss Hawkins-Dempster called out, "What can I do for you?" forgetting for the moment the impossibility that it could be the real man. Then she simply ceased to see the figure.

She was in good health at the time, and her thoughts were occupied with business matters.

"Here" (say the writers of the "Report") "the apparition followed the death by some hours, so that, if Mrs. H. was the agent, the telepathic impression must either have remained latent for some time, or have been produced by the agent after death."

**722 A.** From the *Journal S.P.R.*, vol. vii. p. 188. The following case was sent to us from Brazil by Professor A. Alexander, the witnesses being persons well known to him. He informs us that the incident is "of a type rather frequent among Brazilian Catholics," and the votive

candle seems indeed a natural thing to dream of under the circumstances described, but the exact place where the candle was to be found and the fact of its having been already partly burnt were not likely to be guessed. The account of the dreamer, Donna Nery, is as follows:—

BARBACENA, *March 26th*, 1895.

In January 1894, the decease occurred of Félicité G., a young Belgian lady, who was married to a nephew of mine. After the death of his wife, the latter came to our house at Barbacena, bringing with him much luggage belonging to the deceased, and he stayed here with his children for some days.

Some two months afterwards—I have no means of ascertaining the exact date—I went to a *soirée* and returned home about two o'clock in the morning, having passed some pleasant hours in which all thoughts of sadness were temporarily swept from my memory. On that very night, however, I had a vivid dream of Félicité. It seemed to me that she entered the room where I really lay asleep, and, sitting down on the bedside, asked me, as a favour, to look into an old tin box under the staircase for a certain wax candle, which had been already lighted, and which she had promised to Our Lady. On my consenting to do so, she took leave of me, saying, “Até o outro mundo (Till the other world).”<sup>1</sup> I awoke from the dream much impressed. It was still dark, but I could no longer sleep.

On that day, the others having gone out, I called a servant and ordered her to search in the tin box, which had, in fact, been placed under the staircase, and which had belonged to Félicité. No one had opened the box before. It was full of old clothes and cuttings, among which it was by no means probable that we should find a wax candle. The servant turned over these clothes at first without result, and I was already beginning to think that my dream was of no importance, when, on straightening out the clothes so that the box might be closed, I saw the end of a candle, which I at once ordered her to take out. It was of wax—of the kind used for promises [to saints]—and, what was a still more singular coincidence, it had already been lighted.

We delivered the candle to Monsenhor José Augusto, of Barbacena, in performance of my niece's pious vow thus curiously revealed in a dream.

(Signed) GUILHERMINA NERY.

Senhor Nery writes:—

BARBACENA, *March 26th*, 1895.

I recollect that, on the occasion, my wife told me of the dream, much impressed by it. It is exactly what is written.

(Signed) DOMINGOS NERY.

Professor Alexander adds:—

At my request, Catharina, the servant referred to in the above account, was called to be examined. I found that she was a mere child. On being questioned she confirmed the narrative of her mistress, and recollected the circumstance of finding the wax candle in the tin box.

José, a black boy, declared that he carried the candle to Monsenhor José Augusto, who told him to give it to the sacristan.

A. ALEXANDER.

<sup>1</sup> “Till soon,” “Till to-morrow,” “Till the return,” &c., are the expressions generally used in Brazilian leave-taking.—A. A.

**722 B.** Dr. Binns, an author of some scientific repute in his day, gives the following narrative 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:—

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.

**725 A.** From *Phantasms of the Living*, vol. i. p. 556. The account was received in 1882, from Captain G. F. Russell Colt, of Gartsherrie, Coatbridge, N.B.

I was at home for my holidays, and residing with my father and mother, not here, but at another old family place in Mid-Lothian, built by an ancestor in Mary Queen of Scots' time, called Inveresk House. My bedroom was a curious old room, long and narrow, with a window at one end of the room and a door at the other. My bed was on the right of the window, looking towards the door. I had a very dear brother (my eldest brother), Oliver, lieutenant in the 7th Royal Fusiliers. He was about nineteen years old, and had at that time been some months before Sebastopol. I corresponded frequently with him; and once when he wrote in low spirits, not being well, I said in answer that he was to cheer up, but that if anything did happen to him, he must let me know by appearing to me in my room, where we had often as boys together sat at night and indulged in a surreptitious pipe and chat. This letter (I found subsequently) he received as he was starting to receive the Sacrament from a clergyman who has since related the fact to me. Having done this, he went to the entrenchments and never returned, as in a few hours afterwards the storming of the Redan commenced. He, on the captain of his company falling, took his place, and led his men bravely on. He had just led them within the walls, though already wounded in several places, when a bullet struck him on the right temple and he fell amongst heaps of others, where he was found in a sort of kneeling posture (being propped up by other dead bodies) thirty-six hours afterwards. His death took place, or rather he fell, though he may not have died immediately, on the 8th September 1855.

That night I awoke suddenly, and saw facing the window of my room, by my bedside, surrounded by a light sort of phosphorescent mist, as it were, my brother kneeling. I tried to speak but could not. I buried my head in the bedclothes, not at all afraid (because we had all been brought up not to believe in ghosts or apparitions), but simply to collect my ideas, because I had not been thinking or dreaming of him, and, indeed, had forgotten all about what I had written to him a fortnight before. I decided that it must be fancy, and the moonlight playing on a towel, or something out of place. But on looking up, there he was again, looking lovingly, imploringly, and sadly at me. I tried again to speak, but found myself tongue-tied. I could not utter a sound. I sprang out of bed, glanced through the window, and saw that there was no moon, but it was very dark and raining hard, by the sound against the panes. I turned, and still saw poor Oliver. I shut my eyes, walked through it, and reached the door of the room. As I turned the handle, before leaving the room, I looked once more back. The apparition turned round his head slowly and again looked anxiously and lovingly at me, and I saw then for the first time a wound on the right temple with a red stream from it. His face was of a waxy pale tint, but transparent-looking, and so was the reddish mark. But it is almost impossible to describe his appearance. I only know I shall never forget it. I left the room and went into a friend's room, and lay on the sofa the rest of the night. I told him why. I told others in the house, but when I told my father, he ordered me not to repeat such nonsense, and especially not to let my mother know.

On the Monday following<sup>1</sup> he received a note from Sir Alexander Milne to say that the Redan was stormed, but no particulars. I told my friend to let me know if he saw the name among the killed and wounded before me. About a fortnight later he came to my bedroom in his mother's house in Athole Crescent, in Edinburgh, with a very grave face. I said, "I suppose it is to tell me the sad news I expect;" and he said "Yes." Both the colonel of the regiment and one or two officers who saw the body confirmed the fact that the appearance was much according to my description, and the death-wound was exactly where I had seen it. But none could say whether he actually died at the moment. His appearance, if so, must have been some hours after death, as he appeared to me a few minutes after two in the morning. Months later, a small prayer-book *and the letter I had written to him* were returned to Inveresk, found in the inner breast pocket of his tunic which he wore at his death. I have them now.

The account in the *London Gazette Extraordinary* of September 22nd, 1855, shows that the storming of the Redan began shortly after noon on September 8th, and lasted upwards of an hour and a half. We learn from Russell's account that "the dead, the dying, and the uninjured were all lying in piles together"; and it would seem that the search for the wounded was still continuing on the morning of the 9th. The exact time of Lieutenant Oliver Colt's death is uncertain.

Captain Colt mentioned several persons who could corroborate this

<sup>1</sup> Communication with the Crimea was then conducted by telegraph for only part of the way.

narrative. We received the following letter from his sister, Mrs. Hope, of Fermoy :—

*December 12th, 1882.*

On the morning of September 8th, 1855, my brother, Mr. Colt, told myself, Captain Ferguson of the 42nd regiment, since dead, and Major Borthwick of the Rifle Brigade (who is living), and others, that he had during the night awakened from sleep and seen, as he thought, my eldest brother, Lieutenant Oliver Colt of the Royal Fusiliers (who was in the Crimea), standing between his bed and the door; that he saw he was wounded in more than one place—I remember he named the temple as one place—by bullet-wounds; that he aroused himself, rushed to the door with closed eyes and looked back at the apparition, which stood between him and the bed. My father enjoined silence, lest my mother should be made uneasy; but shortly afterwards came the news of the fall of the Redan and my brother's death. Two years afterwards, my husband, Colonel Hope, invited my brother to dine with him; the former being still a lieutenant in the Royal Fusiliers, the latter an ensign in the Royal Welsh Fusiliers. While dining they were talking of my eldest brother. My husband was about to describe his appearance when found, when my brother described what he had seen, and to the astonishment of all present, the description of the wounds tallied with the facts. My husband was my eldest brother's greatest friend, and was among those who saw the body as soon as it was found.

It will be seen that this corroboration varies from the previous account in two points, which, however, do not greatly affect its value. The date was really September 9th, not the 8th—but it is very natural that the vision should have become associated with the *memorable* date, which was of course the 8th; and the figure was kneeling, not standing.

**727 A.** The following case (quoted from *Phantasms of the Living*, vol. ii. p. 216, foot-note) was received from the Rev. Arthur Bellamy, of Publow Vicarage, Bristol, in February 1886; but the particulars were first published in 1878.

When a girl at school my wife made an agreement with a fellow pupil, Miss W., that the one of them who died first should, if Divinely permitted, appear after her decease to the survivor. In 1874 my wife, who had not seen or heard anything of her former school-friend for some years, casually heard of her death. The news reminded her of her former agreement, and then, becoming nervous, she told me of it. I knew of my wife's compact, but I had never seen a photograph of her friend, or heard any description of her. [Mr. Bellamy told Gurney, in conversation, that his mind had not been in the least dwelling on the compact.]

A night or two afterwards as I was sleeping with my wife, a fire brightly burning in the room and a candle alight, I suddenly awoke, and saw a lady sitting by the side of the bed where my wife was sleeping soundly. At once I sat up in the bed, and gazed so intently that even now I can recall her form and features. Had I the pencil and the brush of a Millais, I could transfer to canvas an exact likeness of the ghostly visitant. I remember that I was much struck, as I looked intently at her, with the careful arrangement of her coiffure, every single hair being most carefully brushed down. How long I sat and gazed I cannot say, but directly the apparition ceased to be, I got out of bed to

see if any of my wife's garments had by any means optically deluded me. I found nothing in the line of vision but a bare wall. Hallucination on my part I rejected as out of the question, and I doubted not that I had really seen an apparition. Returning to bed, I lay till my wife some hours after awoke and then I gave her an account of her friend's appearance. I described her colour, form, &c., all of which exactly tallied with my wife's recollection of Miss W. Finally I asked, "But was there any special point to strike one in her appearance?" "Yes," my wife promptly replied; "we girls used to tease her at school for devoting so much time to the arrangement of her hair." This was the very thing which I have said so much struck me. Such are the simple facts.

I will only add that till 1874 I had never seen an apparition, and that I have not seen one since.

ARTHUR BELLAMY.

We have also seen an account written by Mrs. Bellamy in May 1879, which entirely agrees with the above, except that she "thinks it was a fortnight after the death" that the vision occurred, and that the light was "the dim light of a night-lamp." She says, "The description accorded in all points with my deceased friend." In conversation, Mr. Bellamy described the form as seen in a very clear light; and this may account for his idea that the room itself was lighted by fire and candle. Gurney adds:—

This experience, as I have said, may have been purely subjective; and identification of a person's appearance by mere description is generally to be regarded with great doubt. But in view of the circumstances, and especially of the fact that Mr. Bellamy has never had any other hallucination, two alternative hypotheses seem at least worth suggesting. (1) Believers in telepathic phantasms may suspect Mr. Bellamy's experience to have been conditioned by his wife's state of mind—possibly even by a dream, forgotten on waking, in which her friend figured. (2) Believers in the possibility of post-mortem communications, if they believe that this was one of them, might further suppose that Mr. Bellamy's experience depended on a psychical influence exercised in the first instance on Mrs. Bellamy, though acting below the level of her normal consciousness. To me, I confess, this appears a more reasonable supposition than that a direct influence (so to speak) missed its mark, and was exercised on Mr. Bellamy by a stranger who cared nothing about him.

**727 B.** The following is another case which seems analogous to a *deflected* fulfilment of a compact, though we do not know that any compact to appear had been made, but only that the dying person had had a strong desire to see her niece before she died. The case is taken from the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 263. The account, given by Miss S. Money, was written in 1890.

47 UPPER BAKER STREET, REGENT'S PARK, N.W.

At Redhill on Thanksgiving Day, between eight and nine in the evening, when I was taking charge of the little daughter of a friend, during [my] friend's absence for that evening, I left the child sleeping in the bedroom, and went

to drop the blinds in two neighbouring rooms, being absent about three minutes. On returning to the child's room, in the full light of the gas-burner from above I distinctly saw, coming from the child's cot, a white figure, which figure turned, looked me full in the face, and passed down the staircase. I instantly followed, leaned over the banisters in astonishment, and saw the glistening of the white drapery as the figure passed down the staircase, through the lighted hall, and silently through the hall door itself, which was barred, chained, and locked. I felt for the moment perfectly staggered, went back to the bedroom, and found the child peacefully sleeping. I related the circumstance to the mother immediately on her return late that night. She was incredulous, but said that my description of the figure answered to that of an invalid aunt of the child's. The next morning came a telegram to say that this relative, who had greatly wished to see her niece, had died between eight and nine the previous evening.

I had just put down the *Pickwick Papers* with which I had been whiling the time, was free from trouble, and in good health.

No one was in the house but myself, the child, and one servant, who, at the time, was in the kitchen, dressed in black.

This is the only experience of this nature I have ever had.

P.S.—The writer cannot give the date in figures without reference to an almanac of that year, but is certain that this occurred on the evening of Thanksgiving Day for the recovery of the Prince of Wales [*i.e.*, February 27th, 1872.]

S. MONEY.

In answer to our inquiries, the collector, Miss B. Garnett, writes :—

HIGHLANDS, CLARENDON ROAD, LEWISHAM, S.E.,  
December 20th, 1890.

I obtained lately an interview with Miss Money, and wrote down her replies to the four questions enclosed. This was all the information she was able to give. I should state that Miss Money's rather interesting experience was told me long before I was asked to collect answers for the Society, and then merely was told by her in the course of conversation, when I had been expressing my scepticism about all so-called *spiritual* manifestations. She then said she had been utterly sceptical until she herself met with this experience.

The replies enclosed were :—

1. The child's mother died about ten or eleven years ago.
2. Miss Money did not even know of the existence of the aunt at the time of [her] experience.
3. Miss Money has scruples about giving the name without permission. She states that the aunt was a single woman, and a step-sister of the father of the child, and that the aunt was not living near.
4. As the lady (the aunt) was no acquaintance of Miss Money's, and as she heard no further details, she knows of no further way of proving the fact. Miss Money lost sight of the parents, having been abroad herself for many years afterwards.

Miss Garnett says further, in speaking of the original account, which was first given to her verbally by Miss Money, "It was clearly and repeatedly given, amid many critical suggestions on my part. I may add that Miss Money's testimony on any subject is one that I have always

found reliable. I merely add this because there are so many people who seem scarcely able to help exaggerating in the direction of the particular bias of their minds."

Mr. Podmore called on Miss Money on February 2nd, 1892, and heard full particulars of the incident from her. He further ascertained that no corroboration is now obtainable, and that Miss Money has failed to obtain permission to give the name of the lady who died. We have therefore been unable to verify the date of the death.

**728 A.** From the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 383. "In the case we have next to quote" (say the writers of the "Report"), "unless we accept the hypothesis of chance-coincidence—the evidence for the agency of the dead is certainly strong, because any other explanation compatible with the veracity of the narrators requires a very complicated and improbable hypothesis as regards the sub-conscious action of Senhor Cabral's mind. The case came into our collection merely as a tactile hallucination: but the main interest of it depends on the coincident experience of Donna Feliciana Fortes. It seems doubtful from the account given whether she had a hallucinatory vision, or merely a mental vision, but for our present purpose this is unimportant."

*From SENHOR ULYSSES J. C. CABRAL.*

RUA ESCOBAR 48, RIO DE JANEIRO, *March 12th, 1892.*

[After relating his first meeting in June 1886, with "Deolinda," a child whom he had found in great poverty and had taken charge of, and her death from consumption shortly afterwards, Senhor Cabral continues:—]

Some months passed, and my family (which now included my wife's other sister, Amelia) went to stay at a plantation belonging to friends. I escorted them thither, and returned to attend to my obligations in the city. In order not to be alone, I accepted the invitation of my friend, Barboza de Andrade, and went to live with him in S. Christovam. One month afterwards, a sister of Barboza's, who was ill, came into his house. She grew daily worse, and after the lapse of a few months had sunk so low that we had to sit up with her at night.

One night, when I had taken my turn at nursing, I felt sleepy, and went to lie down. Two sisters, Donnas Anna Ignez Dias Fortes and Feliciano Dias (now deceased), took my place. I had made their acquaintance but a few days before. After stretching myself on the bed, I was filled with a feeling of unbounded joy. I was happy, and could not imagine what was the cause of my happiness. I had a sensation as if some one were holding my head and placing something round it.

Astonished at my experience, I called to the ladies who were watching in the next room, and Donna Feliciano, though from the place where she was seated she could not see me, answered me back, "I see at your bedside a spirit child clothed in white. She places on your head a crown of roses. She says her name is Deolinda, and she comes to thank you for the kindness and charity with which you behaved to her." I was amazed at such a declaration, for that very day was the anniversary of Deolinda's death, and neither I nor

any other person in the house had recollected this.<sup>1</sup> Besides, I had never spoken on the subject.

The two ladies were worthy of the highest respect. As for Donna Anna Fortes, who is still alive, our friendship is now of long standing, and I render her all the homage which her virtue and goodness merit.

ULYSSES CABRAL,  
(*Director of the "Atheneu Brasileiro"*).

The following corroborative statements were obtained by Professor Alexander :—

RIO DE JANEIRO, *March 16th, 1892.*

The part of the above narrative which respects me is exact. I am sure that neither my sister nor I knew of the story of Deolinda before she was seen by the side of Senhor Ulysses Cabral on the night mentioned.

ANNA IGNEZ DIAS FORTES.

RIO DE JANEIRO, *March 17th, 1892.*

The above narrative coincides with our recollection of what happened in our house.<sup>2</sup> We are certain that our friend, Senhor Ulysses Cabral, told us the story of Deolinda only after the latter had been seen by Donna Feliciana Fortes.

MANUEL JM. BARBOZA DE ANDRADE.  
EMILIA BARBOZA DE ANDRADE.

Professor Alexander writes :—

RIO DE JANEIRO, *March 17th, 1892.*

In reply to further questions, Senhor Ulysses Cabral said the sensation on the head was that of a slight but distinct compression. He supposed at first that a towel had in some way wound itself round his head. He did not speak of this sensation to the ladies in the next room. The ecstatic feeling would not allow him to sleep when he lay down. It was on the *night* of the anniversary of the child's death, about twelve o'clock, that this occurred. Senhor Cabral believed that he had not spoken of Deolinda to the people of the house, and this is confirmed, if there are no lapses of memory, by the statements of the other persons concerned. He thought that the lustre of his deed of charity would be somewhat tarnished if told even to friends. Though at my request he has made the whole incident public, he does so, I am well assured, with the intention of helping us in a quest which he holds to be all-important. Both he and Donna Anna Fortes affirm that they came together in that house for the first time on that night, although they had met once or twice before at Spiritist sittings. The lady says they were conversing about Spiritism at the time of Senhor Cabral's experience.

Donna Feliciana Fortes, now dead, was a remarkable sensitive, according to the accounts I have received of her by surviving friends.

The witnesses to the above case are all Spiritists; but they are people in whose veracity I can trust implicitly.

ALFRED ALEXANDER.

"If" (say the writers of the "Report") "we are to exclude Deolinda's agency here, we must suppose that Senhor Cabral was sub-consciously

<sup>1</sup> Note by the collector, Professor Alexander :— "According to the other statements, no other person in the house knew anything about Deolinda.—A. A."

<sup>2</sup> "They were sleeping at the time, and only heard of it the next day.—A. A."

aware that it was the anniversary of her death, and that this sub-conscious recollection produced by association the feeling of happiness and the tactile hallucination, without even then influencing his conscious memory; and, further, that the other witnesses were affected by telepathic influence from his unconscious memory. This is certainly a highly strained hypothesis, and a few more well-evidenced cases of this sort would go far to establish the agency of the dead."

728 B. From the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 371. Mrs. B. writes as follows:—

*April 1892.*

At Fiesole, on March 11th, 1869, I was giving my little children their dinner at half-past one o'clock. It was a fine hot day. As I was in the act of serving macaroni and milk from a high tureen, so that I had to stand to reach it, and give my attention to what I was doing—on raising my head (as much from fatigue as for any purpose), the wall opposite me seemed to open, and I saw my mother lying dead on her bed in her little house at ——. Some flowers were at her side and on her breast; she looked calm, but unmistakably dead, and the coffin was there.

It was so real that I could scarcely believe that the wall was really brick and mortar, and not a transparent window—in fact, it was a wall dividing the hotel in which we were living from the Carabinieri.

I was in very weak health—suffering intensely with neuralgia—having gone through a bad confinement, brought on by travelling—the baby was almost still-born, on January 31st.

Owing to a family quarrel, I had left England without telling my people where I was going; but I was so fond of my mother that, when in Paris, I made an excuse to write to an old servant, who lived with my mother, to ask her for a toy which we had left with her, the object being to get news of my mother. Reply came that for years she had not been so well and strong; thus I had no reason for imagining her to be dead.

I was so distressed at the vision that I wrote to her (my mother) to give her my address, and entreat her to let me know how she was. By return of post came the statement that she had died on March 5th, and was buried on the 11th. At the hour I saw her she was removed from her home to Kensal Green Cemetery. She had wished to see me so much that letters had been sent to a great many continental cities, hoping I might be found; but I never got a letter from my sister till long after I had received the news of my mother's death.

When I was married my mother made me promise as I was leaving home to be sure to let her know in any way God permitted if I died, and she would try to find some way of communicating to me the fact of her death, supposing that circumstances prevented the usual methods of writing or telegraphing. I considered the vision a fulfilment of this promise, for my mind was engrossed with my own grief and pain—the loss of baby, and my neuralgia, and the anxieties of starting a new life.

My youngest sister, since dead, was called to my mother, and left Devonshire, where she was staying with friends, to come home. When she arrived at home, she entered the drawing-room, but rushed out terrified, exclaiming that she had seen godmamma, who was seated by the fire in my mother's chair. Godmamma had been dead since 1852. She had been my mother's governess

—almost foster-mother; had lived with her during her married life, been god-mother to her eldest girl, and when my father died, had accepted the duty of taking his place as far as possible in the family, to shield her from trouble and protect her—a duty which she fulfilled nobly.

My other sister went into the drawing-room to see what had scared K—, and saw the figure of godmamma just as K— had. Later in the day the same figure stood by, then sat on the edge of my mother's bed, and was seen by both my sisters and the old servant, looking just as she had when alive, except that she wore a grey dress, and, as far as we could remember, she had always worn black. My mother saw her, for she turned towards her and said, "Mary"—her name.

We have verified the date of death through the Register at Somerset House.

Mrs. B. has had several other hallucinatory experiences, e.g., in 1876, in an Italian church, she saw an apparition of a child, which had been pointed out to her by her little daughter, then aged three, but was invisible to a friend who accompanied her. It disappeared, and immediately afterwards the body of a dead child, resembling the figure they had seen, was brought into the church. The friend who was with Mrs. B. is now dead, so that no corroboration can be obtained, her daughter not being able to remember the incident. Most of Mrs. B.'s other experiences were, so far as can be ascertained, purely subjective.

Mr. Podmore, who visited Mr. and Mrs. B. on April 8th, 1893, writes:—

*April 10th, 1893.*

Mrs. B. gave me a full account of her vision of her mother. She had absolutely no cause for anxiety, the last news being that her mother was better than she had been for years. There was a chronic ailment, but no reason to anticipate death soon. The children were too young to remember it, but Mr. B. told me that he came in a few minutes later and comforted his wife, whilst she was crying on the sofa. A written note of the date was taken and compared with the date given in the letter afterwards received, but all memoranda and letters of that time were lost. Both Mr. and Mrs. B. are satisfied of the coincidence of the vision with the day of the funeral.

**731 A.** From the *Journal S.P.R.*, vol. vii. p. 173. The following case was sent to us by Mrs. Browne, of Bidston, Alleyn Road, West Dulwich. The first narrative is extracted from an account privately printed a few months after the events occurred.

HAYLETT HOUSE, SURBITON, *July 1891.*

Newbray Hall was drowned off Start Point, Devon, during the great storm of March 9th, 1891, his vessel, the *Marana*, being one of the many which were lost at that spot.

He had had the offer of two or three vessels, including the *Marana*, and came home on the 28th February, to consider what he should do, and discussed the matter at considerable length on Tuesday evening, the 3rd March, with his father and Captain Byng, an old naval friend. The deceased slept at home on

Wednesday and Friday, and stated that he would return to dinner on the Saturday, but he did not do so, and on Monday morning his mother received a letter from him stating that he had sailed the previous day in the *Marana*.

On Monday evening the storm took place, and on the Tuesday or Wednesday night following, Miss Annie Hall, aged twenty-seven, the sister of the deceased, dreamt that she saw her brother on a raft apparently composed of loose planks of wood, and he appeared to be swimming. On the same or subsequent nights she had other dreams, in which she saw her brother lying in a room, but she was unable to say whether alive or dead. This all took place before any news had been received of the loss of the *Marana*, and Miss Hall related her dreams immediately to Mrs. Syms, aged forty, who had lived with the family as cook for about ten years. On Friday night a telegram was received at Surbiton from the owners stating that the *Marana* had been wrecked, and on the Saturday morning Mr. Wood, who was in the employ of the deceased's father, went down to Devonshire, and having ascertained that the body of the deceased had been recovered, and was lying in a house at Prawle, South Devon, he identified it, and brought it to Brookwood for burial.

Matters remained in this position until the 16th June, when Mrs. Hall and her daughter went to the house at Prawle in which the body had been placed, and Miss Hall at once positively identified the room as the one she had seen in her dreams. Upon going to the spot also where the body had been found, a large number of railway sleepers were observed, which had been washed up from the wreck, and, as can be seen from a photograph, have very much the appearance of a raft such as that described in the first dream.

The sister's dreams, so far as can be ascertained, accurately represented the events which took place in connection with the death of her brother.

Miss Hall wrote to Mrs. Browne :—

BLenheim LODGE, SURBITON, *July 4th*, 1895.

My brother Newbray sailed on Sunday, March 8th, 1891, in the *Marana*, a small steamer, as he had to fill up six months before he could pass as captain; then he was going in the P. & O. I had no idea Newbray was going to sail so soon, but we were to meet him in London on Saturday, March 7th, but he didn't come. On Sunday mother had a letter to say they were sailing that morning and he couldn't get away. I wrote him a long letter on Monday [the] 9th, and in the afternoon went to see a girl friend in Kingston, but I felt so ill and depressed that I didn't stay very late. It was about 4.30 when I went into the market-place to take the omnibus home. When I was standing waiting, a fearful gust of wind and snow seemed to blow, especially round me,—that was about the time the ship struck,—though the storm was getting very bad indeed. Newbray and I were so devoted that I felt he was in some awful trouble. When I got home I gave up a concert I was going to, as I felt so ill and anxious. I didn't dream anything on the Monday, but on Tuesday I dreamt that I saw him on a raft made up of loose planks of wood, and he appeared to be swimming. On the same and following nights I had other dreams, and in one particular one I saw him lying on the floor in a room with a slanting roof; he looked very still and white, but I couldn't tell if he were alive or dead. I could tell the room was in the country somewhere, as I could see it was whitewashed and they had red flowers in the windows. I told our old cook, Mrs. Syms, who had been with us ten years, when she came up with my tea. On Friday we got a

telegram to say the *Marana* was wrecked. On June 16th mother and I went to the house at Prawle where they had taken his poor body. As soon as I got in I went upstairs to the room, as I knew it at once from my dream, and pointed out to mother the spot where he lay. The woman in the house couldn't understand it, as I had never been there. My dream was accurate in every detail, even to the low long windows, and the most wonderful thing was that I dreamt the dream the night he was taken to the cottage. His body was found amongst railway sleepers that looked just the same as I saw them in my first dream, so in every respect my dreams represented accurately the events which took place in connection with my brother's death. I had never been to South Devon, and never heard of Prawle. He was twenty-five and I twenty-seven when he died. We were most devoted.

ANNIE HALL.

The following note was written by the servant to whom Miss Hall related her dreams at the time :—

BLENHEIM LODGE, SURBITON.

Miss Hall told me about her dreams when I took her bedroom tea in before she was up.

MARY SYMS.

Mrs. Hall writes :—

BLENHEIM LODGE, SURBITON, *July 12th.*

I beg to say that my daughter, Annie Hall, described the room at Prawle to me *before* we visited the place, in fact so distinctly that on entering the room I was struck with the resemblance and turned to my daughter for confirmation.

E. O. HALL.

Miss Hall writes further :—

BLENHEIM LODGE, SURBITON, *July 12th, 1895.*

The dreams were of conditions *actually existing*, just as it was happening to my brother Newbray, *not* prophetic. I have never had any other dreams in my life. And I can only conclude that I had these because my brother and I were so devoted.

See also a case given in the *Journal S.P.R.*, vol. v. p. 239, where a man while boating sees in the water a vision of the soles of two stockinged feet, which he recognises as those of a friend. The friend is drowning three miles off at the time.

**733 A.** From the *Journal S.P.R.*, vol. vi. p. 230. The following account was sent to Mr. Podmore, by Miss F. Atkinson, of 25 Aldershot Road, Willesden Lane, N.W., enclosed in a letter dated November 5th, 1893. Mr. Podmore had received a verbal account of the incident from Miss Atkinson on the previous day.

On Saturday, July 1st, 1893, I was in L— for the purpose of looking over the old churches with a friend with whom I was staying. Among others we went to St. M—'s. My friend had been telling me of a very dear old friend of the family who was buried in that church, and who had left a sum of money to have a window put in to his memory, and had even had the window prepared for the glass to be put in, but that the person who had inherited his fortune neglected his wish. (I don't know how many years he had been dead.)

After we had looked over the church, and among other things seen the brass over this gentleman's vault, we came to the window which ought to have been filled in. I remember that the neglect of his wish quite made me angry, and I said, looking at the window, "If I was Dr. — I should come back and throw stones at it."

Just then I saw an old gentleman behind us, but thinking he was looking over the church took no notice. But my friend got very white and said, "Come away, there is Dr. —!" Not being a believer in apparitions, I simply for the moment thought she was crazy, though I knew they were a ghost-seeing family. But, when I moved, still looking at him, and the figure before my very eyes vanished, I had to give in. Then it dawned upon me that nobody could have been looking over the church but ourselves.

First, the church had been empty when we went in, and nobody could have come in without their footsteps being heard, and secondly, the part where we were standing ended in a "*cul de sac*," and the person to get there would have been obliged to ask us to move, as we entirely blocked up the narrow aisle. For the few moments he was visible I saw him distinctly; he was short and broad, and wore an old-fashioned tie, and a waistcoat cut low and showing a great deal of shirt-front. One hand was resting on a pew, and one down at his side holding his very tall hat. But the thing that struck me most was the sun shining on his white hair, and making it look like silver; even now I can see him distinctly in my mind's eye. It certainly surprised me to see what was apparently "too solid flesh" disappear before my very eyes, and when we got outside my friend told me that his was the figure which came to different members of their family so often, and, indeed, had been the cause of their leaving one house. One of her sisters had been so affected by it, that she will never sleep alone, or go upstairs alone. When we got home I easily recognised the doctor by his photograph.

F. ATKINSON.

In reply to Mr. Podmore's further inquiries, Miss Atkinson writes:—

25 ALDERSHOT ROAD, WILLESDEN LANE, N.W., *November 9th*, 1893.

I have not heard from Miss — yet, but am writing to answer your questions.

No. 1. I heard no noise whatever, not the *slightest* sound. But I had a feeling that I cannot describe that somebody was behind us. So I turned round.

No. 2. As far as I can now remember we *both* turned at *precisely* the same moment. My friend naturally recognised him. I did not think anything of it, until I saw her face when I turned back again to look at the window.

No. 3. Long before we went into L—, my friend told me they had been haunted to a dreadful extent at their old house. But beyond saying that it was a man and an old friend of her mother's, [she] did not describe it, and I did not [pay any attention to it]—knowing them to be a highly nervous, hysterical family. We otherwise never talked about it, as she can't bear the subject. Afterwards she told me it was Dr. —, the figure we saw in the church, who haunted them.

No. 4. The photograph was in a frame and Mrs. — said: "Was it anything like this?" And it was exactly like the figure. I forgot to tell you that afterwards my friend told me that on going into the church she had felt as though she could *not* go in, as if something was there, but did not like to

say so to me, as she knew I very much wished to go over it. She also thought it might frighten me.

My only other experience was when I was a baby of about two or three, when my little brother, who died, came to my mother, and then to me: I don't remember it, but my mother says I cried out that he had come back again, and she herself had just seen him.

F. ATKINSON.

Miss Atkinson asked her friend to give an account of her share in the experience, but she declined to do so, alleging as a reason her strong dislike of the whole subject. We have, therefore, been unable to obtain any further evidence in the matter.

**733 B.** The next case is remarkable for the frequent repetition of the percipient's experience. It is one of those that suggest, as we have said (see **703** and **733**), a kind of local imprint left by past events, and perceptible at times to persons endowed with some special form of sensitiveness. I quote from *Proceedings S.P.R.*, vol. v. p. 418, the account, given by Mr. D. M. Tyre, 157 St. Andrew's Road, Pollokshields, Glasgow.

October 9th, 1885.

In the summer of 1874 my sister and I went during our holidays to stay with a gardener and his wife in a house which was built far up, fully three-quarters of a mile, on the face of a hill overlooking one of the most beautiful lochs in Dumbartonshire, just on the boundary of the Highlands. A charming spot indeed, although far off the main roadway. We never wearied, and so delighted were we with the place that my people took a lease of the house for the following three years. From this point my narrative begins. Being connected in business with the city, we could not get down to Glen M. all together, so that my two sisters and myself were sent away early in May to have the house put in order and attend to the garden, &c. &c., for the coming holidays, when we would be all down together. We had lots of work to do, and as the nearest village was five miles distant, and our nearest neighbours, the people at the shore, nearly a mile away, we were pretty quiet on the hill and left to our own resources.

One day my elder sister J. required to go to the village for something or other, leaving us alone; and as the afternoon came on I went part of the way to meet her, leaving my other sister L. all alone. When we returned, about 6 P.M., we found L. down the hill to meet us in a rather excited state, saying that an old woman had taken up her quarters in the kitchen and was lying in the bed. We asked if she knew who she was. She said no, that the old wife was lying on the bed with her clothes on, and that possibly she was a tinker body (a gipsy), therefore she was afraid to go in without us. We went up to the house with L.; my younger sister L. going in first said, on going into the kitchen, "There she is," pointing to the bed, and turning to us expecting that we would wake her up and ask what she was there for. I looked in the bed and so did my elder sister, but the clothes were flat and unruffled, and when we said that there was nothing there she was quite surprised, and pointing with her finger, said, "Look, why there's the old wife with her clothes on and lying with her head towards the window;" but we could not see anything. Then for the first time it seemed to dawn upon her that she was seeing some-

thing that was not natural to us all, and she became very much afraid, and we took her to the other room and tried to soothe her, for she was trembling all over. Ghost! why, the thought never entered our minds for a second; but we started chopping wood and making a fire for the evening meal. The very idea of any one being in the bed was ridiculous, so we attributed it to imagination, and life at the house went on as usual for about two days, when one afternoon, as we were sitting in the kitchen round the fire, it being a cold, wet day outside, L. startled us by exclaiming, "There is the old woman again, and lying the same way." L. did not seem to be so much afraid this time, so we asked her to describe the figure; and with her eyes fixed on the bed and with motion of the finger, she went on to tell us how that the old wife was not lying under the blankets, but on top, with her clothes and boots on, and her legs drawn up as though she were cold; her face was turned to the wall, and she had on what is known in the Highlands as a "sow-backed mutch," that is, a white cap which only old women wear; it has a frill round the front and sticks out at the back, thus.<sup>1</sup> She also wore a drab-coloured petticoat, and a checked shawl round her shoulders, drawn tight. Such was the description given; she could not see her face, but her right hand was hugging her left arm, and she saw that the hand was yellow and thin, and wrinkled like the hands of old people who have done a lot of hard work in their day.

We sat looking at the bed for a long time, with an occasional bit of information from L., who was the only one who saw the figure.

This happened often—very often, indeed so frequently that we got used to it, and used to talk about it among ourselves as "L.'s old woman."

Midsummer came, and the rest of our people from the city, and then for the first time we became intimate with our neighbours and two or three families at the shore. On one occasion my elder sister brought up the subject before a Mrs. M'P., our nearest neighbour, and when she described the figure to her, Mrs. M'P. well-nigh swooned away, and said that it really was the case; the description was the same as the first wife of the man who lived in the house before us, and that he cruelly ill-used his wife, to the extent that the last beating she never recovered from. The story Mrs. M'P. told runs somewhat like this, of which I can only give you the gist:—

Malcolm, the man of the house, and his wife Kate (the old woman), lived a cat and dog life; she was hard-working, and he got tipsy whenever he could. They went one day to market with some fowls and pigs, &c., and on their way back he purchased a half-gallon of whisky. He carried it part of the way, and when he got tired gave it to her; while he took frequent rests by the wayside. She managed to get home before him, and when he came home late he accused her of drinking the contents of the jar. He gave her such a beating that he was afraid, and went down to this Mrs. M'P., saying that his wife was very ill. When Mrs. M'P. went up to the house she found Kate, as my sister described, with her clothes on, and lying with her face to the wall for the purpose, as Mrs. M'P. said, of concealing her face, which was very badly coloured by the ill-treatment of her husband. The finish-up was her death, she having never recovered.

The foregoing is as nearly a complete compendium of the facts as I, with the help of my sister J., can remember.

My sister L. is now dead, but we often go back to the house when we are any way near the locality, because it is a bright spot in our memory.

(Signed) D. M. TYRE.

<sup>1</sup> A sketch of the profile was here given.

Mr. Tyre adds, in a letter to Mr. David Stewart, of Kincaid House, Milton of Campsie, N.B., who procured this account for us :—

I was at the house last month ; there is no one in it just now ; the last tenant has gone abroad, and the house is somewhat dilapidated, and the garden a ruin. We had a look through the window at the old kitchen and saw our own grate still remaining.

Mr. Stewart wrote to us on August 13th, 1885 :—

I know how valuable the actual names and localities would be, as well as Mrs. M'P.'s independent account, but I have asked so repeatedly, and been told that Mrs. M'P. had great objections to publicity, in case it would rake up old stories connected with the case, that I do not like to ask again.

**735 A.** In a case published in *Proceedings S.P.R.*, vol. iii. p. 90, Mr. Wambey heard a phantasmal voice as though in colloquy with his own thought. He was planning a congratulatory letter to a friend, when the words "What ! write to a dead man ? write to a *dead* man ?" sounded clearly in his ears. The friend had been dead for some days. I add here a case where a message seemed to be given by the decedent's voice in a dream. (From *Proceedings S.P.R.*, vol. v. p. 455.)

Mr. George King, of 12 Sunderland Terrace, Westbourne Park, W., writes :—

*November 8th, 1885.*

The following is a brief account of an occurrence that took place eleven years ago. I repeat the facts exactly as they happened, and make no attempt at comment or explanation. It is necessary to give a few words of prefatory narrative.

My brother D., a few years my junior, was a handsome, powerful young man, twenty-one years of age at the time of his death, and he was an unusually vigorous swimmer. He had greatly distinguished himself at school and college, and he was enthusiastically devoted to scientific pursuits. On leaving the Scottish University where he had studied, he adopted telegraphic engineering for a profession, and as all his tastes were in that direction his progress was rapid. His more especial department was the construction and laying of deep-sea cables, and when only twenty years of age he was appointed to the responsible post of superintendent of the scientific department in laying a cable for the Brazilian Government. In the performance of his duties on the stormy Atlantic coast of South America he had to encounter many perils ; and finally the steamer *Gornos*, on which he was, was totally wrecked, and the cable was lost. All lives were saved, though for many hours the danger had been extreme. My brother returned immediately by mail to London, and throughout the summer months of 1874 was engaged in superintending the manufacture of fresh cable to replace that which had become lost in the *Gornos*. During these few months D. and I had much affectionate intercourse, and the bonds between us (he was my only brother) were drawn even closer than before.

In November 1874 the cable was finished and shipped on board the *La Plata*, a magnificent steamship, carrying with her every appliance that could be required to render the expedition safe. By the wreck of the *Gornos* much valuable time had been lost, and for six months a huge sum of capital

had been lying idle. Only a small section of cable was required to complete the line, and the contractors, Siemens Brothers, spared no expense to make certain of success on the second attempt. While, therefore, we might fear for my brother the unhealthy climate of some parts of the coast of Brazil, we had no anxiety as regards the perils of the sea.

I bid D. farewell on Wednesday, November 2nd [evidently meaning 25th, see below], 1874. I had a lecture to deliver that afternoon, and I could not go to see him off, and we parted at the door of my office. He was the picture of health and strength, and we spoke cheerfully of meeting again in a few months' time, when his work should be completed. The next morning I had a line from him, written at the docks, and on Saturday a happy little letter, which was posted by the pilot when he landed at the Isle of Wight. Everything tended to reassure me, and I had no sense of impending calamity.

Next Wednesday evening, December 2nd, I attended a *conversazione* at King's College, given by Sir W. Thomson, President of the Society of Telegraphic Engineers, and, taking myself a keen interest in science, my mind was intensely occupied with all that I saw and heard. While examining the beautiful instruments exhibited, I often wished that my brother had been there to explain them to me, and the many friends that I met spoke to me of him. He was thus pleasantly in my thoughts, but my mind was not brooding or concentrated on him. On the contrary, it was disturbed by the multitude of objects, and only casual glances were cast towards D. Rather excited, I went home to my solitary chambers, and retired to bed shortly after midnight. I was soon asleep, but how long I remained so I know not. So far as recollection goes, I had not been dreaming, but suddenly I found myself in the midst of a brilliant assembly, such as that I had recently left at King's College. I stood in evening dress on the steps at the entrance to a great and crowded hall. I was looking towards the garden, brightly lighted with a multitude of lamps. Illuminated fountains were playing in front of me, and groups of gentlemen and ladies sauntered up and down the paths. The cool night air was blowing on my face, and I had a delicious feeling of pleasure and peace. Two gentlemen, strangers to me, stood talking on the gravel a few paces from me. I heard their voices, and could almost catch their conversation. Suddenly my brother stepped out from behind them, and advanced towards me. He was in evening dress, like all the rest, and was the very image of buoyant health. I was much surprised to see him, and, going forward to meet him, I said: "Hallo! D., how are you here?" He shook me warmly by the hand, and replied: "Did you not know I have been wrecked again?" At these words a deadly faintness came over me. I seemed to swim away and sink to the ground. After momentary unconsciousness I awoke, and found myself in my bed. I was in a cold perspiration, and had paroxysms of trembling, which would not be controlled. I argued with myself on the absurdity of getting into a panic over a dream, but all to no purpose, and for long I could not sleep. Towards morning I again slumbered, and the fear passed off from me. On Thursday, December 3rd, I was to breakfast with a friend, at his hotel, before he started for Scotland, and I went to Euston by the Metropolitan Railway. The bookstalls on my side of the station were not yet opened, but across the line the boys were arranging the papers, and they spread out the placard of the *Daily Telegraph*. In large letters on it were the words: "Terrible disaster at sea. Loss of a steamship

and sixty lives." I felt as if iced water had been poured over me, and the dread of the night before returned; but my train glided up to the platform, and I could not get a paper. The gentleman next me in the carriage was reading the *Daily Telegraph*, and I looked over his shoulder, and saw, under a sensational heading, the words: "By the arrival in the Thames, yesterday, of the *Antenor*, &c.;" but the motion of the train prevented me from reading properly, and I thought the sentence ran: "By the arrival of the Thames, news of the *Antenor*, &c. &c." I therefore gathered that the *Antenor* had been lost. On arriving at my destination I got the *Times*, and looked it over from the beginning to the end, but it contained no mention of the shipwreck. Later on I went to my office and began my work, but presently one of the messengers, with a strange look in his face, came to me and said: "Is it true, sir, that your brother has been lost in the *La Plata*?" I started up and ran to the Marine Company next door, and there the very worst fears were confirmed. The *La Plata* foundered in the Bay of Biscay at about noon on Sunday, November 24th [evidently a slip for 29th, see below], 1874, after being exposed for only a few hours to a terrific gale. No satisfactory reason for the catastrophe was ever forthcoming. Why a well-found and powerful steamer should have gone down in open sea, when a common rowing-boat should have survived, is a mystery which remains unsolved. The event created a great sensation at the time, and a long Board of Trade inquiry was held, but the riddle was never answered.

I saw some of the survivors of the crew, and learned from them about my brother. Although the weather had been rough, danger was not feared until Sunday morning, when water began to rush into the engine-room, and quickly put out the fires. My brother toiled with the sailors to get steam up in the donkey-engine on deck so as to work the pumps, and he nobly encouraged the men. This, however, proved useless, and when the boat pushed off from the ship, the last seen of my brother was that he was helping to launch the life-raft.

The *La Plata* foundered at about noon on Sunday, November 29th, and possibly D. perished then and there. But he may possibly have survived for several days. He was of strong constitution; he was a powerful swimmer; he had on an air-belt, and he was beside the life-raft when the ship went down. On December 2nd, two sailors were picked up alive. Half-immersed in the ice-cold water, they had clung to the life-raft and drifted about the Atlantic for three whole days. I add this last note to show that it is just possible that I had the vision of my brother near the morning of his death, although more probably he died three days before.

In conclusion, I must say that I speak of a "vision" because the whole of my sensations while the scene was passing before me, and subsequently, were quite different from those that accompany an ordinary dream. Also I can see everything now in my mind as clearly as at the moment when I awoke, whereas with me even the most vivid dreams always gradually fade away.

In answer to inquiries, Mr. King says:—

*November 15th, 1885.*

The vision of my brother was quite unique. I never before or since had a vision of a person whom I believed to be in the flesh, and never had an external event such as the shipwreck thus conveyed to me. Much less have I ever had

a vision which was falsified by the event. Also never before or since have I had sensations similar to those that accompanied the vision of my brother.

GEORGE KING.

The first announcement of the wreck of the *La Plata* appeared in the *Daily Telegraph*, December 3rd, 1874, and in the same issue an account appears of a *conversazione* given the night before at King's College, Strand, by Sir Wm. Thomson, President of the Society of Telegraph Engineers.

On December 10th, in the same paper, a telegram is printed giving an account of the rescue of the boatswain and quartermaster of the *La Plata*, who were found clinging to some wreckage by a Dutch cutter. It is stated that the steamer foundered on November 29th, and that those two men clung to the wreckage until picked up at 10 A.M. on December 2nd.

The *La Plata* left Gravesend for Rio Janeiro on November 26th, 1874, and foundered in the Bay of Biscay, as we learn from the Marine Department, Board of Trade, on the 29th. The survivors were picked up by the *Gave Loch*, and transferred to the homeward-bound ss. *Antenor*, which arrived with them and the first news in the Thames on December 2nd.

**736 A.** From *Proceedings S.P.R.*, vol. viii. p. 218. The following account was written out by me on December 22nd, 1888, from notes taken during an interview with Mrs. Davies the same day; and was afterwards revised and signed by Mrs. Davies.

About twenty years ago I was living with my mother and brother at Islington. Near us lived a family whose name is not important to the narrative. One of their daughters married a Mr. J. W., who went to India. Mrs. J. W. continued living at her father's house. Her father, however, changed his residence, and as Mr. J. W.'s address in India was not known at the time, Mrs. J. W. could not inform him of the change of address. The house where she was living with her father when her husband left home passed to a family whom I will call Brown, with whom I was acquainted, as I also was with Mrs. J. W. and her family.

One evening I paid a visit to Mrs. Brown, and she gave me an Indian letter which had arrived for Mrs. J. W. at the house now occupied by the Browns. Mrs. Brown asked me to transmit this letter to Mrs. J. W. through my brother, who frequently saw a brother of Mrs. J. W.'s. There had thus been some little delay, and perhaps slackness in getting the letter sent on to Mrs. J. W. I promised to give it to my brother, and took it home. It was a dirty-looking letter, addressed in an uneducated handwriting, and of ordinary bulk. I placed it on the chimney-piece in our sitting-room, and sat down alone. I expected my brother home in an hour or two. The letter, of course, in no way interested me. In a minute or two I heard a ticking on the chimney-piece, and it struck me that an old-fashioned watch which my mother always had standing in her bedroom must have been brought downstairs. I went to the chimney-piece, but there was no watch or clock there or elsewhere in the room. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly

surprised, I removed the letter and put it on a sideboard, and then in one or two other places; but the ticking continued, proceeding undoubtedly from where the letter was each time. After an hour or so of this I could bear the thing no longer, and went out and sat in the hall to await my brother. When he came in I simply took him into the sitting-room and asked him if he heard anything. He said at once, "I hear a watch or clock ticking." There was no watch or clock, as I have said, in the room. He went to where the letter was and exclaimed, "Why, the letter is ticking." We then listened to it together, moved it about, and satisfied ourselves that the ticking proceeded from the letter, which, however, plainly contained nothing but a sheet of paper. The impression which the ticking made was that of an urgent call for attention. My brother took the letter to Mrs. J. W. either that night (it was very late) or next morning. On opening it, she found that her husband had suddenly died of sunstroke, and the letter was written by some servant or companion to inform her of his death. The ticking no doubt made my brother and myself hand on the letter more promptly than we might otherwise have done.

I have never experienced any other hallucination of the senses. I once heard a strong push at the street-door at the minute (for I looked at my watch) that my father died at a distance; but, though I went to the door at once and saw no one, I cannot, of course, be sure that some passer-by might not have pushed the door and got out of sight; for the house was in a street with many passers. I have also heard ticks before a death; but these may very likely have been caused by the death-watch insect; which certainly was not the case with the ticks which came from the letter. The incident of the letter made a deep impression on me.

(Signed) ANNA DAVIES.

Mr. Davies, brother to Mrs. Davies (who married a gentleman of the same name), gives his independent recollection as follows:—

64 CHURCH ROAD, SOUTHGATE ROAD, N., *February 13th, 1889.*

I am afraid my recollection of the details after so long a time has elapsed is rather limited and somewhat hazy, so that if my sister has expanded into details, and her version should slightly differ from mine, please consider that I bow to her superior memory, and accept her account as correct. The main features of the incident are, however, as nearly as I can recollect, as follows:— One night, it must be nearly, if not quite, thirty years ago, I returned home between ten and eleven o'clock, and my sister told me that she had brought home from the house of a friend of hers a letter from India, addressed to a Mrs. Walker, who had formerly lived at the house the letter was directed to, and being acquainted with Mrs. Walker (whose brother was an intimate friend of mine), I was asked to be the bearer of the letter to her. I found it on the mantelshelf, and my sister and myself heard very distinctly a clear ticking noise, as loud as, and similar to, that of a small clock, which we spent some time in trying to account for, and which we could so clearly trace to the vicinity of the letter that it seemed to proceed from the letter itself, but we could find nothing which would in any way account for what we heard. I delivered the letter to my friend the following day to hand to his sister, Mrs. Walker, and afterwards heard that it contained the news of the decease of her husband in India. I am not quite sure but almost so, that on hearing the mysterious noise we remarked on the probable contents of the letter, but we were certainly

struck with the coincidence of the noise being heard whilst the letter was on the shelf (and apparently proceeding from it) and discontinuing on its removal.

I have no means of fixing the date, or even the year, as Mrs. Walker and her brother have both been dead for some years. L. A. DAVIES.

**736 B.** I give next an account of a case briefly mentioned by Gurney in *Phantasms of the Living*, vol. ii. p. 690, about which we afterwards obtained further evidence. After mentioning two other cases in which entries in the diary of the percipient—Mr. Cameron Grant—confirmed his recollection of strong impressions nearly coincident with deaths, 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.<sup>1</sup>

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 any one 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.

The case has been further strengthened by permission to print the passages from Mr. Grant's diary, and by interviews of my own with the widow and daughter of the deceased person, Lord Z. (not the true initial), who were present at the time of the death.

<sup>1</sup> 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.

The following is Mr. Grant's statement, made to me, July 28th, 1889 (which I quote from *Proceedings S.P.R.*, vol. viii. p. 212).

The first form in which this impression came to me was that of deep sympathy for [a member of Lord Z.'s family]. After this had lasted for some time I found myself rudely drawing a tall man stooping forwards on to another man. I had a conviction that Lord Z. was dead—that the falling forward indicated death. I also dimly perceived the position of windows behind the falling figure, though I did not draw these. I wrote to my mother at once to say that I knew that Lord Z. was dead. [Letter not preserved.] I was then up the country in Brazil, and saw few papers. I heard from England that Lord Z. was dead; but (as I told Mr. Gurney) did not look for date in papers, and did not, so far as I know, hear the date in any letter.

On reaching England I was partially hypnotised by a physician of my acquaintance [name given]; but did not lose consciousness. During my semi-trance I became aware that I was seeing the room and windows and the falling figure more clearly than ever before. I talked of this scene to the physician. Afterwards he invited me to look in a crystal. I did so; and saw the same room, the windows, bed, and figure, more distinctly.

I afterwards went to stay in the house where Lord Z. died. As soon as I entered I asked Lady Z. to allow me to describe to her the room where I had seemed to see Lord Z. dying. Lady Z. was at first incredulous; but on my describing the position of bed and windows she admitted that it was correct. Lord Z. had died in a dressing-room adjacent to his bedroom. The temporary bed and windows were exactly as I had seen them. He had fallen forwards into the arms of a male attendant, dying suddenly.

The first impression of the death, which was nearly *coincident*, was on December 24th, 1885 (date verified by Mr. Gurney). Entry in diary December 25th, 1885: "There was something upon my mind all day from yesterday—a sense of a death or loss of some one dear to me. I spoke to E. C. [Mr. Catlin, the manager, who wrote in corroboration] about it; and I don't know how it is, but as I wrote the above [a member of Lord Z.'s family] has been constantly in my thoughts."

Then on Tuesday, January 26th, 1886, is an entry—read by me in Mr. Grant's journal, and copied for me by him—as follows:—

"Impression at about one o'clock and drawing and reasoning therefrom on death."

*January 27th.*—"Very tired, but did not sleep a wink all night. I am sure that something has happened to [a member of Lord Z.'s family]. I heard every hour strike, and kept thinking of [all the members of the family] but *not* of the dear old gentleman [*i.e.*, imagining *them* in sorrow, but not Lord Z. himself]. I got up and wanted to draw him. His features seemed before me. I had before shown Mr. Catlin a face in the *Graphic* that was like him, also that of a dead man. I had the greatest difficulty not to draw his portrait with his head forward and sunk on his breast, as if he had been sitting in a room with a window on his right hand and an old man-servant; and then his head just went forward, and he fell asleep. Weeks ago [*i.e.*, December 25th] I thought of him—some time about Christmas; and ever since I have been feeling [pity, &c., for members of family]."

On the next day, Thursday, January 28th, 1886, Mr. Grant received by accident a Scotch paper in which Lord Z.'s death was mentioned, but apparently without the precise date.

I have received a letter (which I have unfortunately mislaid) from Mr. Catlin corroborating Mr. Grant's statements as to his having shown him drawings and spoken of the death of a friend at home.

Lady Z. and Miss Z. gave me in April 1892 the following corroboration:—

Lord Z. died December 24th, 1885, in a dressing-room adjoining his own larger room. The dressing-room was narrow, with a window at one end, and a small bed, then occupied by a man-servant who attended on him. Lord Z. had entered this room to speak to the servant, when he fell forward, the servant catching him in his arms, and shortly afterwards breathed his last. His death was unexpected, although he had long been ill. I remember that Mr. Cameron Grant visited our country seat—where this occurred—for the first time some months after Lord Z.'s death; and that he said something to me as to his having known of it, or recognised the scene; but I cannot now remember the details.

(Signed) [Lady Z.]

I remember that Mr. Cameron Grant, before going upstairs, when he arrived on the visit referred to, asked whether my father had not fallen forwards into the arms of a man in a long room with a window at one end of it.

(Signed) [Miss Z.]

This case should be studied along with Mr. Cameron Grant's other records of experiences (*Phantasms of the Living*, vol. ii. pp. 688–690).

It would in a certain way explain these intimations if we could suppose that Lord Z. (who was, and who knew Mr. Grant to be, much interested in such phenomena) first impressed Mr. Grant at the time of his own death, and then renewed the impression when he knew, in some inconceivable manner, that Mr. Grant was about to receive, quite casually, a newspaper announcement of the decease. On that occasion the deceased person seems to have been able to impress a picture of the scene of death on Mr. Grant's subliminal mind; an impression which worked itself out in the rude drawings, as a motor message, and afterwards returned both as a vision in hypnotic trance, and as a crystal-vision in the waking state. Here, however, as in all similar cases, we cannot exclude the possibility of a wide clairvoyance on the percipient's own part.

**736 C.** From the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 373. In the following case the hallucination occurred shortly after the death,—perhaps within twenty-four hours of it,—and the apparition indicated leave-taking. It is an interesting example (the only one in the Census) of a *primâ facie* veridical hallucination coinciding with the arrival of a letter bearing on the subject. Another remarkable feature in the case is the persistent repetition of the percept. The account was written by Miss E. L. M. in 1889.

On the morning of January 14th, 1876, I was in the B. schoolroom, a small

village near to A. in Hants, when I saw what appeared to me to be a favourite cousin. She was close beside me, and appeared in good health, as I had every reason to suppose her to be. I should here explain that I held in my hand a letter which had just been brought to me, *and which I had not yet opened*, telling me that my cousin was seriously ill with scarlet fever. The fact was that at the time she was actually dead, her death having occurred after the posting of the letter. I was waiting for children to assemble in school, and was in good health and in no grief or anxiety. I knew immediately that it was my cousin whom I saw, and believed her to be at the time at her own home. I could not understand what she meant by saying "Good-bye," which I cannot say I heard, but *saw* by the movement of her lips.

The village children and my sister [were present]. The former I have no reason to think saw anything, and my sister only laughed at me. I continued to see her all day, and when indoors my sister would persist in strumming on the piano, although I remonstrated with her,—“How can you keep on with that noise when Jessie is dead?” I received a letter the next morning informing me that she was dead, after which I saw her only at intervals that day and part of the next, when the appearances ceased.

Miss M. had had previously another veridical experience, described in the “Report,” relating to the death of an aunt.

Miss M.’s sister writes :—

*November 9th, 1889.*

I distinctly remember the circumstances respecting my cousin Jessie. All one day my sister was telling me she saw her, and that she knew she was dead, and we had a letter next morning with the news, so that we knew *before* the letter arrived.

I have asked my mother about it, and she remembers my sister telling her *at the time*.

**739 A.** From the *Journal S.P.R.*, vol. vii. p. 175. The following is a case which was noted at the time, before it was known to be veridical. It occurred to the Rev. E. K. Elliott, Rector of Worthing, who was formerly in the navy, and who made the entry in his diary as quoted when he was cruising in the Atlantic out of reach of post or telegraph. The diary was still in his possession when we received the account, in August 1895.

*Extract from diary written out in Atlantic, January 14th, 1847:—*

“Dreamt last night I received a letter from my uncle, H. E., dated January 3rd, in which news of my dear brother’s death was given. It greatly struck me.”

My brother had been ill in Switzerland, but the last news I received on leaving England was that he was better.

The “January 3rd” was very black, as if intended to catch my eye.

On my return to England I found, as I quite expected, a letter awaiting me saying my brother had died on the above date.

E. K. ELLIOTT.

WORTHING.

739 B. In the next case, which I quote from *Proceedings S.P.R.*, vol. v. p. 409, the apparition was seen several weeks after the death. The account came from Mrs. Clark, 8 South View, Forest Hall, Newcastle-on-Tyne.

*January 6th, 1885.*

I send you a short account, describing what I experienced at the time of the apparition of my friend, who was a young gentleman much attached to myself, and who would willingly (had I loved him well enough) have made me his wife. I became engaged to be married, and did not see my friend (Mr. Akhurst) for some months, until within a week of my marriage (June 1878), when in the presence of my husband he wished me every happiness, and regretted he had not been able to win me.

Time passed on. I had been married about two years and had never seen Mr. Akhurst, when one day my husband told me he (Mr. Akhurst) was in Newcastle and was coming to supper and was going to stay the night. When my husband and he were talking, he said my husband had been the more fortunate of the two, but he added if anything happened to my husband he could leave his money to whom he liked and his widow to him, and he would be quite content. I mention this to show he was still interested in me.

Three months passed and baby was born. When she was about a week old, very early one morning I was feeding her, when I felt a cold waft of air through the room and a feeling as though some one touched my shoulder; my hair seemed to bristle all over my head and I shuddered. Raising my eyes to the door (which faced me), I saw Akhurst standing in his shirt and trousers looking at me, when he seemed to pass through the door. In the morning I mentioned it to my husband. I did not hear of Mr. Akhurst's death for some weeks after, when I found it corresponded with that of the apparition, and though my father knew of it before, he thought in my weak state of health it were better I should not be told.

He was found lying on the bed with his shirt and trousers on, just as he had thrown himself down after taking a sleeping draught.<sup>1</sup>

I myself am quite convinced that Mr. Akhurst's thoughts had been so concentrated upon me, before the draught proved fatal, that his spirit visited me on its way to that glorious land where it shall dwell in the presence of Him who said, "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

To me the memory of Mr. Akhurst will always be as of a dear brother greatly esteemed and deeply regretted.

EMILY CLARK.

Mrs. Clark adds later:—

*May 13th, 1885.*

My husband will certify as to my mentioning to him seeing the apparition before I heard of Mr. Akhurst's death, but I am sorry I cannot tell you where it happened, nor the exact date of the death, but I remember when we heard about it my husband and I traced it to about the time of my "vision." . . .

*July 23rd, 1885.*

I never experienced anything of the kind before. I think Mr. Akhurst's death happened somewhere in Yorkshire. What makes me think the time

<sup>1</sup> This, as will be seen, was probably a mistake, and it seems possible that the reminiscence of the *Corsican Brothers* may have helped to shape the hallucination.

corresponded with his death, was, my asking how long ago it was from my hearing of his death, and the actual occurrence; and then knowing the time of my little girl's birth, I came to the conclusion it was about the same time. I think this is all the information I can give you. I shall ask my husband to send you a few lines to-morrow.

Mr. Edward Clark, solicitor, County Chambers, Newcastle-on-Tyne, writes :—

July 24th, 1885.

At the request of my wife, Mrs. Clark, of 9 South View, Forest Hall, I beg to inform you of my knowledge of the supposed apparition of Mr. Akhurst. Shortly after my wife had been confined of my second daughter, about the end of September, 1880, my wife one morning informed me she had seen Akhurst about one o'clock that morning. I of course told her it was nonsense, but she persisted, and said he appeared to her with only his trousers and a shirt on, and the remark she made was that he was dressed just as she had seen him in the *Corsican Brothers* (he was an actor). She also described her feelings at the time. I tried to persuade her it was a dream, but she insisted that it was an apparition.

As near as I can remember, about six months after, I met a mutual friend of Akhurst's and my own, and in conversation I inquired after Akhurst. He said, "Don't you know he is dead?" I said, "No, when did he die?" He said, "I don't know the exact date, but it was about six months ago;" and further informed me that he died about one o'clock in the morning in the dress as my wife described him, from an overdose of chloral. I have endeavoured to see my friend to find out the place (Bradford, I think), but he is now in America. His name is John Brown, and he is the son of the leader-writer to the *Chronicle* here. If I meet him again I will try to get accurate particulars and forward them to you.

August 21st, 1885.

. . . My wife has, I find, no reason to think she has been mistaken as to the time when she supposed she saw W. J. Akhurst, as the date is fixed by the birth of my second little girl, which took place in September 1880.

In the *Era Almanac* for 1881, the obituary for 1880, p. 93, gives the entry, "Akhurst, Walter James, actor, aged twenty-four, July 12th."

The *Era* newspaper of July 18th, 1880, gives an account of the inquest. Mr. H. W. Akhurst gave evidence to the effect that he and his deceased brother went to the chemist's on Saturday (*i.e.* 10th), and procured a sleeping draught. Deceased complained of pains in his body and of feeling lonely. The next day (Sunday) he only got up to have his bed made; Monday he died. W. H. Cope, surgeon, attributed death to suffocation caused by heart disease. The verdict returned was "Death from natural causes."

**739 C.** The next case, which I quote from *Phantasms of the Living*, vol. i. p. 444, was received towards the end of 1882 from Mr. J. G. Keulemans, who has already been mentioned in **662 A.**

In December 1880 Mr. Keulemans was living, he tells us, with his family in Paris. The outbreak of an epidemic of small-pox caused him to

remove three of his children, including a favourite little boy of five, to London, whence he received, in the course of the ensuing month, several letters giving an excellent account of their health.

On the 24th of January 1881, at half-past seven in the morning, I was suddenly awoke by hearing his voice, as I fancied, very near me. I saw a bright, opaque, white mass before my eyes, and in the centre of this light I saw the face of my little darling, his eyes bright, his mouth smiling. The apparition, accompanied by the sound of his voice, was too short and too sudden to be called a dream: it was too clear, too decided, to be called an effect of imagination. So distinctly did I hear his voice that I looked round the room to see whether he was actually there. The sound I heard was that of extreme delight, such as only a happy child can utter. I thought it was the moment he woke up in London, happy and thinking of me. I said to myself, "Thank God, little Isidore is happy as always."

Mr. Keulemans describes the ensuing day as one of peculiar brightness and cheerfulness. He took a long walk with a friend, with whom he dined; and was afterwards playing a game of billiards, when he again saw the apparition of his child. This made him seriously uneasy, and in spite of having received within three days the assurance of the child's perfect health, he expressed to his wife a conviction that he was dead. Next day a letter arrived saying that the child was ill; but the father was convinced that this was only an attempt to break the news; and, in fact, the child had died, after a few hours' illness, at the exact time of the first apparition.

Mrs. Keulemans says:—

*May 29th, 1885.*

I remember that, the day when little Isidore died, my husband said that he felt strongly impressed that there was something wrong with the little boy in London. It was in the evening that he asked me whether I had received any news from my mother about Isidore. I replied that no letter had come, and asked him why he wanted to know. He made the same remark as before, but would not further explain himself. I tried to dispel his gloomy forebodings by referring to a letter we had from my mother, stating that Isidore was very happy, and was singing all day long. My husband did not seem pacified. When the letter mentioning his illness came, my husband was very much dejected, and told me that it was no use trying to make a secret of it, as he knew the worst had happened. He said afterwards that he had seen a vision.

A. KEULEMANS.

**740 A.** The following case is printed in full in the *Journal S.P.R.*, vol. iv. p. 68 (May 1889). I give an abstract only of it here. The narrative comes from a lady known to me. Miss W. begins by describing the death of her father on November 16th, 1862, at about midnight, in the presence of his family. She says:—

The fire (which faced the foot of the bed) gave a steady and subdued light, and there was only one lighted candle in the room. [A few minutes after

he died,] while we were looking on, scarcely realising what had occurred, suddenly I and my youngest brother simultaneously whispered, "Look!" and we both beheld distinctly a vaporous luminosity quivering in a circle over my father's head. It was as if the breath itself had become radiant and hovered over the prostrate form. . . . None of the others saw it. . . . A night or two after I was lying awake, when all at once I saw above me a light, similar to the one just described, only larger and brighter. [It] did not last more than a brief minute, and then vanished as suddenly as it appeared. I sat up in bed and tried to discover some rational cause for it, but could not. [Details are given, showing that the light was almost certainly hallucinatory.]

Miss W.'s brother and sister signed a corroboratory note, stating that they well remembered the mention of the incidents at the time of their occurrence.

This impression has a certain analogy with that of Dr. Wiltse in 713 A. It cannot, of course, be maintained that an experience occurring under such circumstances, in spite of its collective nature, has any evidential force; but though not evidential, it may yet represent a reality, clothed in a symbolism which is obviously derived from tradition.

741 A. From the *Proceedings* of the American Society for Psychical Research, vol. i. p. 446. This is a case of two apparently synchronous "visions of consolation" representing the same deceased person. The percipients were the mother and husband of a lady who had been dead five months. She died in December, 1879, and the incidents occurred about the end of April 1880. Mrs. Crans, the mother, was then residing in New York, and her son-in-law, Mr. C. A. Kernochan, in Central City, Dakota. Mrs. Crans writes to Dr. Hodgson as follows:—

345 WEST 34TH STREET, NEW YORK, July 14<sup>th</sup>, 1888.

. . . After lying down to rest, I remember feeling a drifting sensation, of seeming almost as if I was going out of the body. My eyes were closed; soon I realised that I was, or seemed to be, going fast somewhere. All seemed dark to me; suddenly I realised that I was in a room; then I saw Charley lying in a bed asleep; then I took a look at the furniture of the room, and distinctly saw every article—even to a chair at the head of the bed, which had one of the pieces broken in the back. . . . In a moment the door opened and my spirit-daughter Allie came into the room and stepped up to the bed and stooped down and kissed Charley. He seemed to at once realise her presence, and tried to hold her, but she passed right out of the room about like a feather blown by the wind; and then, after a moment, she came back again [several further incidents are here described]. Then I thought I would open my eyes, and with difficulty I got my eyes open. They seemed so heavy to me, but when I succeeded in opening them I received a sudden shock, such as if I had fallen from the ceiling to the floor. It frightened and woke up both Mrs. B. and my daughter [but Mrs. B. has been lost sight of, and the daughter was a child at the time], who asked what was the matter. Of course I told them my experience, and the following Sunday I wrote, as was always my custom, to my son-in-law, Charley, telling him of all my experience, describing the room as I saw it furnished.

It took a letter six days to go from here to Dakota, and the same length of time, of course, to come from there here; and at the end of six days judge of my surprise to receive a letter from Charley telling me thus: "Oh, my darling mamma Crans! My God! I dreamed I saw Allie last Friday night!" He then described just as I saw her; how she came into the room and he cried and tried to hold her, but she vanished [with other details, similar to those of Mrs. Crans' dream]. Then at the end of six days, when my letter reached him, and he read of my similar experience, he at once wrote me that all I had seen was correct, even to every article of furniture in the room, also as his dream had appeared to him. . . .

MRS. N. J. CRANS.

The letters referred to, which were written at the time of the experiences, had unfortunately not been preserved; but Mr. Kernochan wrote to Dr. Hodgson as follows:—

NEW YORK, *July 4th*, 1888.

The facts written you this day by Mrs. N. J. Crans in regard to a letter written to me one Sunday morning in the year 1880, and one written by me on the same date to her, are correct in every particular. I was then living in Central City, Dakota, boarding at the American house. It is impossible to give the exact date, as I have destroyed the letter, for which I regret. I think it was about the last of April 1880. . . .

C. A. KERNOCHAN.

742 A. From *Proceedings S.P.R.*, vol. v. p. 437. The account is given by Mrs. Judd.

*August 6th*, 1885.

My grandmother was a tall, stately, and handsome woman, even at an advanced age. She was one of the Gastrells, an old and aristocratic family. Her latter years were spent with my mother (her daughter), and in her eighty-fourth year she died. She had suffered long; she had attained a great age; therefore, though we missed her, our grief was not of that poignant and excessive kind which produces hallucination.

My sister and myself had always slept in a room adjoining hers, and—for want of space in her apartment—there stood by our bedside a large old-fashioned clock, which had been presented to our grandmother on her wedding-day. More precious than gold was this old clock to her heart; "by it," she often said, "have I hundreds of times watched the slow hours pass in my early married days when my husband had to leave me; by it have I timed the children's return from school"; and she begged us, her grandchildren, to leave our bedroom door unlocked at night that she might consult the old clock when she rose each morning. We have often opened our sleepy eyes at four on a summer morning and smiled to see the stately figure already there. For up to the last illness she retained the habits of her youth, and rose at what we deemed fearfully primitive hours.

About three weeks after her death I awoke one morning in October, and saw distinctly the well-known tall figure, the calm old face, the large dark eyes uplifted as usual to the face of the old clock. I closed my eyes for some seconds, and then slowly reopened them. She stood there still. A second time I closed my eyes, a second time opened them. She was gone.

I was looked upon by my family in those days, and particularly by the sister who shared my room, as romantic. Therefore I carefully kept to myself the vision of the morning and pondered over it alone.

At night, however, when we were once more preparing for rest, my sister—my eminently practical and unromantic sister—spoke to me. “I cannot go to bed without telling you something, only don’t laugh, for I am really frightened; I saw grandmamma this morning!” I was amazed. I inquired of her the hour, what the vision was like, where it stood, what it was doing, &c., and I found that in every respect her experience was similar to mine. She had preserved silence all day for fear of ridicule.

I may add that we even now speak of this incident with awe, though twenty long years have since passed over our heads, and we invariably end by saying, each of us, “It was very strange; it is impossible to understand it.”

CAROLINE JUDD.

In reply to our request for an account of the incident from the other percipient, Mrs. Judd wrote:—

72 UPPER GLOUCESTER PLACE, DORSET SQUARE.

I send you herewith all that my sister, Mrs. Dear, recalls of the vision, doubly seen, of our late grandmother. She objects to the weariness of composition, therefore I took down her reminiscences, and she signed it as true.

CAROLINE JUDD.

Some years ago, a few months after the death of my grandmother, I awoke in the dim light just before dawn, to see an appearance exactly like her standing in the old accustomed place from whence, when alive, she was wont to consult an old clock, her own property, at very early hours. I said nothing to any one till we retired again for the night, when I found to my surprise, my sister, who slept with me, had seen the same appearance at the same time.

MARY DEAR.

Mrs. Judd’s sister, Miss Harris, confirms the above account as follows:—

BEWEL, ALFRICK, NEAR WORCESTER, *August 20th* [1885].

Both sisters mentioned seeing my grandmother the day of the apparition before father and mother, then alive, and myself. I think she must have died about 1866, but I was then very young, and can’t remember exactly. I will find out if it is important, but my sisters have often mentioned it since.

ANNIE HARRIS.

**743 A.** From *Phantasms of the Living*, vol. i. p. 522, footnote. The account was written down, a few months after the occurrence, from the dictation of the percipient—Sister Bertha, Superior of the House of Mercy at Bovey Tracy, Newton Abbot—who read it through on December 29th, 1885, pronounced it correct, and signed it.

On the night of the 10th of November, 1861 (I do not know the exact hour), I was up in my bed watching, because there was a person not quite well in the next room. I heard a voice, which I recognised at once as familiar to me, and at first thought of my sister. It said, in the brightest and most cheerful tone, “I am here with you.” I answered, looking and seeing nothing, “Who are you?” The voice said, “You must n’t know yet.” I heard nothing more, and saw nothing, and am certain that the door was not opened or shut. I was not

in the least frightened, and felt convinced that it was Lucy's [Miss Lucy Gambier Parry's] voice. I have never doubted it from that moment. I had not heard of her being worse; the last account had been good, and I was expecting to hear that she was at Torquay. In the course of the next day (the 11th), mother told me that she had died on the morning of the 10th, rather more than twelve hours before I heard her voice.

The narrator informs us that she has never in her life experienced any other hallucination of the senses. Mrs. Gambier Parry, of Highnam Court, Gloucester, step-mother and cousin of the "Lucy" of the narrative, writes:—

Sister Bertha (her name is Bertha Foertsch) had been living for many years as German governess to Lucy Anna Gambier Parry, and was her dearest friend. She came to us at once on hearing of Lucy's death, and told me of the mysterious occurrence of the night before.

**744 A.** From *Phantasms of the Living*, vol. ii. p. 619. This case, if telepathically originated, is an interesting instance of the appearance of a phantasm to certain percipients on local, not personal, grounds. The account comes from Miss Edith Farquharson, who writes:—

June 1885.

In the year 1868, No. 9 Drummond Place, Edinburgh, was in the occupation of Mr. Farquharson, formerly a Judge of the High Court of Jamaica. On the night of Good Friday in that year, two of his daughters, Miss Edith Farquharson, her sister Marianne [now Mrs. Henry Murray], and a little cousin, Agnes Spalding, aged six years, were sleeping in a room at the top of the house. About 11.45 P.M., the two sisters were awakened by hearing loud screams from the child, who was sleeping on a mattress placed on the floor beside their bed. The mattress was against the door leading into a dressing-room; this door was locked and sealed with white tapes and black wax; it had been thus closed by a member of the family to whom the house belonged before Mr. Farquharson entered upon his tenancy. The death of the head of the family, and the delicacy of health of one of the daughters, had caused them to wish to leave Edinburgh and spend the winter in Torquay.

On hearing the child's screams of terror, Miss M. F. touched her sister and said, "Do you hear the child screaming?" Miss E. F. replied that she did, and turned her head round to listen better. When the child was asked what she was screaming about, she said, "I am wide awake, and I have seen a figure which was leaning over me," and when further questioned where the figure went to, said, "Round the side of your bed."

Miss E. F., when she turned round, saw a figure slide from near the child's bed and pass along the foot of the bed whereon she and her sister were. (At the first moment she thought it was a thief.) The latter, on hearing her say in French, "*Il y a quelqu'un.*," was so terrified that she hid her head under the bed-clothes.

Miss E. F. describes the figure as being dressed in a rough brown shawl held tightly round the bust, a wide-brimmed hat, and a veil. When the child was questioned afterwards she gave the same account of the costume. Miss E. F. says that after passing along the foot of the bed with a noiseless gliding

motion, the figure disappeared into the darkness. Except the door which was locked and sealed, the only door of exit to the room was one which was quite close to the bed; at right angles with the door and with the head of the bed was a large hanging cupboard.

Both the ladies got up instantly. They found the door of their room closed as they had left it. Their brother's room was next to theirs; they knocked at his door to rouse him, at the same time keeping a sharp look-out on the door of their own room to see that no one escaped. The whole party then made a thorough search in the room and cupboard, found nothing disturbed, and once more retired to rest. The next morning the page-boy said that he had been unable to sleep all night on account of the sounds he heard of some one scratching at his window. He declared that he had shied all his boots and everything he could lay hold of in the direction whence the noise came, but without effect. He could stand it no longer, and went to the room where some of the women servants slept, begging to be let in. They had heard nothing, however, though they, like himself, slept in the basement of the house.

The whole family were hardly assembled on the Saturday morning, when the son-in-law of the late owner of the house arrived, and asked to see Mr. Farquharson. He wished particularly to know exactly what day this gentleman and his family intended leaving the house (their term would expire the following week), for he had just received a telegram informing him that his sister-in-law had died that night, and they were anxious to bring her body there immediately for burial.

With respect to this last paragraph, the narrator's father writes:—

The above is a correct statement of the occurrence.

C. M. FARQUHARSON.

Miss Farquharson continues:—

The possible solution of what we presume to have been an apparition of this lady is, that the bedroom occupied by the Misses Farquharson being the one she habitually used, in her dying moments she desired to visit it once more, or else that there was something in the dressing-room which she particularly wished for.

EDITH A. FARQUHARSON.

The following independent account is from Mrs. Murray:—

COBO, GUERNSEY, *June 24th*, 1885.

Our home was in Perthshire; but in the winter of 1868 my father took a house for four mouths in Drummond Place, No. 8 [? 9] in Edinburgh, in order to give us a change. The house belonged to General Stewart, who had a delicate daughter, and he let it, to take the daughter to Torquay for the winter. We did not know the Stewarts, so our imagination could not have assisted in any way to account for the curious apparition that was seen. I myself did not see it, but I was in the room with my sister and little cousin, who both did. My belief is that Providence prevented my seeing it, as I am of a very nervous temperament, and it might have had a very bad effect on me if I had. Well, the apparition took place on Good Friday night at about twelve o'clock. This little cousin, who was only about six years old, had come into town from the country, and as our house was very full she had a shake-down beside our bed on my side. I was the first to be awakened by hearing her calling out in a

frightened way. So I said, "What is the matter, Addie?" "Oh," she said, "Cousin Marianne, I am so frightened. A figure has been leaning over me, and whenever I put out my hands to push it off it leant back on your bed!" At this I was alarmed and awoke my sister, who lifted her head from her pillow and looked up, when she saw a figure gliding across the foot of our bed wrapped in a shawl, with a hat and veil on. She whispered to me in French, "*Il y a quelqu'un,*" thinking it was a thief, whereat we both jumped out of bed together and went to the next room to get our brother, Captain Farquharson. His bedroom door had a shaky lock which made a noise, so he had barricaded it with a portmanteau. While he was coming to our help, we kept our eyes fixed on our door in case any one should have escaped, but we saw nothing, and after our all searching every corner of the bedroom we came to the conclusion that no one had been there, for everything was intact. We then questioned little Addie as to what she had seen, and what the figure was like. She described it as that of a lady with a shawl on and a hat, and a veil over her face, and said that as I spoke she had gone across the foot of the bed in the same direction that my sister had seen her go. This child, I must tell you, had been most carefully brought up by her mother, and was not allowed to read even fairy tales for fear of having foolish ideas in her head, which makes the thing more remarkable, for she had certainly never heard of a ghost. . . .

Then the next morning we were relating our adventures, when a ring came to the door, and the servant said a gentleman wanted to speak to my father. This gentleman was a Mr. Findlay, who had married a Miss Stewart. He came to ask when we were to leave, for he knew it was about the time, as he had received a telegram that morning to say that Miss Stewart had died in Torquay during the night, and they wanted to bring her body to Edinburgh. We heard afterwards from friends of the Stewarts that the bedroom we had had been hers. I forgot to mention that the child's bed lay across the door of a small room which had been locked up by the Stewarts, and they had put tapes across and sealed them with black wax.

We have none of us ever had any hallucinations either before or after this strange affair.

MARIANNE MURRAY.

We find from the *Scotsman* and the *Edinburgh Courant* that Miss Stewart died on April 11, 1868, the day following Good Friday. If the death took place in the course of a few hours after midnight, "during the night" would of course be the natural expression.

The above account was first printed in the *Journal S.P.R.*, soon after which we received a letter from a lady who stated that she had heard of the incident "just as related in the *Journal*" within a few days of its occurrence from some cousins of the Miss Farquharsons, who had been told by the house-agent that the description of the lady in the large hat and veil exactly resembled Miss Stewart. Mrs. Murray, however, says: "I do not think any of us mentioned it to Mr. Boyd [the agent]. I have no reason to believe that the dress of the figure was in any way characteristic of Miss Stewart." Thus it appears that the resemblance of the figure seen to the lady who died is entirely problematic. Its association with her depends only on the coincidence of its appearance in her old home on the night of her death. It must also be observed that in this

case the apparition was seen shortly *before* the death, though it seems to belong to the same general category as the other cases in this section.

**744 B.** From *Proceedings S.P.R.*, vol. vi. p. 57. The following incident occurred to a gentleman personally known to me. The initials here given are not the true ones. On October 12th, 1888, Mr. J. gave me *vivâ voce* the following account of his experience in the X. Library, in 1884, which I took down from memory next day, and which he 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 14 in. × 12 in.), and found it closed and fastened. I opened it and looked out. It opened into a well, the bottom of which, ten feet below, was a sky-light, and the top open to the sky some twenty 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 photo-

graph (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 [that of his mother, seen when he was a boy of ten].

When I saw the figure of [Q.] I was in good health and spirits.

The evidential value of the above account is 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 [sketch omitted]. 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.

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

Mr. R. states that he has never had any other hallucination. 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 mentioned to him), and he was naturally particularly careful to give no hint of the matter to his assistants in the library.

745 A. From *Proceedings* S.P.R., vol. iii. p. 110. The narrative is written by General Sir Arthur Becher, of St. Faith's Mede, Winchester.

*April 11th, 1884.*

General Sir A. Becher, who held a high appointment on the Staff in India, went, accompanied by his son and A.D.C., to the Hill Station of Kussowlie,

about March 1867, to examine a house he had secured for his family to reside in during the approaching hot season. They both slept in the house that night. During the night the General awoke suddenly and saw the figure of a native woman standing near his bed, and close to an open door which led into a bath-room. He called out, "Who are you?" and jumped out of bed, when the figure retreated into the bath-room, and in following it the General found the outer door locked and the figure had disappeared.

He went to bed again, and in the morning he wrote in pencil on a door-post, "Saw a ghost," but he did not mention the circumstance to his wife.

A few days after, the General and his family took possession of the house for the season, and Lady Becher used the room the General had slept in for her dressing-room. About 7 P.M. on the first evening of their arrival, Lady Becher was dressing for dinner, and on going to a wardrobe (near the bath-room door) to take out a dress, she saw, standing close by and within the bath-room, a native woman, and, for the moment thinking it was her own ayah, asked her "what she wanted," as Lady Becher never allowed a servant in her room while dressing. The figure then disappeared by the same door as on the former occasion, which, as before, was found locked! Lady Becher was not much alarmed, but felt that something unusual had occurred, and at dinner mentioned the event to the General and his son, when the General repeated what had occurred to him on the former occasion. That same night their youngest son, a boy about eight years of age, was sleeping in the same room as his father and mother, his bed facing an open door leading into the dressing-room and bath-room, before mentioned, and in the middle of the night the boy started up in his bed in a frightened attitude and called out, "What do you want, ayah? what do you want?" in Hindustani, evidently seeing a female figure in the dressing-room near his bed. His mother quieted him and he fell asleep, and the figure was not seen by us on that occasion, nor was it ever again seen, though we lived for months in the house. But it confirmed our feeling that the same woman *had appeared to us all three*, and on inquiry from other occupants we learned that it was a frequent apparition on the first night or so of the house being occupied.

A native Hill, or Cashmere woman, very fair and handsome, had been murdered some years before in a hut a few yards below the house, and immediately under the door leading into the bath and dressing-room, through which, on all three occasions, the figure had entered and disappeared. My son sleeping in another side of the house never saw it.

I could give the names of some other subsequent occupants who have told us much the same story.

Subsequently Sir Arthur Becher writes:—

WINCHESTER, *May 14th*, 1884.

I write to say Lady Becher does not desire to write anything more personally on the subject of the "Ghost Story" I before detailed, as she says my account of it was given in connection with and entirely in accordance with her recollection of the circumstances. The woman appeared to me in the night, and in the ordinary light of a room without any blinds or shutters.

In answer to inquiries, he further tells us that the bath-room door was locked on the inside; that the rooms were on the ground floor; but that

there was no exit but by the doors referred to. Also that the child had certainly not heard of the ghost before he saw it.

**745 B.** From *Proceedings* S.P.R., vol. viii. p. 178. The following narrative was sent to us with the true names, but with a request to conceal them, and some local details, on account of the painful nature of the incident described. Our informant, whom I will call Mrs. M., writes under date December 15th, 1891.

Before relating my experience of having seen a ghost, I should like my readers thoroughly to understand that I had not the slightest idea that the house in which my husband and I were living was haunted, or that the family residing there for many years before us had had any family troubles. The house was delightfully situated [&c.]. The house being partly new and partly old, we occupied the old part for our sleeping apartments. There were two staircases leading to them, with a landing and window, adjoining a morning sitting-room. One night on retiring to my bedroom about 11 o'clock, I thought I heard a peculiar moaning sound, and some one sobbing as if in great distress of mind. I listened very attentively, and still it continued; so I raised the gas in my bedroom, and then went to the landing window of which I have spoken, drew the blind aside; and there on the grass was a very beautiful young girl in a kneeling posture before a soldier, in a general's uniform, sobbing, and clasping her hands together, entreating for pardon; but, alas! he only waved her away from him. So much did I feel for the girl, that without a moment's hesitation I ran down the staircase to the door opening upon the lawn, and begged her to come in and tell me her sorrow. The figures then disappeared! Not in the least nervous did I feel then;—went again to my bedroom, took a sheet of writing-paper and wrote down what I had seen. [Mrs. M. has found and sent us this paper. The following words are written in pencil on a half sheet of notepaper: "March 13th, 1886. Have just seen visions on lawn:—a soldier in general's uniform,—a young lady kneeling to him. 11.40 P.M."] My husband was away from home when this event occurred, but a lady friend was staying with me, so I went to her bedroom and told her that I had been rather frightened with some noises;—could I stay with her a little while? A few days afterwards I found myself in a very nervous state; but it seemed so strange that I was not frightened at the time.

It appears the story is only too true. The youngest daughter of this very old, proud family had had an illegitimate child; and her parents and relatives would not recognise her again, and she died broken-hearted. The soldier was a near relative (also a connection of my husband's); and it was in vain she tried to gain his—the soldier's—forgiveness. [In a subsequent letter Sir X. Y.'s career is described. He was a distinguished officer.]

So vivid was my remembrance of the features of the soldier that some months after the occurrence, when I happened to be calling with my husband at a house where there was a portrait of him, I stepped before it and said: "Why, look! There is the General!" And sure enough it *was*.

In a subsequent letter Mrs. M. writes:—

I did see the figures on the lawn after opening the door leading on to the lawn; and they by no means disappeared instantly, but more like a dissolving view, viz., gradually; and I did not leave the door until they had passed away.

It was impossible for any real persons to act such a scene. . . . The General was born and died in [the house where I saw him]. . . . I was not aware that the portrait of the General was in that room [where I saw it]; it was the first time I had been in that room. The misfortune to the poor girl happened in 1847 or 1848.

Mrs. M. then mentions that a respectable local tradesman, hearing of the incident, remarked: "That is not an uncommon thing to see *her* about the place, poor soul! She was a badly used girl."

Mr. M. writes as follows, under date December 23rd, 1891:—

I have seen my wife's letter in regard to the recognition of Sir X. Y.'s picture at ——. Nothing was said by me to her on the subject; but knowing the portrait to be a remarkably good likeness I proposed calling at the house [which was that of a nephew of Sir X. Y.'s], being anxious to see what effect it would have on my wife. Immediately on entering the room she almost staggered back, and turned pale, saying—looking hard at the picture—"Why, there's the General!" . . . Being a connection of the family, I knew all about the people, but my wife was then a stranger, and I had never mentioned such things to her; in fact, they had been almost forgotten.

This case may remind us of Gurney's description of a somewhat similar vision (that quoted in **733 B**), a suggesting the survival of a mere image,—what I have termed a *veridical after-image*,—of past events or emotions with no active counterpart in the present. We are, indeed, always uncertain as to the degree of the deceased person's active participation in post-mortem phantasms,—as to the relation of such manifestations to the central current of his continuing individuality. But it is in dealing with these persistent pictures of a bygone earth-scene that this perplexity reaches its climax. They may, as I have already said, be the mere dreams of the dead;—affording no true indication of the point which the deceased person's knowledge or emotion has really reached.

**745 C.** In each of the two next cases the interval after death was considerable, and the percipient was an absolute stranger to the deceased. This condition must, of course, usually involve the disadvantage that the identification of the appearance with a particular person can be based only on the percipient's subsequent description of what he had seen. But in the case which I shall quote first, this sort of identification was reinforced by the percipient's recognition of a photograph of the deceased. The account, taken from *Proceedings S.P.R.*, vol. v. p. 416, comes from Mr. John E. Husbands, of Melbourne House, Town Hall Square, Grimsby.

*September 15th, 1886.*

DEAR SIR,—The facts are simply these. I was sleeping in a hotel in Madeira in January 1885. It was a bright moonlight night. The windows were open and the blinds up. I felt some one was in my room. On opening my eyes, I saw a young fellow about twenty-five, dressed in flannels, standing at the side of my bed and pointing with the first finger of his right hand to the

place I was lying. I lay for some seconds to convince myself of some one being really there. I then sat up and looked at him. I saw his features so plainly that I recognised them in a photograph which was shown me some days after. I asked him what he wanted; he did not speak, but his eyes and hand seemed to tell me I was in his place. As he did not answer, I struck out at him with my fist as I sat up, but did not reach him, and as I was going to spring out of bed he slowly vanished through the door, which was shut, keeping his eyes upon me all the time.

Upon inquiry I found that the young fellow who appeared to me died in that room I was occupying. . . .  
JOHN E. HUSBANDS.

The following letters are from Miss Falkner, of Church Terrace, Wisbech, who was resident at the hotel when the above incident happened.

October 8th, 1886.

The figure that Mr. Husbands saw while in Madeira was that of a young fellow who died unexpectedly months previously, in the room which Mr. Husbands was occupying. Curiously enough, Mr. H. had never heard of him or his death. He told me the story the morning after he had seen the figure, and I recognised the young fellow from the description. It impressed me very much, but I did not mention it to him or any one. I loitered about until I heard Mr. Husbands tell the same tale to my brother; we left Mr. H. and said simultaneously, "He has seen Mr. D."

No more was said on the subject for days; then I abruptly showed the photograph. Mr. Husbands said at once, "That is the young fellow who appeared to me the other night, but he was dressed differently"—describing a dress he often wore—"cricket suit (or tennis) fastened at the neck with sailor knot." I must say that Mr. Husbands is a most practical man, and the very last one would expect "a spirit" to visit.  
K. FALKNER.

October 20th, 1886.

I enclose you photograph and an extract from my sister-in-law's letter, which I received this morning, as it will verify my statement. Mr. Husbands saw the figure either the 3rd or 4th of February 1885.

The people who had occupied the rooms had never told us if they had seen anything, so we may conclude they had not.  
K. FALKNER.

The following is Miss Falkner's copy of the passage in the letter:—

"You will see at back of Mr. du F——'s photo the date of his decease [January 29th, 1884]; and if you recollect 'the Motta Marques' had his rooms from the February till the May or June of 1884, then Major Money at the commencement of 1885 season. Mr. Husbands had to take the room on February 2nd, 1885, as his was wanted. I am clear on all this, and remember his telling me the incident when he came to see my baby."

Gurney adds:—

I have received a full account of this case, *vivâ voce*, from both Mr. Husbands and Miss Falkner. They are both thoroughly practical, and as far removed as possible from a superstitious love of marvels; nor had they any previous interest in this or any other class of abnormal experiences. So far

as I could judge, Mr. Husbands' view of himself is entirely correct—that he is the last person to give a spurious importance to anything that might befall him, or to allow facts to be distorted by imagination. As will be seen, his account of his vision preceded any knowledge on his part of the death which had occurred in the room. He has never had any other hallucination of the senses.

Another case much resembling this, but in which the evidence for identification of the figure is weaker, is that of Mrs. Lewin, in *Proceedings S.P.R.*, vol. v. p. 462.

**745 D.** From *Proceedings S.P.R.*, vol. v. p. 466. In the following case it is possible that a real person may have been mistaken for an apparition, but the details, as reported, tell strongly against this view. The account is given by Mrs. Clerke, 68 Redcliffe Square, S.W.

1884.

In the autumn of 1872, I stayed at Sorrento with my two daughters, and established myself for some months at the Hotel Columella, which stands on the high road, within half a mile of the town. My suite of apartments consisted of a large drawing-room, ante-room, and three bedrooms; it was shaped like the letter U, and each end opened on a large terrace. The hotel was kept by two men, Rafaele and Angelo, and the service of the rooms was conducted by their wives, a family arrangement which worked harmoniously for the guests.

On the evening in question we left the dining-room before the tea was finished, anxious, after the heat of the day, to enjoy the freshness and beauty of the terrace. After a few moments, I returned to my bedroom to fetch a candlestick and a shawl, and so much disliked going that I loitered unreasonably after I said I would go. I entered the ante-room and passed through the long drawing-room, its porcelain tiling echoing my steps with a sharp creak, till I reached my bedroom door. One side of the door stood open; it was a doorway divided in two, or as the French say, *à deux battants*, and I resolved not to close it, as I perceived everything had been put in order for the night.

I got my shawl and my candlestick, and was preparing to return through the drawing-room, when, on turning towards the half-open door, I saw it filled by the figure of an old woman. She stood motionless, silent, immovable, framed by the doorway, with an expression of despairing sadness, such as I had never seen before. I don't know why I was frightened, but some idea of its being an imbecile or mad woman flashed through my mind, and in an unreasoning panic I turned from the drawing-room door, with its melancholy figure, and fled through the bedrooms to the terrace. My daughter, on hearing of my fright, returned to the rooms, but all was in its wonted stillness; nothing was to be seen.

The next morning I spoke to the women of the house of the old woman who had come to my room, as I thought she might be in some way connected with the establishment, and they were dismayed at my account of her, and assured me that there was no one answering the description in the house. I perceived there was much consternation caused by my narration, but paid little attention to it at the time.

A fortnight afterwards we had a visit from the parish priest, a friend of our landlord, and the spiritual adviser of the family. At a loss for conversation, I told him of my visitor, who arrived punctually at 8 o'clock, "*L'ora dei defunti.*" The padre listened to me with the greatest gravity, and said, after a pause:—"Madam, you have accurately described the old mistress of this house, who died, six months before you came, in the room over yours. The people of the hotel have been already with me about it; it has caused them much anxiety lest you should leave, and they recognised in your description the old padrona, as she was called."

This explained to me various presents of fruit and special attentions I had received. Nothing more came of it, and I saw the apparition no more. In our walks we looked for even some semblance of the dress in which the woman appeared, but never saw it. Short as my glance towards her was, I could have painted her likeness had I been an artist. She was pale, of the thick pallor of age, cold grey eyes, straight nose, thick bands of yellowish grey hair crossing her forehead. She wore a lace cap with the border closely quilted all round, a white handkerchief crossed over her chest, and a long white apron. Her face was expressionless, but fixed and sad. I could not think she had any knowledge of where she was, or who stood before her, and certainly, for breaking through the barrier of the unseen, it was a most objectless visit.

I ought to mention that I had no knowledge of there having been such a person in existence until her likeness stood at my bedroom door.

KATE M. CLERKE.

In another letter Mrs. Clerke states that as far as she knew, the apparition had not been seen again, but that the women of the house were afraid afterwards of entering her room alone. She adds:—

The peculiarity of it is my literally describing a person whom I had never seen or known about. Every one was overwhelmed by the portraiture, even a lady who had seen the old mistress.

Mr. Podmore adds the following notes of an interview with Mrs. Clerke.

*August 15th, 1884.*

Called on Mrs. Clerke to-day. She told me that she had never believed in ghosts before, and now believed in very few besides her own. She was quite sure that the description she gave of the figure was detailed enough to be recognised. Indeed, the dress as she saw it, though like that actually worn by the old mistress, was not a common one in the district. Mrs. Clerke never saw one at all like it in Italy. When she saw the figure, the dress struck her as being like that of an old Irish nurse of hers, and she told her daughter so, when she rejoined them, adding that the face was quite unlike the nurse's. Miss Clerke confirmed this statement to me.

Mrs. Clerke admitted that it would have been quite possible for the figure which she saw, had it been that of a real woman, to have escaped. She is, however, quite convinced that she saw a ghost; partly because of the resemblance, partly because of the unreasonable terror which seized her when she saw the figure, for she is not a nervous woman naturally.

There were no noises or other disturbances in the house during their stay.

F. P.

**747 A.** The next case (taken from the *Journal S.P.R.*, vol. vi. p. 27) is an instance of a kind of auditory hallucination, the hearing of music, that seems to occur much more rarely than the hearing of voices. Some similar cases—also associated with deaths—were published in *Phantasms of the Living*. (See vol. ii. pp. 221 and 223.) The fact that the sounds were heard collectively suggests at first sight that they may have been real—an explanation which it is always more difficult to exclude in auditory than in visual cases. But the whole circumstances, when closely examined, make this explanation an extremely unlikely one.

The following account was given by Miss Horne, daughter of the percipient, in a letter to which Mrs. Horne's signature was afterwards added, so that the account, though written in the third person, is really a first-hand one.

508 UNION STREET, ABERDEEN, *November 25th*, 1890.

It is nearly thirty years ago now, but it is as vividly impressed on her memory, as if it had happened yesterday.

She was sitting in the dining-room (in a self-contained house), which was behind the drawing-room, with Jamie, my eldest brother, on her knee, who was then a baby scarcely two years old. The nurse had gone out for the afternoon, and there was no one in the house except the maid downstairs. The doors of the dining-room and drawing-room both happened to be open at the time. All at once she heard the most divine music, very sad and sweet, which lasted for about two minutes, then gradually died away. My brother jumped from mamma's knee, exclaiming "Papa! papa," and ran through to the drawing-room. Mamma felt as if she could not move and rang the bell for the servant, whom she told to go and see who was in the drawing-room. When she went into the room, she found my brother standing beside the piano and saying "No papa!" Why the child should have exclaimed these words was that papa was very musical, and used often to go straight to the piano when he came home. Such was the impression on mamma that she noted the time to a *minute*, and six weeks after she received a letter saying her sister had died at the Cape, and the time corresponded exactly to the minute that she had heard the music. I may tell you that my aunt was a very fine musician.

[MISS] EMILY M. HORNE.

(Signed) December 11th, 1890. [MRS.] ELIZA HORNE.

In answer to further inquiries, Miss Horne wrote :—

*December 11th*, 1890.

I am sorry to say the note, which mamma took at the time, has been lost, though she had it for more than twenty years after the event occurred.

The name of my aunt was Mary Sophia Ingles, she died on the 20th February 1861, at Durban, Natal. . . . Mamma bids me say that her note corresponded not only to the hour but to the *minute* of her sister's death.

This account is followed in the same *Journal* by another case of a collective hallucination of music heard a few hours after the funeral of a musician.

**751 A.** The following case is in some respects one of the most remark-

able and best authenticated instances of "haunting" on record, although, as will be seen, the evidence for the identity of the apparition is inconclusive. The case was fully described in a paper entitled "Record of a Haunted House," by Miss R. C. Morton, in *Proceedings S.P.R.*, vol. viii. pp. 311-332. Besides the account of the principal percipient, Miss R. C. Morton, the paper contains independent first-hand statements from six other witnesses,—a friend, Miss Campbell, a sister and brother of Miss Morton's who lived in the house, and a married sister who visited there, and two former servants; also plans of the whole house. For the full details I must refer the reader to the original paper; I have space here only for abbreviated extracts from Miss Morton's account.

An account of the case first came into my hands in December 1884, and this with Miss Morton's letters to her friend, Miss Campbell, are the earliest written records. On May 1st, 1886, I called upon Captain Morton at the "haunted house," and afterwards visited him at intervals, and took notes of what he told me. I also saw Miss Morton and Miss E. Morton, and the two former servants whose accounts are given in Miss Morton's paper. The phenomena as seen or heard by all the witnesses were very uniform in character, even in the numerous instances where there had been no previous communication between the percipients. Miss Morton is a lady of scientific training, and was at the time her account was written (in April, 1892) preparing to be a physician. The name "Morton" is substituted for the real family name. With that exception the names and initials are the true ones.

After describing the house and garden, Miss Morton proceeds:—

It was built about the year 1860; the first occupant was Mr. S., an Anglo-Indian, who lived in it for about sixteen years. During this time, in the month of August, year uncertain, he lost his wife, to whom he was passionately attached, and to drown his grief took to drinking. About two years later, Mr. S. married again. His second wife, a Miss I. H., was in hopes of curing him of his intemperate habits, but instead she also took to drinking, and their married life was embittered by constant quarrels, frequently resulting in violent scenes. The chief subjects of dispute were the management of the children (two girls, and either one or two boys, all quite young) of the first Mrs. S., and the possession of her jewellery, to preserve which for her children, Mr. S. had some of the boards in the small front sitting-room taken up by a local carpenter and the jewels inserted in the receptacle so formed. Finally, a few months before Mr. S.'s death, on July 14th, 1876, his wife separated from him and went to live in Clifton. She was not present at the time of his death, nor, as far as is known, was she ever at the house afterwards. She died on September 23rd, 1878.

After Mr. S.'s death the house was bought by Mr. L., an elderly gentleman, who died rather suddenly within six months of going into it. The house then remained empty for some years—probably four.

During this time there is no direct evidence of haunting, but when inquiry was made later on much hearsay evidence was brought forward. In April 1882, the house was let by the representatives of the late Mr. L. to Captain

Morton, and it is during his tenancy (not yet terminated) that the appearances recorded have taken place.

The family consists of Captain M. himself; his wife, who is a great invalid; neither of whom saw anything; a married daughter, Mrs. K., then about twenty-six, who was only a visitor from time to time, sometimes with, but more often without, her husband; four unmarried daughters, myself, then aged nineteen, who was the chief percipient and now give the chief account of the apparition; E. Morton, then aged eighteen; L. and M. Morton, then fifteen and thirteen; two sons, one of sixteen, who was absent during the greater part of the time when the apparition was seen; the other, then six years old.

My father took the house in March 1882, none of us having then heard of anything unusual about the house. We moved in towards the end of April, and it was not until the following June that I first saw the apparition.

I had gone up to my room, but was not yet in bed, when I heard some one at the door, and went to it, thinking it might be my mother. On opening the door, I saw no one; but on going a few steps along the passage, I saw the figure of a tall lady, dressed in black, standing at the head of the stairs. After a few moments she descended the stairs, and I followed for a short distance, feeling curious what it could be. I had only a small piece of candle, and it suddenly burnt itself out; and being unable to see more, I went back to my room.

The figure was that of a tall lady, dressed in black of a soft woollen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then; but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead, and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down a portion of a widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. There was no cap on the head but a general effect of blackness suggests a bonnet, with long veil or a hood.

During the next two years—from 1882 to 1884—I saw the figure about half-a-dozen times; at first at long intervals, and afterwards at shorter, but I only mentioned these appearances to one friend, who did not speak of them to any one. During this period, as far as we know, there were only three appearances to any one else.

1. In the summer of 1882 to my sister, Mrs. K., when the figure was thought to be that of a Sister of Mercy who had called at the house, and no further curiosity was aroused. She was coming down the stairs rather late for dinner at 6.30, it being then quite light, when she saw the figure cross the hall in front of her, and pass into the drawing-room. She then asked the rest of us, already seated at dinner, "Who was that Sister of Mercy whom I have just seen going into the drawing-room?" She was told there was no such person, and a servant was sent to look; but the drawing-room was empty, and she was sure no one had come in. Mrs. K. persisted that she had seen a tall figure in black, with some white about it; but nothing further was thought of the matter.

2. In the autumn of 1883 it was seen by the housemaid about 10 P.M., she declaring that some one had got into the house, her description agreeing fairly with what I had seen; but as on searching no one was found, her story received no credit.

3. On or about December 18th, 1883, it was seen in the drawing-room by

my brother and another little boy. They were playing outside on the terrace when they saw the figure in the drawing-room close to the window, and ran in to see who it could be that was crying so bitterly. They found no one in the drawing-room, and the parlour-maid told them that no one had come into the house.

After the first time, I followed the figure several times downstairs into the drawing-room, where she remained a variable time, generally standing to the right hand side of the bow window. From the drawing-room she went along the passage towards the garden door, where she always disappeared.

The first time I spoke to her was on January 29th, 1884. "I opened the drawing-room door softly and went in, standing just by it. She came in past me and walked to the sofa and stood still there, so I went up to her and asked her if I could help her. She moved, and I thought she was going to speak, but she only gave a slight gasp and moved towards the door. Just by the door I spoke to her again, but she seemed as if she were quite unable to speak. She walked into the hall, then by the side door she seemed to disappear as before." (Quoted from a letter written on January 31st.) In May and June, 1884, I tried some experiments, fastening strings with marine glue across the stairs at different heights from the ground—of which I give a more detailed account later on.

I also attempted to touch her, but she always eluded me. It was not that there was nothing there to touch, but that she always seemed to be *beyond* me, and if followed into a corner, simply disappeared.

During these two years the only *noises* I heard were those of slight pushes against my bedroom door, accompanied by footsteps; and if I looked out on hearing these sounds, I invariably saw the figure. "Her footstep is very light, you can hardly hear it, except on the linoleum, and then only like a person walking softly with thin boots on." (Letter on January 31st, 1884.) The appearances during the next two months—July and August, 1884—became much more frequent; indeed they were then at their maximum, from which time they seem gradually to have decreased, until now they seem to have ceased.

Of these two months I have a short record in a set of journal letters written at the time to a friend. On July 21st I find the following account. "I went into the drawing-room, where my father and sisters were sitting, about nine in the evening, and sat down on a couch close to the bow window. A few minutes after, as I sat reading, I saw the figure come in at the open door, cross the room and take up a position close behind the couch where I was. I was astonished that no one else in the room saw her, as she was so very distinct to me. My youngest brother, who had before seen her, was not in the room. She stood behind the couch for about half-an-hour, and then as usual walked to the door. I went after her, on the excuse of getting a book, and saw her pass along the hall, until she came to the garden door, where she disappeared. I spoke to her as she passed the foot of the stairs, but she did not answer, although as before she stopped and seemed as though *about* to speak." On July 31st, some time after I had gone up to bed, my second sister E., who had remained downstairs talking in another sister's room, came to me saying that some one had passed her on the stairs. I tried then to persuade her that it was one of the servants, but next morning found it could not have been so, as none of them had been out of their rooms at that hour, and E.'s more detailed description tallied with what I had already seen.

On the night of August 1st, I again saw the figure. I heard the footsteps outside on the landing about 2 A.M. I got up at once, and went outside. She was then at the end of the landing at the top of the stairs, with her side view towards me. She stood there some minutes, then went downstairs, stopping again when she reached the hall below. I opened the drawing-room door and she went in, walked across the room to the couch in the bow window stayed there a little, then came out of the room, went along the passage, and disappeared by the garden door. I spoke to her again, but she did not answer.

On the night of August 2nd the footsteps were heard by my three sisters and by the cook, all of whom slept on the top landing—also by my married sister, Mrs. K., who was sleeping on the floor below. They all said the next morning that they had heard them very plainly pass and re-pass their doors. The cook was a middle-aged and very sensible person; on my asking her the following morning if any of the servants had been out of their rooms the night before, after coming up to bed, she told me that she had heard these footsteps before, and that she had seen the figure on the stairs one night when going down to the kitchen to fetch hot water after the servants had come up to bed. She described it as a lady in widow's dress, tall and slight, with her face hidden in a handkerchief held in her right hand. Unfortunately we have since lost sight of this servant; she left us about a year afterwards on her mother's death, and we cannot now trace her. She also saw the figure outside the kitchen windows on the terrace-walk, she herself being in the kitchen; it was then about eleven in the morning, but having no note of the occurrence, I cannot now remember whether this appearance was subsequent to the one above mentioned.

These footsteps are very characteristic, and are not at all like those of any of the people in the house; they are soft and rather slow, though decided and even. My sisters would not go out on the landing after hearing them pass, nor would the servants, but each time when I have gone out after hearing them, I have seen the figure there.

On August 5th I told my father about her and what we had seen and heard. He was much astonished, not having seen or heard anything himself at that time—neither then had my mother, but she is slightly deaf, and is an invalid. He made inquiries of the landlord (who then lived close by) as to whether he knew of anything unusual about the house, as he had himself lived in it for a short time, but he replied that he had only been there for three months, and had never seen anything unusual. . . .

On the evening of August 11th we were sitting in the drawing-room with the gas lit but the shutters not shut, the light outside getting dusk, my brothers and a friend having just given up tennis, finding it too dark; my eldest sister, Mrs. K., and myself both saw the figure on the balcony outside, looking in at the window. She stood there some minutes, then walked to the end and back again, after which she seemed to disappear. She soon after came into the drawing-room, when I saw her, but my sister did not. The same evening my sister E. saw her on the stairs as she came out of a room on the upper landing.

The following evening, August 12th, while coming up the garden, I walked towards the orchard, when I saw the figure cross the orchard, go along the carriage drive in front of the house, and in at the open side door, across the

hall and into the drawing-room, I following. She crossed the drawing-room and took up her usual position behind the couch in the bow window. My father came in soon after, and I told him she was there. He could not see the figure, but went up to where I showed him she was. She then went swiftly round behind him, across the room, out of the door, and along the hall, disappearing as usual near the garden door, we both following her. We looked out into the garden, having first to unlock the garden door, which my father had locked as he came through, but saw nothing of her.

On August 12th, about 8 P.M., and still quite light, my sister E. was singing in the back drawing-room. I heard her stop abruptly, come out into the hall, and call me. She said she had seen the figure in the drawing-room close behind her as she sat at the piano. I went back into the room with her and saw the figure in the bow window in her usual place. I spoke to her several times, but had no answer. She stood there for about ten minutes or a quarter of an hour; then went across the room to the door, and along the passage, disappearing in the same place by the garden door.

My sister M. then came in from the garden, saying she had seen her coming up the kitchen steps outside. We all three then went out into the garden, when Mrs. K. called out from a window on the first storey that she had just seen her pass across the lawn in front and along the carriage drive towards the orchard. This evening, then, altogether four people saw her. My father was then away, and my youngest brother was out.

On the morning of August 14th the parlour-maid saw her in the dining-room, about 8.30 A.M., having gone into the room to open the shutters. The room is very sunny, and even with all the shutters closed it is quite light, the shutters not fitting well, and letting sunlight through the cracks. She had opened one shutter, when, on turning round, she saw the figure cross the room. We were all on the look-out for her that evening, but saw nothing; in fact, whenever we had made arrangements to watch, and were especially expecting her, we never saw anything. This servant, who afterwards married, was interviewed by Mr. Myers at her own house. . . .

On August 19th we all went to the seaside, and were away a month, leaving three servants in the house.

¶ When we came back they said that they had heard footsteps and noises frequently, but as the stair-carpet was up part of the time and the house was empty, many of these noises were doubtless due to natural causes, though by them attributed to the figure.

The cook also spoke of seeing the figure in the garden, standing by a stone vase on the lawn behind the house.

During the rest of that year and the following, 1885, the apparition was frequently seen through each year, especially during July, August, and September. In these months the three deaths took place, viz:—Mr. S., on July 14th, 1876; the first Mrs. S. in August, and the second Mrs. S. on September 23rd.

The apparitions were of exactly the same type, seen in the same places and by the same people, at varying intervals.

The footsteps continued, and were heard by several visitors and new servants who had taken the places of those who had left, as well as by myself, four sisters and brother; in all by about twenty people, many of them not having previously heard of the apparition or sounds.

Other sounds were also heard in addition which seemed gradually to increase in intensity. They consisted of walking up and down on the second-floor landing, of bumps against the doors of the bedrooms, and of the handles of the doors turning. . . .

During this year, at Mr. Myers's suggestion, I kept a photographic camera constantly ready to try to photograph the figure, but on the few occasions I was able to do so, I got no result; at night, usually only by candle-light, a long exposure would be necessary for so dark a figure, and this I could not obtain. I also tried to communicate with the figure, constantly speaking to it and asking it to make signs, if not able to speak, but with no result. I also tried especially to *touch* her, but did not succeed. On cornering her, as I did once or twice, she disappeared.

Some time in the summer of this year (1886), Mrs. Twining, our regular charwoman, saw the figure, while waiting in the hall at the door leading to the kitchen stairs, for her payment. Until it suddenly vanished from her sight, as no real figure could have done, she thought it was a lady visitor who had mistaken her way. Mr. Myers interviewed her on December 29th, 1889, and has her separate account.

On one night in July 1886 (my father and I being away from home), my mother and her maid heard a loud noise in an unoccupied room over their heads. They went up, but seeing nothing and the noise ceasing, they went back to my mother's room on the first storey. They then heard loud noises from the morning-room on the ground floor. They then went half-way downstairs, when they saw a bright light in the hall beneath. Being alarmed, they went up to my sister E., who then came down, and they all three examined the doors, windows, &c., and found them all fastened as usual. My mother and her maid then went to bed. My sister E. went up to her room on the second storey, but as she passed the room where my two sisters L. and M. were sleeping, they opened their door to say that they had heard noises, and also seen what they described as the *flame* of a candle, without candle or hand visible, cross the room diagonally from corner to door. Two of the maids opened the doors of their two bedrooms, and said that they had also heard noises; they all five stood at their doors with their lighted cancles for some little time. They all heard steps walking up and down the landing between them; as they passed they felt a sensation which they described as "a cold wind," though their candles were not blown about. They *saw* nothing. The steps then descended the stairs, re-ascended, again descended, and did not return.

In the course of the following autumn we heard traditions of earlier haunting, though, unfortunately, in no case were we able to get a first-hand account. . . .

We also now heard from a carpenter who had done jobs in the house in Mrs. S.'s time, that Mrs. S. had wished to possess herself of the first Mrs. S.'s jewels. Her husband had called him in to make a receptacle under the boards in the morning-room on the ground-floor, in which receptacle he placed the jewels, and then had it nailed down and the carpet replaced. The carpenter showed us the place. My father made him take up the boards; the receptacle was there, but empty. . . .

During the next two years, 1887 to 1889, the figure was very seldom seen, though footsteps were heard; the louder noises had gradually ceased. From

1889 to the present, 1892, so far as I know, the figure has not been seen at all; the lighter footsteps lasted a little longer, but even they have now ceased. The figure became much less substantial on its later appearances. Up to about 1886 it was so solid and life-like that it was often mistaken for a real person. It gradually became less distinct. At all times it intercepted the light; we have not been able to ascertain if it cast a shadow.

*Proofs of Immateriality.*

1. I have several times fastened fine strings across the stairs at various heights before going to bed, but after all others have gone up to their rooms. These were fastened in the following way: I made small pellets of marine glue, into which I inserted the ends of the cord, then stuck one pellet lightly against the wall and the other to the banister, the string being thus stretched across the stairs. They were knocked down by a very slight touch, and yet would not be felt by any one passing up or down the stairs, and by candle-light could not be seen from below. They were put at various heights from the ground from six inches to the height of the banisters, about three feet. I have twice at least seen the figure pass through the cords, leaving them intact.

2. The sudden and complete disappearance of the figure, while still in full view.

3. The impossibility of touching the figure. I have repeatedly followed it into a corner, when it disappeared, and have tried to suddenly pounce upon it, but have never succeeded in touching it or getting my hand up to it, the figure eluding my touch.

4. It has appeared in a room with the doors shut.

On the other hand, the figure was not called up by a desire to see it, for on every occasion when we had made special arrangements to watch for it, we never saw it. On several occasions we have sat up at night hoping to see it, but in vain,—my father, with my brother-in-law, myself with a friend three or four times, an aunt and myself twice, and my sisters with friends more than once; but on none of these occasions was anything seen. Nor have the appearances been seen after we have been talking or thinking much of the figure.

The figure has been connected with the second Mrs. S.; the grounds for which are:—

1. The complete history of the house is known, and if we are to connect the figure with any of the previous occupants, she is the only person who in any way resembled the figure.

2. The widow's garb excludes the first Mrs. S.

3. Although none of us had ever seen the second Mrs. S., several people who had known her identified her from our description. On being shown a photo-album containing a number of portraits, I picked out one of her sister as being most like that of the figure, and was afterwards told that the sisters were much alike.

4. Her step-daughter and others told us that she especially used the front drawing-room in which she continually appeared, and that her habitual seat was on a couch placed in a similar position to ours.

5. The figure is undoubtedly connected with the house, none of the percipients having seen it anywhere else, nor had any other hallucination.

In writing the above account, my memory of the occurrences has been

largely assisted by reference to a set of journal letters written [to Miss Campbell] at the time, and by notes of interviews held by Mr. Myers with my father and various members of our family.

R. C. MORTON.

Of the accounts given by the other witnesses, I quote only part of Miss Campbell's statement, as follows :—

77 CHESTERTON ROAD, NORTH KENSINGTON, W.,  
March 31<sup>st</sup>, 1892.

. . . On the night on which Miss Morton first spoke to the figure, as stated in her account, I myself saw her telepathically. I was in my room (I was then residing in the North of England, quite one hundred miles away from Miss Morton's home), preparing for bed, between twelve and half-past, when I seemed suddenly to be standing close by the door of the housemaid's cupboard, so facing the short flight of stairs leading to the top landing. Coming down these stairs, I saw the figure, exactly as described, and about two steps behind Miss Morton herself, with a dressing-gown thrown loosely round her, and carrying a candle in her hand. A loud noise in the room overhead recalled me to my surroundings, and although I tried for some time I could not resume the impression. The black dress, dark head-gear, widow's cuffs and handkerchief were plainly visible, though the details of them were not given me by Miss Morton till afterwards, when I asked her whether she had not seen the apparition on that night. (Signed) CATHERINE M. CAMPBELL.

To this account Miss Morton adds :—

Miss Campbell was the friend to whom I first spoke of the apparition. She suggested to me that when next I saw her I should speak; but of course she had no idea when this would be. She wrote an account to me the next day of what she had seen, and asked me if I had not seen the figure that night; but naturally did not know that I *had* done so, until she received my reply. Miss Campbell asks me to say that this is the only vision she has had, veridical or otherwise.

**751 B.** In the *Journal S.P.R.*, vol. vi. p. 146, November 1893, an account was given by Miss M. W. Scott, of Lessudden House, St. Boswell's, Roxburghshire, of an apparition seen several times by herself, and occasionally by others, on a country road near her home. Her first experience was in May 1892, when, walking down a short incline on her way home, she saw a tall man dressed in black a few yards in front of her. He turned a corner of the road, being still in view of her, and there suddenly disappeared. On following him round the corner, Miss Scott found a sister of hers, also on her way home, who had just seen a tall man dressed in black, whom she took for a clergyman, coming to meet her on the road. She looked away for a moment, and on looking towards him again could see no one anywhere near. Miss Scott on overtaking her found her looking up and down the road and into the fields in much bewilderment. It appeared that they had not seen the man at exactly the same moment nor in exactly the same place, but from their description of the surroundings it seems impossible that it could have been a real person, who had contrived to get away unnoticed.

In July of the same year at about the same place, Miss Scott, walking with another of her sisters, saw a dark figure approaching them, dressed in black, with a long coat, gaiters and knee-breeches, a wide white cravat and low-crowned hat; the sister also saw the upper part of the figure, which seemed to fade away into the bank by the side of the road as they looked at it.

Again, in June 1893, walking alone on the road in the morning, Miss Scott saw a dark figure some way in front, which she recognised as the apparition when she got nearer to it. She made a determined effort to overtake it, but could not get nearer than a few yards, as it then seemed to float or skim away. At length, however, it stopped, turned round and faced her; then moved on a few steps, and turned and looked back again, finally fading from her view by a hedge. She was able to notice fully the details of the dress,—knee-breeches, black silk stockings and shoe-buckles,—like the dress of Scottish clergymen about a century ago.

The apparition was also said to have been seen at different times by some children and other persons in the neighbourhood; but of this no first-hand accounts were forthcoming. There was also a legend that a child had been murdered close by; "but," Miss Scott wrote, "this fact is quite beyond the recollection of the oldest inhabitant of the neighbourhood," and it seems not unlikely that it was invented to account for the ghost.

We received later several other accounts of a similar apparition having been seen by various persons at different times in the same place; and in the *Journal S.P.R.*, vol. ix. pp. 299–306, all the further evidence on the subject that had reached us up to that date (October 1900) was printed. I proceed to quote some of this.

Miss Louisa Scott—the sister who shared Miss M. W. Scott's first experience—wrote as follows:—

LESSUDDEN HOUSE, ST. BOSWELL'S, *August 14th, 1894.*

. . . A young lady, who is a governess in this neighbourhood, told me this afternoon of a meeting she had had with [the ghost] this spring. She was returning home along the haunted road at about a quarter-past four in the afternoon, when she was attracted by seeing in front of her a rather tall old man, dressed in a long black cloak, with one cape which came to a little below his shoulders; his hat, as on the occasions when my sisters and I saw him, was low-crowned, and the brim slouched over his eyes. My informant was much interested in this peculiar-looking person, and did not take her eyes off him, whilst she watched him walk backward and forward between the turn of the road and a heap of stones about a hundred yards lower down; he repeated this six times, the last time stopping as if he were speaking to a man who was cutting the hedge at the time. What struck Miss Irvine as peculiar was that the man who was hedge-cutting did not look round, and seemed quite unconscious of the other's presence. Miss Irvine walked on, and was going to pass the old man, when, to her astonishment, he vanished when she was only about three yards from him. . . .

Miss Irvine sent soon after her own account of her experience. By an unfortunate accident, the first sheet of her letter was lost ; but the latter part is as follows :—

GREYCROOK, ST. BOSWELL'S, ROXBURGHSHIRE.

This seemed to me stranger than ever and I wondered what I had seen, for he was nowhere in the field. On returning home I described the old gentleman to some friends who were likely to know if a person answering my description lived in the neighbourhood, but was told, "No." He was dressed rather like a clergyman, wore a long black cloak with cape and slouched hat, his hands in his coat pockets. I had never seen anything of the kind before, though I had frequently walked the same road and at all hours. This happened about four o'clock in the afternoon. I have not again seen him. . . .

MARY BLAMIRE IRVINE.

In August 1898, Miss M. W. Scott wrote that about a fortnight earlier, when coming down the "haunted" road in the dusk, she had heard footsteps walking beside her, but could see nothing. She had also seen the apparition again in the spring of 1897. She described this in December 1899, as follows :—

. . . My sister and myself were paying an afternoon visit at a friend's house situated near the haunted road, and having rather overstayed our time, the dusk was just beginning to fall . . . ; it being then suggested that we should take a shorter cut home, we gladly availed ourselves of the permission to walk through the park and wood which open out of and enter the evil-reputed road. Upon coming to the end of the park, there is a small gate and narrow pathway, separated from the road by a hedge and some trees ; the space between being only a few yards, a pedestrian on the other side is distinctly visible. At the other end of the wood, again, there is another gate, which [leads to] the small incline and angle of the road, and, looking either way, the whole expanse is clearly defined. Just about this time we had nothing supernatural in our thoughts and were talking and laughing gaily together. Suddenly . . . our conversation seemed gradually to cease, for when we were quite half-way down the wood, I noticed a man's figure walking alongside of me between the hedge on the other side, which, either real or unreal, I was determined not to lose sight of. . . . In a moment I recognised the ghastly features of the apparition. I cannot tell how he was clothed, or if he wore a hat ; my eyes seemed fixed only on the profile from just below the forehead. Instinctively I felt he moved beside me, but heard no sound or footsteps of any kind. My sister saw nothing, and not being equal to the occasion, I made no remark, until we had almost reached the end of the boundary, then exclaimed in French, "*L'homme !*" At that moment the ghost must have vanished, for when we opened the gate to pass through not a living soul was there ; had it been a person of either sex, we were perfectly certain to have met. It was very strange my companion should perceive nothing unusual, though she remarked about me "staring into space." It is quite impossible to account for this phantom—it is no illusion formed by a disordered brain or based upon imagination or defective light ; the sun had certainly set, the dusk slightly fallen, but giving quite sufficient power for mutual recognitions. The man had walked calmly on, looking straight in front of him, never appearing to notice anything, as though engaged in deep meditation.

On August 17th, 1900, Miss Scott wrote to say that she had recently seen the apparition twice, the most recent occasion having been "only last night." She describes it as follows:—

*July 24th, 1900.*—I am writing to let you know the dates that I have again seen the apparition. . . . On the evening of July 24th I was standing speaking to a friend, exactly upon the part known as the property of that "mysterious he." I had forgotten the very existence of our supernatural neighbour, and while we conversed upon indifferent subjects, I inadvertently glanced carelessly down the expanse beyond, when I perceived the tall black figure walking on in advance with his back towards us. How he came to be there I had not the faintest idea, not having remarked his advent. I made no comment to my companion, but, wishing her a hasty adieu, hurried away as quickly as possible to try and make up upon him, but he instantly vanished—there was no one to be seen either high or low. It was just eight o'clock in the evening, as I heard the hour chime in the village almost at the same time. He was dressed in the same way, namely, all in black, and was only proceeding about twenty yards away. . . .

My second illustration of last night, August 16th, 1900, can tell you something more definite than the previous one, for I certainly believe the man to be a clergyman of the ancient school, but why this "Father of the Church" frequents *that* road is an unexplained mystery. On this occasion the outline of his head and shoulders were completely visible—all black, with a wide white muffler-looking thing wound round his throat; his hair seems light, face clean-shaven and very pale, but he was not quite near enough for the features to become clearly defined; the hat looked like an ordinary clerical wide-awake, only the crown seemed much higher than those used in the present day. The lower part of his body [was] overshadowed, as he was advancing towards me up the incline, while I was on the level above.

There was a man with a pony and trap cutting grass by the roadside within a few feet of where I saw the apparition appear, who had his back to the worker; yet the most wonderful part of it all is that when I questioned the man he declared he had seen "no one." "But," I said, "he was close beside you." He still declared he saw "no person there," so I let the matter end, though I expect that he, like the whole village, knows well the reputation of the road, for he looked slightly nervous and remarked, "It was not a safe place to come down alone. . . ."

M. W. SCOTT.

In the above case it will be seen that there is no evidence whatever for the identity of the apparition; the whole force of the case rests on the repetition of the appearance, and its being seen independently by several different persons. . . . A good many other cases of the same general type have appeared in the *Proceedings* and *Journal* S.P.R. I may refer as an example to that recorded by Mr. and Mrs. Dautesey in the *Journal*, vol. vii. p. 329. Another very complete and typical instance of what is commonly called "haunting,"—consisting of unexplained noises, generally heard by all within earshot and continued at intervals through a series of years, in the course of which various visual phantasms were seen by different people,—was the Willington Mill case, an account of which was given by Mr. Procter in the *Journal*, vol. v. pp. 331-352.

## APPENDICES

TO

## CHAPTER VIII

**811 A.** The following is a typical case of automatic drawing, recorded at a time when the subject of automatism was almost unknown, not only to the educated layman but also to psychologists and physiologists. I quote the account from *Spirit Drawings: a Personal Narrative*, by W. M. Wilkinson. Second edition (1864), pp. 9-11.

In August, 1856, a heavy and sudden affliction came upon us, in the removal of a dear boy—our second son—into the spiritual world. He had passed about eleven years in this world of ours, and was taken from us in the midst of the rudest health, to commence his spirit-life under the loving care of his Heavenly Father.

Some weeks afterwards his brother, then about twelve years old, went on a short visit to Reading, and whilst there, amused himself as boys of his age are used to do. One morning he had a piece of paper before him, and a pencil in his hand, with which he was about to draw some child's picture; when gradually he found his hand filling with some feeling before unknown to him, and then it began to move involuntarily upon the paper, and to form letters, words, and sentences. The feeling he described as of a pleasing kind, entirely new to him, and as if some power was within him apart from his own mind, and making use of his hand. The handwriting was different to his own, and the subject-matter of the writing was unknown to him till he read it with curiosity as it was being written.

On frequent occasions, whilst on this visit, his hand was similarly moved in writing; and afterwards he went to stay with some other friends in Buckinghamshire, with whom he did not make a trial of this new power; but on his return home, after some weeks' absence, we, for about two months, watched, with deep emotion, the movement of his hand in writing; for sometimes, when he wished to write, his hand moved in drawing small flowers, such as exist not here; and sometimes, when he expected to draw a flower, the hand moved into writing. The movement was, in general, most rapid, and unlike his own mode of writing or drawing; and he had no idea of what was being produced, until it was in process of being done. Often, in the middle of writing a sentence, a flower or diagram would be drawn, and then suddenly the hand would go off in writing again.

I have not mentioned the nature, or subject-matter of the words thus written; nor is it in this place necessary to do so, further than this, that they purported to be chiefly communications from his brother, our dear departed

child, and were all of a religious character, speaking of his own happy state, and of the means by which similar happiness is alone to be attained by those who remained here to fight out their longer battle of life.

A few weeks later the boy's mother, who had never learnt to draw, found that she possessed the same faculty, and by devoting about an hour a day to the practice, produced a large series of drawings of flowers, geometrical forms, and various objects which her family regarded as symbolical. They often obtained also automatic writing purporting to come from the dead child and to explain the meaning of the drawings. The latter developed into architectural sketches and landscapes, and Mrs. Wilkinson gradually began to paint, as well as draw, automatically. Mr. Wilkinson also developed the faculty of automatic writing and drawing.

**815 A.** The following account is extracted from Mr. Andrew Lang's "The Voices of Jeanne d'Arc" in the *Proceedings* S.P.R., vol. xi. pp. 198-212.

Mr. Lang gives evidence taken from the *Procès* of her trial at Rouen and other original sources which he mentions. Her own account given at her trial was that her "voices" were first heard when she was about thirteen—telling her to behave well and go to church, and afterwards they used to tell her to go into France to her mission. Jeanne kept objecting that she was a poor girl who could not ride, or lead in war, and resisted the voices with all her energy.

Turning to the Maid's own evidence in court, we must remember that she was most averse to speaking at all, that she often asked leave to wait for advice and permission from her voices before replying, that on one point she constantly declared that, if compelled to speak, she would not speak the truth. This point was the King's secret. There is absolutely contemporary evidence, from Alain Chartier, that, before she was accepted, she told Charles *something* which filled him with surprise, joy, and belief. (*Procès* V., 131. Letter of July, 1429.) The secret was connected with Charles's doubts of his own legitimacy, and Jeanne at her trial was driven to obscure the truth in a mist of allegory, as, indeed, she confessed. [The] tale of an angel and a crown was mere allegory. Jeanne's extreme reluctance to adopt even this loyal and laudable evasion is the measure of her truthfulness in general. Still, she did say some words which, as they stand, it is difficult to believe, to explain, or to account for. She asserted that she knew the Dauphin, on their first meeting, by aid of her voices. (I. 56.) She declared that the Dauphin himself "multas habuit revelationes et apparitiones pulchras." In its literal sense, there is no evidence for this, but rather the reverse. She may mean, "revelations" through herself, or may refer to some circumstance unknown. "Those of my party saw and knew that voice," she said, but later would only accept them as witnesses if they were allowed to come and see her. (I. 57.)

This is the most puzzling point in Jeanne's confession. She had no motive for telling an untruth, unless she hoped that these remarks would establish the objectivity of her visions. Of course, one of her strange experiences may have occurred in the presence of Charles and his court, and she may have believed that they shared in it.

She said that she heard the voice daily in prison, "and stood in sore need of it." The voice bade her remain at St. Denis (after the repulse from Paris, in September 1429), but she was not allowed to remain.

On the next day (the third of the trial) she told Beaupère that she was fasting since yesterday afternoon. "Yesterday she had heard the voices in the morning, at vespers, and at the late ringing for *Ave Maria*, and she heard them much more frequently than she mentioned." "Yesterday she had been asleep when the voice aroused her. She sat up and clasped her hands, and the voice bade her answer boldly. Other words she half heard before she was quite awake, but failed to understand."

She denied that the voices ever contradicted themselves. On this occasion, as not having received leave from her voices, she refused to say anything as to her visions.

At the next meeting she admitted having heard the voices in court, but in court she could not distinguish the words, owing to the tumult. She had now, however, leave to speak more fully. The voices were those of St. Catherine and St. Margaret. They were crowned with fair crowns, as she had said at Poitiers two years before. Seven years ago (that is, when she was twelve) she first saw the saints. On the attire of the saints she had not leave to speak. They were preceded by St. Michael "with the angels of Heaven." "I saw them as clearly as I see you, and I used to weep when they departed, and would fain that they should have taken me with them."

As to the famous sword at Fierbois, she averred that she had been in the church there, on her way to Chinon, that the voices later bade her use a sword which was hidden under earth,—she thinks behind, but possibly in front of the altar,—at Fierbois. A man unknown to her was sent from Tours to fetch the sword, which after search was found, and she wore it.

Asked whether she had prophesied her wound by an arrow at Orleans, and her recovery, she said "Yes."

This prediction is singular in that it was recorded before the event. The record was copied into the *registre* of Brabant, from a letter written on April 22nd, 1429, by a Flemish diplomatist, De Rotselaer, then at Lyons.<sup>1</sup> De Rotselaer had the prophecy from an officer of the court of the Dauphin. The prediction was thus noted on April 22nd, the event occurred on May 7th. On the fifth day of the trial Jeanne announced that, before seven years were gone, the English would lose a dearer gage than Orleans; "this I know by revelation, and am wroth that it is to be so long deferred." As prophecies go, their loss of Paris (1436) corresponds very well to the Maid's announcement. Asked, on March 1st, whether her liberation was promised, she said, "Ask me in three months, and I will tell you." In three months exactly her stainless soul was free.

She had once disobeyed her voices, when they forbade her to leap from the tower of Beurevoir. She leaped, but they forgave her, and told her that Compiègne (where she was captured on May 23rd, 1430) would be relieved "before Martinmas." It was relieved on October 26th, after a siege of five months. She told the touching story of how, at Melun, on April 1430, the voices had warned her that she would be taken prisoner before midsummer; how she had prayed for death, or for tidings as to the day and hour. But no tidings were given to her, and her old belief, often expressed, that she "should

<sup>1</sup> *Procès*, IV., 425.

last but one year or little more," was confirmed. The Duc d'Alençon had heard her say this several times; for the prophecy at Melun we have only her own word.

She was now led into the allegory about the Angel (herself) and the Crown (the coronation at Rheims). This allegory was fatal, but does not bear on her real belief about her experiences. She averred, returning to genuine confessions, that her voices often came spontaneously; if they did not, she summoned them by a simple prayer to God. She had seen the angelic figures moving, invisible save to her, among men. The voices *had* promised her the release of Charles d'Orleans, but time had failed her. This was as near a confession of failure as she ever made, till the day of her burning; if she really made one then. But here, as always, she had predicted that she would do this or that if she were *sans empeschement*. She had no revelation bidding her attack Paris when she did, and after the day at Melun, she submitted to the advice of the other captains. By the way, if this be so, not she, but the captains, displayed the strategy admired by Captain Marin in the Oise campaign of 1430. As to her release, she was only bidden "to bear all cheerfully; be not vexed with thy martyrdom, thence shalt thou come at last into the kingdom of Paradise."

For the rest, Jeanne recanted her so-called recantation, averring that she was unaware of the contents or full significance of the document. Her voices recalled her to her duty, for them she went to the stake, and, as I have shown, if there was a moment of wavering on the day of her doom, her belief in the objective reality of the phenomena remained firm, and she recovered her faith in the agony of her death.

Of *external* evidence as to these experiences, the best is probably that of d'Aulon, the Maître d'Hôtel of the Maid, and her companion through her whole career. He and she were reposing in the same room at Orleans, her hostess being in the chamber (May 1429), and d'Aulon had just fallen asleep, when the Maid awoke him with a cry. Her voices bade her go against the English, but in what direction she knew not. In fact, the French leaders had begun, without her knowledge, an attack on St. Loup, whither she galloped and took the fort (*Procès* III. 212). It is, of course, very possible that the din of onset, which presently became audible, had vaguely reached the senses of the Maid. Her page confirms d'Aulon's testimony.

D'Aulon states that when the Maid had any martial adventure in prospect, she told him that her "counsel" had given her this or that advice. He questioned her as to the nature of this "counsel." She said "she had three councillors, of whom one was always with her, a second went and came to her, and the third was he with whom the others deliberated." D'Aulon "was not worthy to see this counsel." From the moment when he heard this, d'Aulon asked no more questions. Dunois also gave some evidence as to the "counsel." At Loches, when Jeanne was urging the journey to Rheims, Harcourt asked her, before the King, what the nature (*modus*) of the council was; *how* it communicated with her. She replied that when she was met with incredulity, she went apart and prayed to God. Then she heard a voice say, *Fille Dé, va, va, va, je serai à ton aide, va!* "And when she heard that voice she was right glad, and would fain be ever in that state." "As she spoke thus, *ipsa miro modo exsultabat, levando suos oculos ad cælum*" (III., 12). Finally, that Jeanne maintained her belief to the moment of her death, we learn from the

priest, Martin Ladvenu, who was with her to the last (III., 170). There is no sign anywhere that at the moment of an "experience," the Maid's aspect seemed unusual, or uncanny, or abnormal, in the eyes of those who were in her company.

These depositions were given twenty years later (1452-56), and, of course, allowance must be made for weakness of memory and desire to glorify the Maid. But there is really nothing of a suspicious character about them. In fact the "growth of legend" was very slight, and is mainly confined to the events of the martyrdom, the White Dove, the Name of Christ blazoned in flame, and so forth. It should also have been mentioned that at the taking of St. Pierre de Moustier (November 1429), Jeanne, when deserted by her forces, declared to d'Aulon that she was "not alone, but surrounded by fifty thousand of her own." The men therefore rallied and stormed the place.

This is the sum of the external evidence as to the phenomena. I have already indicated what is known as to the mental and physical characteristics of the Maid. Her extreme temperance should also perhaps be remembered.

As to the contents of the communications to Jeanne, they were certainly sane, judicious, and heroic. M. Quicherat (*Aperçus Nouveaux*, p. 61) distinguishes three classes of abnormally conveyed knowledge, all on unimpeachable evidence.

(1) *Thought-reading*, as in the case of the King's secret; she repeated to him the words of a prayer which he had made mentally.

(2) *Clairvoyance*, as exhibited in the affair of the sword of Fierbois.

(3) *Prescience*, as in the prophecy of her arrow-wound at Orleans. According to her confessor, Pasquerel, she repeated the prophecy and indicated the spot in which she would be wounded (under the right shoulder) on the night of May 6th. But this is later evidence given in the Trial of Rehabilitation.

To these we might add the view, from Vaucouleurs, a hundred leagues away, of the defeat at Rouvray; the prophecy that she "would last but a year or little more;" the prophecy, at Melun, of her capture; the prophecy of the relief of Compiègne; and the strange affair of the *bon conduit* at the battle of Pathay.<sup>1</sup> For several of these predictions we have only the Maid's word, but, to be plain, we can scarcely have more unimpeachable testimony.

**817 A.** From the *Proceedings of the American S.P.R.*, vol. i. p. 397. Mr. M. writes to Professor Royce as follows:—

BOSTON, Nov. 16th, 1886.

Some years ago, perhaps eight or nine, while in a city of Rhode Island on business, my house being then, as now, in Boston, I received news which was most unexpected and distressing to me, affecting me so seriously that I retired to my room at the hotel, a large square room, and threw myself upon my bed, face downward, remaining there a long time in great mental distress. The acuteness of the feeling after a time abating, I left the room. I returned next day to Boston and the day after that received a short letter from the person whose statement I enclose herewith, and dated at the town in western New York from which her enclosed letter comes. The note begged me to tell her without delay what was the matter with me "on Friday at two o'clock," the very day and hour when I was affected as I have described.

<sup>1</sup> IV., 371, 372. Here the authority is Monstrelet, a Burgundian.

This lady was a somewhat familiar acquaintance and friend, but I had not heard from her for many months previous to this note and I do not know that any thought of her had come into my mind for a long time. I should still further add that the news which had so distressed me had not the slightest connection with her.

I wrote at once, stating that she was right as to her impression (she said in her letter that she was sure I was in very great trouble at the time mentioned) and expressed my surprise at the whole affair. . . . (Signed) M.

The accompanying statement from N., who is a physician by profession and writes from New York State, is as follows:—

[Postmarked, Aug. 16th, 1886.]

In the convalescence from a malarial fever during which great hyperæsthesia of brain had obtained, but no hallucinations or false perceptions, I was sitting alone in my room looking out of the window. My thoughts were of indifferent trivialities; after a time my mind seemed to become absolutely vacant; my eyes felt fixed, the air seemed to grow white. I could see objects about me, but it was a terrible effort of *will* to perceive anything. I then felt great and painful sense as of sympathy with some one suffering, who or where I did not know. After a little time I knew with whom, but how I knew I cannot tell; for it seemed some time after this knowledge of personality that I saw distinctly in my brain, *not* before my eyes, a large square room, evidently in a hotel, and saw the person of whom I had been conscious, lying face downward on the bed in the throes of mental and physical anguish. I felt rather than heard sobs and grieving, and felt conscious of the nature of the grief subjectively; its objective cause was not transmitted to me. Extreme exhaustion followed the experience, which lasted forty minutes intensely and then very slowly wore away. Let me note: (1) I had not thought of the person for some time and there was no reminder in the room; (2) the experience was remembered with more vividness than that seen in the normal way, while the contrary is true of dreams; (3) the natural order of perception was reversed; *i.e.* the emotion came first, the sense of a personality second, the vision or perception of the person third. . . . (Signed) N.

Mr. M. was unfortunately not able to find the letters that passed between him and his friend at the time.

**817 B.** From the *Proceedings* S.P.R., vol. ix. p. 33.

In this case the conscious desire of the agent seems to have been the predetermining cause of the percipient's impression.

The percipient, Mrs. Hadselle, writes to Dr. Hodgson as follows:—

28 BRADFORD STREET, PITTSFIELD, MASS., May 28th, 1888.

Less than two years ago a curious thing happened to me. I had been in Wash. Co., N.Y., giving half a dozen readings, and was on my way to Williamstown, where I had spent a part of the summer, and where much of my worldly goods, in the shape of wearing apparel, was safely stowed in my room at the "Mansion House." With ticket purchased, I was serenely seated in the car, box, bundle, and bag beside me, the conductor's "All aboard" was at that instant in my ears, when I sprang to my feet with the force of an inward com-

mand, "Change your ticket and go to Elizabeth (N.J.). *Change your ticket and go to Elizabeth. Change your—*" Here a gentleman in the opposite seat—an utter stranger—rose and said: "Madam, have you forgotten something, can I help you?" I said: "Do you think the train will wait for me to change my ticket?" For there appeared to be no alternative. As I spoke I moved towards the platform; he followed, and seeing that the office was but a few steps distant said: "Go, I'll see that you are not left." I did go, and in a moment more was on my way to Elizabeth, *though I had not before even thought of such a thing.* Next morning, on reaching my friend's house, she threw her arms about me and sobbed out: "Oh, I have wanted you so." Then she led me to a room where an only and beloved sister lay in life's last battle. In an hour it was ended.

My poor grief-stricken friend declared then—declares now—that my sudden change of purpose was a direct answer to her repeated though unspoken demand for my presence. And who shall say it was not? I wish to add that while I had learned by letter of the sister's illness of a chronic disorder, I did not suppose her case hopeless; indeed, from the fact that no tidings had reached me lately, was hoping that she was on the road to recovery, and had I been questioned concerning her that 10th of November 1886, should have replied confidently, "She will without doubt last through the winter." My friend, by the way, is, much more than I, a believer in psychical phenomena.

(Signed) C. A. C. HADSELLE.

Dr. Hodgson writes :—

Mrs. G.—the friend referred to—has sent me her corroboration, dated March 5th, 1890. The date of the incident, she states, was November 11th, 1886. She says :—

"I had not expected Mrs. H.; did not at that time know where she was, so could not have summoned her had I wished to do so,—but in my trouble there grew upon me a great desire for her presence, and I said many times, 'If she would only come. If she were only here.'

"My sister's failure at the last was somewhat rapid, but of this Mrs. H. knew nothing, and when she told me of her sudden change of purpose, hundreds of miles away, I said: 'The impulse was sent you in answer to my wish,' or words to that effect."

The gentleman who helped Mrs. Hadselle to change her ticket, the Rev. James Wilson, then of Greenwich, N.Y., writes in answer to Dr. Hodgson's inquiries :—

March 20th, 1890.

I recollect the circumstance of "assisting a lady" at Greenwich ticket office, who exchanged her ticket at the last moment, because of a change of purpose; and it was in November 1886. She sent me a few lines afterwards, detailing certain facts touching a sick friend at the point of her destination—not clearly recalled at this moment.

J. T. WILSON.

**817 C.** From the *Proceedings* S.P.R., vol. ix. p. 35.

Mrs. Hadselle sent at the same time as the above another narrative, of which she said :—

I send you with this a bit of experience which I had years ago—so long ago, indeed, as the time Dr. Holland edited the *Springfield Republican*. He wrote

me that the "Warning" was copied from Maine to California, and that he received many letters asking if it was authentic. To this he could safely reply, as I was an old-time contributor to that and other leading journals. A local paper lately copied it. Many of the then witnesses have, with Dr. Holland and my darling Eddie (Kleber Loomis Hadselle), gone over to the "great majority," but there are several still living who remember the episode, and no one of my acquaintances doubts or thinks the sketch overdrawn.

[The account is taken from the *Berkshire County Eagle*, May 10th, 1888, Pittsfield, Mass., and is there headed "The Unspoken Warning—A Mother's Experience." As above implied, the account itself is nearly contemporary with the incident, being here quoted from a *reprint*, which the author accepts as correct:—]

One bitter cold day in winter a merry party of us, nestled down under furry robes, went to meet an appointment with a friend living a few miles distant, with whom we were to spend the afternoon and in the evening attend a concert to be held near by. The sleighing was delightful, the air keen and inspiring, the host and hostess genial as the crackling fires in the grates, and the invited guests, of whom there were many besides ourselves, in that peculiar visiting trim which only old-time friends, long parted, can enjoy. Restraint was thrown aside; we cracked jokes; we chattered like magpies, and not a little of the coming concert, which promised a rare treat to our unsophisticated ears. All went merry as a marriage bell, and merrier than some, till just before tea, when I was seized with a sudden and unaccountable desire to go home, accompanied by a dread or fear of something, I knew not what, which made the return appear, not a matter of choice, but a thing imperative. I tried to reason it away, to revive anticipations of the concert; I thought of the disappointment it would be to those who came with me to give it up, and running over in my mind the condition in which things were left at home, could find no ground for alarm.

For many years a part of the house had been rented to a trusty family; our children were often rocked in the same cradle, and half of the time ate at the same table; locks and bolts were things unused, and in deed as in word we were neighbours. In their care had been left a boy of ten years, the only one of the family remaining at home, who knew that when he returned from school he was expected to bring in wood and kindlings for the morning fire, take supper alone, or with little Clara E., as he chose, and otherwise pass the time as he pleased, only that he must not go into the street to play, or on to the pond to skate. He had been left many times in this way, and had never given occasion for the slightest uneasiness; still, as this nameless fear grew upon me, it took the form of a conviction that danger of some sort threatened this beloved child.

I was rising to go and ask Mr. A. to take me home, when some one said, "You are very pale; are you ill?" "No," I answered, and dropping back in the chair, told them how strangely I had been exercised for the last few minutes; adding, "I really must go home." There was a perfect chorus of voices against it, and for a little time I was silenced, though not convinced. Some one laid the matter before Mr. A., who replied, "Nonsense; Eddie is a good boy to mind, will do nothing in our absence that he would not do if we were there, and is enjoying himself well at this moment, I'll warrant." This answer was brought to me in triumph, and I resolved to do as they said, "not to think about it." But at tea my trembling hand almost refused to carry food to my lips, and I found it utterly impossible to swallow a mouthful. A death-like chill crept over

me, and I knew that every eye was on me as I left the room. Mr. A. rose, saying in a changed voice and without ceremony, "Make haste; bring the horse round, we must go right away. I never saw her in such a state before; there is something in it." He followed me to the parlour, but before he could speak I was pleading as for dear life that not a moment be lost in starting for home. "I know," said I, "it is not all imagination, and whether it is or not I shall certainly die if this dreadful incubus is not removed shortly."

All was now confusion; the tea-table deserted, the meal scarce tasted; and my friends, alarmed as much at my looks as at my words, were as anxious to hurry me off as they had been before to detain me. To me those terrible moments seemed hours, yet I am assured that not more than half-an-hour elapsed from the time my fears first found expression before we were on the road toward home. A horse somewhat noted for fleetness was before us, and with only two in the cutter—the rest stayed to concert, and made Mr. A. promise that if nothing had happened we would return—went over the road at a rapid pace. I knew from the frequent repetition of a peculiar signal that the beast was being urged to his best, yet I grew sick with impatience at the restraint. I wanted to fly. All this while my fears had taken no definite shape. I only knew that the child was in danger, and felt impelled to hurry to the rescue. Only once was the silence broken in that three-mile journey, and that was when the house was in full view. I said, "Thank God, the house is not on fire." "That was my own thought," said Mr. A., but there was no slackening of speed.

On nearing home a cheerful light was glimmering from Mrs. E.'s window; before the vehicle had fairly stopped we were clear of it, and opening the door, said in the same breath, "Where's Eddie?" "Eddie? why, he was here a little while ago," answered Mrs. E., pleasantly striving to dissipate the alarm she saw written on our countenances. "He ate supper with the children, and played awhile at marbles; then spoke of Libby Rose having a new picture book, and that he wanted to see it. You'll find him over there." With swift steps Mr. A. crossed the street to the place mentioned, but returned with "He has not been there." Eddie was remarkably fond of skating, and my next thought was that he had been tempted to disobedience. I said calmly, "We will go to the pond." I was perfectly collected; I could have worked all night without fatigue with the nerves in that state of tension; but Mr. A. said, "No, you must go in and lie down. Eddie is safe enough, somewhere about the village. I'll go and find him." But there was nothing in the tone as in the words to reassure me.

As he spoke he crossed the hall to our own room and turned the knob. The door was locked. What could that mean? Eddie was either on the inside or had taken the key away with him. Mr. A. ran round to a window with a broken spring which could be opened from the outside. It went up with a clang, but a dense volume of smoke drove him back. After an instant another attempt was made, and this time, on a lounge directly under the window, he stumbled on the insensible form of little Eddie, smothered in smoke. Limp and apparently lifeless, he was borne into the fresh cold air, and after some rough handling was restored to consciousness.

Eddie said, on returning from school he made a good fire, and as the wood was snowy thought he would put it in the oven to dry; something he had never done before. Then on leaving Mrs. E.'s room he went in for an apple before going to see Libby Rose's picture book, and it seemed so nice and warm he thought he would lie down awhile. He could give no explanation as to

what prompted him to turn the key: it was the first and last time; but this could have made no difference in the result, for no one would have discovered the smoke in time to save his life. The wood in the oven was burned to ashes, but as the doors were closed there was no danger of falling embers setting the house on fire; and had we stayed to the concert everything would have been as when we left, except that little Eddie's voice would never more have made music for our ears. Every one said that with a delay of five or even three minutes we should have been too late.

(Signed) MRS. C. A. C. HADSELLE.

In reply to inquiries, Mrs. Hadselle informed Dr. Hodgson that the event took place about 1854, Eddie being then nine or ten years old. Mr. A. is no longer living, but the lady at whose house the party met, on being asked by Mrs. Hadselle what she could remember of the circumstances, wrote:—

ALBANY, N. Y., *January 6th*, 1891.

I remember distinctly the incident described by Mrs. Hadselle in her sketch, "An Unspoken Warning." It was at my house that the little party gathered for the old-fashioned afternoon visit and tea. I remember well her strange condition, arising from anxiety over the child, which had been left at home. The statement made by her I believe to be true.

M. W. ROGERS.

**817 D.** From the *Journal S.P.R.*, vol. v. p. 136. The following account was sent to me by Lady de Vesce in May 1891. Whether the impulse to telegraph was really connected with the dying lady's condition we cannot, of course, say, but the coincidence was certainly remarkable.

*May 24th*, 1891.

Madame X. was a very remarkable woman, and I was most deeply attached to her. She had had great troubles and difficulties in her life, an unhappy marriage, and two sons who were entirely educated by her. When they came to London as clerks in the city she followed them to make a home for them there; but as one was soon sent out to work at Hong-Kong and the other to a business at Bahia, she sought employment for herself in London and came to us as governess in 1864. In 1869 she became ill, and spent the winter alone at Bournemouth. She and I wrote constantly to each other, and when she moved to Norwood for the summer of 1870 my eldest brother and I went often to spend long afternoons with her. He died that summer, and although she had not left her sofa for months she came at once to see me when she heard of our great sorrow; the doctor said he had never seen such an indomitable spirit as she showed through her illness, and when in the spring of 1871 Sir J. Burrows told her that she had not many months to live she resolved to go out to Hong-Kong and see her eldest son once more. It was not thought that she would survive the voyage. Our deep love for each other was unchangeable, and this final farewell was a great grief to us both. She reached Hong-Kong and spent the last eighteen months of her life with her son there. I heard from her by every mail.

In 1872 I married, and shortly afterwards we were quartered at the Curragh. It was from there that I sent the telegram which she received less than twenty-four hours before her death. Until two years ago I had in my possession a

few faint lines written by her on blue foreign paper, saying she had received my message and that her "fever dreams" were filled with memories of our happy days together at Cannes and elsewhere. Her son is now dead. He came to see me in '76, and told me that my telegram had made his mother very happy.

The impulse that made me communicate with her on that particular day was a very strong one. It came to me suddenly and not in consequence of any increased anxiety from news received. On the contrary, the accounts were quite satisfactory. I had heard from her by the mail a few days before. I asked my husband to go with me to the Curragh Post-Office as I wished to find out the cost of a telegram to China, and he accompanied me to the Post-Office, and we were told it would cost £5 to send twelve words or so, I think. I at once wrote and sent the message containing a few words of loving greeting. These words she received and acknowledged only a few hours before her death.

EVELYN DE VESCI.

Lord de Vesci adds :—

I certify that the account given by Lady de Vesci is correct and accurate.

DE VESCI.

*June 2nd, 1891.*

**818 A.** From a paper by Mrs. Verrall, entitled "Some Experiments on the Supernormal Acquisition of Knowledge," in the *Proceedings S.P.R.*, vol. xi. p. 191.

In these cases a piece of information not consciously possessed at the moment is conveyed to the conscious intelligence by means of an apparent mechanical difficulty, which on examination turns out not to exist. The information thus obtained is usually negative; that is, this apparent mechanical difficulty prevents my doing something unnecessary or undesirable, which I should know to be such if I thought about it, but which from thoughtlessness I am on the point of doing. An illustration will make my meaning clearer.

Constantly, when using my typewriter, it has happened to me to find a difficulty in pressing a key, so great a difficulty as to oblige me to look to see what is wrong. I then see that what is wrong is that my finger was on the wrong key, but there is, in fact, no difficulty whatever in depressing the key if I determine to do so. The effect of this apparent mechanical difficulty is to draw my attention in time to the mistake I am on the point of making. . . .

[Again,] I wrote, in the afternoon, five letters, and then stretched out my left hand to the stationery case to take the necessary envelopes. I wanted five, and as I can usually take a small number without error expected to take five. But I did not get enough; I found that I only had three, and tried to take a couple more. But one of these two slipped through my fingers, and I only held one. I was quite vexed at my maladroitness, gave up a further attempt for the present and proceeded to fold my letters, put them into envelopes, and address them. When I came to the fifth letter, I remembered that I had an envelope ready addressed for this letter, as I had written the night before, but torn up the letter after receiving a letter by the late post, which decided me to wait for fuller information. I had kept the envelope, and it was actually lying on my table while I was trying to take the five envelopes. I may have seen it, but if I did, it was unconsciously; it was only when I found that I could not get five envelopes that I discovered that I did not require more than four.

**818 B.** From the *Proceedings S.P.R.*, vol. viii. p. 344.

The following is a case in which, as I conceive, the subliminal self has observed what the supraliminal has failed to notice, and has generated a hallucination, in order to check the mistaken action to which that inadvertence was leading. In this case, all that needs correction is a mere act of distraction—a failure to look carefully at an object fully in sight.

From Mrs. E. K. ELLIOTT, wife of the Rev. E. K. Elliott.

About twenty years ago I received some letters by post, one of which contained £15 in bank notes. After reading the letters I went into the kitchen with them in my hands. I was alone at the time, no one being near me, except the cook, and she was in the scullery. Having done with the letters, I made a motion to throw them into the fire, when I distinctly felt my hand arrested in the act. It was as though another hand were gently laid upon my own, pressing it back. Much surprised, I looked at my hand, and then saw that it contained not the letters I had intended to destroy, but the bank notes, and that the letters were in the other hand. I was so surprised that I called out, "Who is here?" I called the cook and told her, and also told my husband on the first opportunity. I never had any similar experience before or since.

Statement by Rev. E. K. ELLIOTT.

I remember my wife describing the above adventure to me at the time, and also that she was nearly fainting from the excitement caused by it.

E. K. ELLIOTT.

**819 A.** In the following case the hypothesis of a subliminal hyperæsthetic discernment of the bifid fern by ordinary eyesight is possibly applicable. The account is a translation of that given in the *Annales des Sciences Psychiques* (May–June, 1895), by M. Adrien Guehard, Professeur agrégé à la Faculté de Médecine.

On the 30th May 1893, I was on a geological excursion in the environs of Nice. After a very uneasy night, passed in the village of Contes, I set out in a rather bad humour in the direction of Escarène by an old road, where my disgust was heightened by seeing on my right a long mound of absolutely no interest, either palæontological or stratigraphical. In vain I tried to console myself by seeking in the crevices of the moist, dripping stone, or under the tufts of green maidenhair, some rare snail-shell for a collection belonging to my friends. I had already resigned myself to the uninteresting walk of the ordinary tourist, when suddenly a flash of recollection arrested my wandering attention—a memory dating from my old passion of long ago for botany, revived for a short time in 1889 by the publication of a work on the abnormal partitions of ferns, but certainly long since abandoned. Promptly, and with all the intensity of an old longing never satisfied, I conceived a great ambition for an object which, having been vainly sought, had almost passed into a myth, namely, the *Asplenium Trichomanes*, or Common Maidenhair Spleenwort abnormally bifurcated, which I had often seen mentioned in a book, but which I had never once, during thirty years, been able to discover, in spite of the great abundance of the normal species.

Hardly was this mental picture evoked, before my eyes, as if drawn by the real image, were arrested by one amongst all the green tufts which surrounded me, and amongst all the fronds which composed it,—by one alone, which, two yards off, had the exact appearance of a bifurcation.

Purely appearance, I said to myself, drawing near. Simply the juxtaposition of two neighbouring fronds, which I have so often mistaken for it.

Sceptical even while gathering it, I could not believe my eyes. But the evidence was undeniable, and when, much astonished but highly delighted, I had plucked the fern, I said to myself half-aloud, as though uttering a challenge, "Well, I only want now to find the *Cet*—." I had not finished my sentence when my gaze, leaving the high wall on the right where it was still mechanically searching, fell below the footpath on the left, at the foot of the buttress, on a poor sickly plant of *Ceterach Officinarium* (Common Scale-Fern or Scaly Spleenwort) crowded into the midst of the *Asplenium* (Spleenworts) as if dejected at finding itself in this damp shady corner instead of a crevice in a dry and sunny wall, which is the usual abode of this species.

And this plant, which ordinarily I should never have dreamed of seeking in such a spot, this fern of quite simple venation, edges very slightly divided, and under surfaces all scaly, in fact with an appearance so opposed to the idea of partition that (never having come across a specimen either in my youthful researches, in the splendid collections of the Museum, or in any herbal or rare book) I had concluded it to be non-existent—an impossible anomaly—it was, I say, a frond of this fern that appeared before me to-day at my bidding, as in Perrault's stories, as clearly bipartite as the *Asplenium* close by had been.

Being at once led on, and covetously pushing my reasoning straight to the principal conclusion of my old observations on the somewhat epidemic and at the same time local character of these freaks of nature, I argued: "If I have found one, and even two bifurcated fronds, certainly the third is not far to seek." And in less time than it had taken to announce this decision, without any hesitation, amongst all the attractive groups of fern, I distinguished immediately one frond of maidenhair showing two clearly-marked points.

I should never have made up my mind to put this incident in writing, at the risk of occasioning the reader's sceptical smile, if the recurrence of the same adventure twice in the course of this same year had not confirmed the reality and demonstrated the importance of the psychological problem.

On the 8th August 1893, at Lausanne (Switzerland) I had just accompanied some friends returning to the country, whose gay conversation was anything rather than botanical, and the last good-byes were hardly said, when all at once, as I walked along the path we had taken a minute or two earlier, there shot into my head, without rhyme or reason, the idea of a divided maidenhair, and immediately I put my hand on a frond, then further on on a second, and again on another, always making my choice at once without groping in the long green mantle of the great wall. Afterwards I in vain retraced my steps to explore conscientiously, with attention, and at length, the fifty yards of pathway; there was nothing more, or I could see no more.

Ten days later I was visiting near Chambéry with a gay and numerous party the celebrated country house Charmettes, still alive with memories of Jean Jacques Rousseau. As I crossed the threshold, the thanks of the caretaker still in my ears, and before my eyes the pictures of the *Confessions*, I instinctively felt my gaze drawn towards the little wall of the terrace, where,

at the first glance amongst several stunted tufts, which were afterwards to furnish me with several similar specimens, I discovered an extremely curious plant of maidenhair, such as I did not yet possess, with fronds not merely bifurcated, but really ramified.

Was it this time a reminiscence of "Lettres sur la botanique" which had given the suggestion? Was it not, as well as the time before, simply an echo at a relatively shorter distance of the exciting experience in the month of May? I do not think so, for with regard to the latter nothing of the sort could be argued, and it seems, on the contrary, that it was precisely the absence of all appreciable cause, the apparently complete spontaneity of the first vision, to which was due the intensity of the second—a real *second sight* which leads infallibly straight to the mark. That mark is evidently pre-existent, of a real kind, and perhaps—one might defend this view!—is itself by its simple presence, and by a sort of self-discharge at a distance, the unsuspected and unperceived cause of the sudden internal revival of a similar image, stored-up long ago;—the spontaneous exteriorisation of which, and the placing of it in coincidence with the corresponding object, would constitute precisely the fact of the discovery—that is to say, simply the proof of the existence—of that object. Whatever may be the cause, it seems certain that only the abruptness, the suddenness of the cerebral awakening is capable of giving momentarily to the sensorial faculties that acuteness in some sort prophetic, which automatically attracts the material object of the mental evocation, not out of nothing, as a superstitious mind might believe, but simply out of the relative obscurity in which it would have remained under other circumstances.

No normal tension of the mind, no effort of will, no abilities exercised at their best could attain to the results of these rapid moments of temporary hyper-stimulation. Never, except on the three occasions I have recorded, have I been able to find the abnormal *Asplenium*, still less the abnormal *Ceterach*, although every year, sooner or later, thousands of specimens have passed before my eyes, amongst which I have often tried on solitary walks in the most varied localities, with all the concentration of attention of which I am capable, and the fullest use of a faculty of discovery developed by old naturalistic habit, to discover the rare object, the eternal ambition of the collector. I often found other things, but never that. . . .

ADRIEN GUEBHARD.

[In answer to the following question by the Editor of the *Annales*,] As to the fact of finding three [abnormal ferns] in a small space, is it possible that this monstrosity may be determined by certain local causes in such a manner that in a very limited area many may occur, whilst for several hundreds of yards not one may be met with? [Professor Guebhard replied:]

I can reply at once "Yes," for such was exactly the conclusion I came to on my first study of this subject, confirmed by my last find at *Contes-les-Pins*.

These abnormal growths are almost always in little groups, forming well-defined islands, as it were, in the midst of normal plants, proving the external, local, and non-individual character of the original causal lesion, which might be due, as I think, to some micro-organism, either vegetable or animal, a parasite fungoid or gnawing insect. . . .

**821 A.** In the following case, as in that of Mr. C. W. Moses, quoted in the text, some subliminal sense of smell may be conjectured. It is taken from the *Proceedings S.P.R.*, vol. xi. p. 421.

23 ST. ANDREW'S DRIVE, POLLOKSHIELDS, GLASGOW,  
*March 31st, 1893.*

Fifteen or sixteen years have elapsed since I had the following clairvoyant experience, but at the time I was much struck by it, and described it minutely to several of my friends, so that I feel sure I can remember the facts accurately. The circumstances were most prosaic, and I a matter-of-fact individual, with little interest and less faith in psychical phenomena. I was about eighteen years of age, at home for my winter holiday, but taking no interest in household matters, and I question whether on that particular evening I knew that it had been the washing-day.

I had gone upstairs to look for a missing knitting needle, and was returning to the parlour wondering whether I had dropped it there, when suddenly I was arrested by a strange feeling, and saw before me a vision of flames, and felt irresistibly impelled to go through a door at the end of the passage and down some steps into the kitchen. There all was quiet, and I came partially out of the trance-like state, and found myself thinking, "Why am I here? I'll go upstairs." But again I saw the fire, and felt I must go into the adjoining laundry. On opening the door, I was in no way surprised to see just such a scene as had during the preceding moments been distinctly before my mental vision. A jointed gas bracket had just fallen on to a dry heap of sheets and towels, which were blazing almost to the ceiling. With a little difficulty I extinguished the flames, and went to tell the rest of the household what had occurred. I remember I had a strange feeling in my head, as if I had just awakened out of an unnatural state.

No other person was near at the time, the washerwoman having gone home, and the servants being upstairs. Nor could I even unconsciously have smelled burning, as two doors were closed between, and the gas-pipe had evidently fallen only a few moments before I entered, or the flames would have spread further. The laundry was situated just under a wooden staircase in the middle of a very dry house, so if the fire had been undiscovered for even a few minutes the consequences must have been disastrous to the house.

Several members of the family remember the occurrence, and I have still an old servant of the family who distinctly remembers it. I have never had any recurrence of such a phenomenon, and was at the time much surprised that I should have been the subject of an experience so strange and so real.

M. H. GRAY.

The gentleman who sends this case writes that he has received orally the confirmatory testimony of Jessie, the old servant, and encloses the corroborative statement of Mrs. Elizabeth White, stepmother of the percipient.

Mrs. Elizabeth White does not remember that she was told at the time of the *fire* part of the vision. She writes :—

My daughter, at home from school, not naturally domesticated, seldom went near the kitchen, which was shut off from the hall by a swing-door. On the night above mentioned she came into the parlour looking so pale and agitated—

being naturally nervous—that I at once asked what was the matter, and when she could speak she said, “Mamma, it is a wonder the house was not on fire,” and then told of having the strong impression that she must go down to the laundry, that there was fire. She had to go through two closed doors to get there, and was not aware that no one was in the laundry at the time. Her promptitude in stamping out the fire of the burning sheets no doubt saved the house, and accounted for her pallid look on returning to the parlour. This occurred about fifteen years ago.

ELIZABETH WHITE.

NORWOOD, THIRM.

825 A. From *Phantasms of the Living*, vol. i. p. 285.

CATHEDRAL YARD, WINCHESTER, *January 31st, 1884.*

I respectfully beg to offer you a short statement of my experience on a subject which I do not understand. Let me premise that I am not a scholar, as I left school when twelve years of age in 1827, and I therefore hope you will forgive all sins against composition and grammar. I am a working foreman of masons at Winchester Cathedral, and have been for the last nine years a resident in this city. I am a native of Edinburgh.

It is now more than thirty years ago that I was living in London, very near where the Great Western Railway now stands, but which was not then built. I was working in the Regent's Park for Messrs. Mowlem, Burt, & Freeman, who at that time had the Government contract for three years for the masons' work of the capital, and who yet carry on a mighty business at Millbank, Westminster. I think it was Gloucester Gate, if I mistake not. At all events, it was that gate of Regent's Park to the eastward of the Zoological Gardens, at the north-east corner of the park. The distance from my home was too great for me to get home to meals, so I carried my food with me, and therefore had no call to leave the work all day. On a certain day, however, I suddenly felt an intense desire to go home, but as I had no business there I tried to suppress it,—but it was not possible to do so. Every minute the desire to go home increased. It was ten in the morning, and I could not think of anything to call me away from the work at such a time. I got fidgety and uneasy, and felt as if I must go, even at the risk of being ridiculed by my wife, as I could give no reason why I should leave my work and lose 6d. an hour for nonsense. However, I could not stay, and I set off for home under an impulse which I could not resist.

When I reached my own door and knocked, the door was opened by my wife's sister, a married woman, who lived a few streets off. She looked surprised, and said, “Why, Skirving, how did you know?” “Know what?” I said. “Why, about Mary Ann.” I said, “I don't know anything about Mary Ann” (my wife). “Then what brought you home at present?” I said, “I can hardly tell you. I seemed to want to come home. But what is wrong?” I asked. She told me that my wife had been run over by a cab and been most seriously injured about an hour ago, and she had called for me ever since, but was now in fits, and had several in succession. I went upstairs, and though very ill she recognised me, and stretched forth her arms and took me round the neck and pulled my head down into her bosom. The fits passed away directly, and my presence seemed to tranquillise her, so that she got into sleep, and did well. Her sister told me that she had

uttered the most piteous cries for me to come to her, although there was not the least likelihood of my coming. This short narrative has only one merit; it is strictly true.

ALEXANDER SKIRVING.

In answer to the question whether the time of the accident corresponded with the time when he felt a desire to go home, Mr. Skirving says:—

I asked my wife's sister what time the accident occurred, and she said "An hour and a half ago"—that is, from the time I came home. Now, that was exactly coincident with the time I wanted to leave work. It took me an hour to walk home; and I was quite half-an-hour struggling in my mind to overcome the wish to leave work before I did so.

[He adds:] You ask me if I ever had a similar impression on any other occasion. I never had. It was quite a single and unique experience.

Mr. Skirving's wife is dead. His sister-in-law, Mrs. Vye, is in New Zealand. Her husband, writing from Otago on July 1st, 1885, says that she cannot now give particulars of the occurrence, though she remembers the accident very well.

**830 A.** From the *Proceedings S.P.R.*, vol. ii. pp. 226-31. In this case, *anagrams* were written automatically by Mr. A., who describes his experience as follows:—

#### CLELIA, OR UNCONSCIOUS CEREBRATION.

The experiment was made Easter 1883, upon one day, and, after an interval of a week, continued upon three consecutive days; upon four days in all. Upon the first day I became seriously interested; on the second puzzled; on the third I seemed to be entering upon entirely novel experiences, half awful and half romantic; upon the fourth the sublime ended very painfully in the ridiculous.

#### FIRST DAY.

Q. 1. Upon what conditions may I learn from the unseen?

My hand immediately moved, though not to a very satisfying issue. But, as my expectation of the answer had been that the condition was a strict adherence to the absolute rule of right, holiness in short, I took this answer to be at any rate consistent with my expectation, and continued:

Q. 2. *What* is it that *now moves* my pen? A. 2. Religion. Q. 3. What moves my pen to write *that* answer? A. 3. Conscience. Q. 4. What is religion? A. 4. Worship.

Here arose a difficulty. Although I did not *expect* either of these three answers, yet when the first few letters had been written I expected the remainder of the word. This might vitiate the result. . . . As if to meet the difficulty, . . . my next question received a singular reply.

Q. 5. Worship of what? A. 5. wbwbwbw— . . . Q. 6. What is the meaning of wb? A. 6. Win, buy. Q. 7. What? A. 7. Know(ledge).

Here I knew the letters which were to follow, and the pen made a sudden jerk, as if it were useless to continue.

Q. 8. How?

Here I was referred to the first answer. . . .

## SECOND DAY.

Q. 1. What is man? (*i.e.* What is the nature of his being?) A. 1. Flise.

My pen was at first very violently agitated, which had not been the case upon the first day. It was quite a minute before it wrote as above. Upon the analogy of *wb*, I proceeded.

Q. 2. What does F stand for? A. 2. Fesi. Q. 3. l? A. 3. le. Q. 4. i? A. 4. i v y. Q. 5. s? A. 5. sir. Q. 6. e? A. 6. eye. Fesi le ivy sir eye.

Q. 7. Is this an anagram? A. 7. Yes. Q. 8. How many words in the answer? A. 8. Four.

I tried for a few minutes to solve it without success. Not caring to spend much time in trying to solve what might have no solution, I gave it up.

## THIRD DAY.

Q. 1. (rep.) What is man? A. 1. Tefi Hasl Esble Lies.

This answer was written right off.

Q. 2. Is this an anagram? A. 2. Yes. Q. 3. How many words in the answer? A. 3. V (*i.e.*, five). Q. 4. What is the first word? A. 4. See. Q. 5. What is the second word? A. 5. Eeeee— . Q. 6. See? Must I interpret it myself? A. 6. Try.

Presently I got out, "Life is the less able." Next I tried the anagram given upon the previous day, and at last obtained, "Every life is yes." But my pen signified that it preferred the following order of words, "Every life yes is." . . .

I do not know whether any other interpretations can be given to the letters. But these fulfil the requirements as to the number of words; and the action of the pen, assisting in the process of interpretation, pointing to the letters, accepting these and rejecting those combinations, left no doubt in my mind that I had hit the meaning.

But now I was so astonished at the apparently independent will and intellect manifested in forming the above anagrams that, for the nonce, I became a complete convert to Spiritualism; and it was not without something of awe, that I put:—

Q. 7. Who art thou? A. 7. *Clelia*!! Q. 8. Thou art a woman? A. 8. Yes. Q. 9. Hast thou ever lived upon the earth? A. 9. No. Q. 10. Wilt thou? A. 10. Yes. Q. 11. When? A. 11. Six years. Q. 12. Wherefore dost thou speak with me? A. 12. E if Clelia e l.

It has been already said that when I experimented I had a certain fever of speculative pessimism upon me. It was, therefore, with increasing excitement that I perceived as an interpretation, "I Clelia feel." But upon my asking whether this was right, "Clelia" wrote again thus: E if Clelia e l. 20.

Q. 13. Is 20 your age? A. 13. ∞. (She was eternal.) Q. 14. Then 20 what? A. 14. Words. . . .

## FOURTH DAY.

I began my questioning in the same exalted mood, but, to my surprise, did not get the same answer.

Q. 1. Wherefore dost thou speak with me? A. 1. [Wavy line. Repetition and emphasis: Wherefore dost *thou* speak with *me*?]

However, I thought this "a solemn and piercing rejoinder," and proceeded to consider my motives, and purify them from all earthly and unspiritual alloy. Then—

Q. 2. Wherefore dost thou answer me? A. 2. [Wavy line. Wherefore dost

*thou answer me?*] Q. 3. Do I answer myself? A. 3. Yes. Q. 4. Is Clelia here? A. 4. No. Q. 5. Who is it, then, now here? A. 5. Nobody. Q. 6. Does Clelia exist? A. 6. No. Q. 7. With whom did I speak yesterday? A. 7. No one. Q. 8. Why didst thou lie? A. 8. [Wavy line. Why didst *thou* lie?] Q. 9. Do souls exist in another world? A. 9. m b. Q. 10. What does m b mean? A. 10. May be. Q. 11. What was that last answer of yesterday again? A. 11. Eif Clelia o el, *i.e.* I feel no Clelia; or, the original may have been "I Clelia flee." And the *zo* meant *no*, negating my interpretation.

My pen now became altogether wild, sometimes affirming and sometimes denying the existence of Clelia. . . . Almost the last anagram I received was: Wvfs yoitet—testify, vow. . . .

*Note.*—I simply took a pen into my hand. Since, I have tried with the planchette, but without any success.

I have never known any one named Clelia.

I have not been in the habit of writing anagrams, though I have done so in boyhood.

To the anagrams cited above two others should be added, which Mr. A. obtained at about the same time. These were *ieb iov ogf wle* (I go, vow belief), and *neb 16 vbllyev 86 e earf ee* (Believe by fear even! 1866). This last was *an answer* to the question, "How shall I believe?" and seems quite to negative the hypothesis that the anagrams were mere chance combinations of letters, which happened to be susceptible of arrangement in sentences. It should be mentioned, however, that there was an *i* too much in one of the anagrams previously cited.

**832 A.** From the *Proceedings* S.P.R., vol. iv. pp. 216–24.

This is a case typical at least in its main features, and specially suitable for record on account of the care with which the phenomena were noted down as they occurred. The case was sent to us by Mr. F. C. S. Schiller, now Fellow of Corpus Christi College, Oxford, and I have myself been present at one of the experiments where Mr. F. C. S. Schiller and his brother, Mr. F. N. Schiller, of St. John's College, Cambridge, obtained some of the old French writing. Some experiments in telepathy and clairvoyance were also tried, but with no great success, and the description of these is omitted here.

In the following account it must not be supposed that in speaking of the "spirits" of planchette under their *soi-disant* names, I intend to endorse the Spiritualist explanation, any more than I consider the reproductions of the "mediums'" latent knowledge to be conclusive in favour of any form of "unconscious-self" theory.

The experiments in question were conducted during a great part of the Long Vacation, with my brother, whom I will call F., and my sister L., as "mediums," writing conjointly at first, but afterwards separately. Of course, there could thus be no doubt as to the good faith of the "mediums," even if the course of the experiments had not afforded convincing proof that the phenomena were independent of their conscious mind. There appeared at different times no less than nine "spirits," of whom four wrote exclusively with F. and one mainly;

another freely with either or both but chiefly with L., and three exclusively with L. or with F. and L. conjointly. They all wrote with a more or less distinctive style of their own, and, as far as I could judge, there was not any marked difference of style when the same spirit wrote with different mediums. Nor, on the other hand, was there sufficient evidence to justify the assertion that the style was so unmistakably similar that it must have proceeded from the same intelligence. But although the evidence was not conclusive in establishing the identity of the various "spirit" personages, there could be no doubt of their complete independence of the mediums' conscious will. Both F. and L. were at first entirely ignorant of what planchette was writing, and F. remained so to the end, nor did the occupations of his conscious self appear in the least to affect the progress of the writing. I have seen planchette write in the same slow and deliberate way both while he was telling an amusing anecdote in an animated way and while he was absorbed in an interesting novel; and frequently whole series of questions would be asked and answered without his knowing what had been written or thinking that anything else than unmeaning scrawls had been produced.

In L.'s case it is true that after some time she came to know what letters were being formed and was able to interpret the movements of her hand. This, of course, made it difficult to avoid, at times, a certain half-conscious influence on the writing, and makes it necessary to allow for the personal equation. But it is clear that this influence must tend to harmonise the answers of planchette with the opinions and will of the medium, and as a matter of fact I observed frequent cases, especially with L., of a conflict between her will and opinions and those of planchette. . . .

The spirit of a "careless rhymist," after writing verses in English, French, and German, professed its ability to do so in the classical languages. And as F. said he had never read the *Iliad*, we asked the rhymist for a quotation. This he was at first unable to do, but, some hours after, he, unasked, produced the following: "Eratimoi kekaloseiai" and "Kouridion potheoumenos posin." These extraordinary tags were found to be derived from the fifth book of the *Iliad* (421, 414), and to represent ἠ ῥά τί μοι κεχλώσειαι and κούριδιον ποθέουσα πόσιν. F. then remembered that he had read this very book, and this alone, a long time ago. This was certainly the incident pointing most directly at unconscious cerebration, and may, perhaps, help to explain the occurrence of an entirely unknown language, namely Hindustani. A "spirit" gave his name as "Lokenadrath," and wrote in an extraordinary Oriental style, rather resembling some of Marion Crawford's rhapsodies. On introducing the words "Allah il Allah," he was asked whether he was a Mohammedan. "Hindi apkahai." I have since been informed<sup>1</sup> that ["apkahai" means] "I am yours," "At your service," and that "Lokenadrath" should be "Lokendranath," and means "lord of princes"; and one or two other fragments of Hindustani were similarly inaccurate.<sup>2</sup> Now, as F. left India as a baby of eight months, and has never since, to the best of my belief, heard any Hindustani spoken, this is surely a most curious case of unconscious memory, if such it was. . . .

<sup>1</sup> On the authority of (1) an Anglo-Indian lady; (2) a Balliol Brahmin of Bombay. [The whole phrase means "A Hindu is at your service." The Oriental rhapsodies were found to be mainly centoes of *Mr. Isaacs*, worked together so as to make sense.]

<sup>2</sup> I have now found out (December 1886) that Lokenadrath's description of his nationality is not as totally unintelligible as I had hitherto thought it. He called himself a "Jude poerano," and I have been told that "poerano" is Romany for *gipsy*.

Of the nine "spirits," six wrote only in English, and several of them failed ignominiously with all other languages. The Hindustani of "Lokenadrath" I have already mentioned. "Irktomar," the French Positivist, gave us specimens of English, French, and Latin. Lastly, the poet "Closcar" rhymed in English, French and German, Latin and Greek, and even sometimes wrote the last of these with Greek letters. But with this exception, planchette never wrote any German, though both the mediums are perfectly familiar with it, and in their childhood probably knew it far better than English. If, then, these phenomena are a dream-like recrudescence of long-forgotten thoughts, this absence of German seems to require some explanation.<sup>1</sup> As regards the mode of writing, we were unable to distinguish any differences of handwriting between the various "spirits," except that one of F.'s wrote from right to left, mirror-writing, whether or no the left hand was used. . . .

(Signed) F. C. S. SCHILLER.

BALLIOL COLLEGE, OXFORD, 26th October, 1886.

#### APPENDIX.

Since writing the preceding paper the experiments have been continued with F., and I will give a short sketch of the results subsequently obtained. The first thing to be noted is that F.'s power of writing seems to have diminished sensibly, so that whereas he would formerly write on three out of every four occasions he can now only do so about once out of every three. . . . An interesting experiment was tried of writing with two planchettes, F. having one hand on each. I suggested this in order to elucidate the connection between left-hand writing and "mirror-writing," and fully expected that the two hands would write the same communications. To my astonishment, however, the communications, though written simultaneously, were different and proceeded from different "spirits." I regard this as conclusive proof that the phenomena have nothing to do with the medium's consciousness, for, as every one can easily experience for himself, it is quite impossible, at least without long practice, to write two *different* words at the same time.

Whenever F. wrote with two planchettes, the left hand wrote mirror-writing, which was often very hard to decipher, but we did not observe anything like a fixed rule in this respect on other occasions. For though planchette generally wrote in the ordinary way even when the left hand was used, it sometimes produced mirror-writing with the right hand also. We have also had some instructive experiments in what I may call conjoint writing. I must begin by saying that ordinarily I am quite unable to make planchette move at all. But one night I put my hand also on, after F. had failed, as on several preceding days, to make it write. Planchette soon began to move and to write intelligibly. I repeatedly took my hand off and the writing stopped at once. Similarly, whenever F. took his hand off, the writing also ceased, except that on one occasion, when he did so without my knowledge, it appears to have written two or three letters before stopping. I am inclined, therefore, to regard the phenomenon of conjoint writing, whatever may be its explanation, as genuine, *i.e.* that the second operator really contributes to the result.

Passing from the method to the matter of the communications, I should note that "Heliod" has shown a knowledge of German and alluded to Goethe's

<sup>1</sup> Since this was written "Heliod" has shown a knowledge of German and Latin.

*Ewig Weibliche*, but that the bulk of the communications were in French and produced by "Irktomar."

In addition to some dialectal variations which appear to be Provençal (e.g. Irktomar n'a pas lou tems, Pour vous faire des coumplimens), he produced an extraordinary jargon which he called "Romaunce" and ascribed to the time of "Roland" and of "Charlemagne."

Afterwards it was found to be old Norman French, and mostly quoted from the *Chanson de Roland* of the twelfth century, as will appear from the following comparison:—

## "CHANSON DE ROLAND."

## PLANCHETTE.

1. Carles li reis, nostre emperere  
magnes.

Set anz *tuz pleins* ad estet en  
Espaigne. (C. de R. 1-2.)

2. Ne reverrunt lor *mères* ne lor  
*femmes*.

*Ne cels de France* ki as porz les  
*atendent*. (C. de R. 1402-3.)<sup>1</sup>

3. Jo vus ai mult servit. (C. de  
R. 3492.)

4. Passet li jurz si turnet à la  
vesprée. (C. de R. 3560.)

(1st time.) Car[*I*]es li reis magnes  
empere [re] set anz *ut plein* estet en  
Espaigne.

(2nd time.) Carles li reis magnes  
empere [re] set anz *lutans* estet en  
Espaigne.

2. Ne reverrunt ne *pères* ne *parenz*  
ne *Charlemagne*, ki as porz les atent.

3. Jo vous ai mult *bien* servit.

4. *S'enfuit* li jourz de bleneut la  
vesprée.

F. does not know old French at all, and cannot remember to have ever read or heard any, but, being strongly inclined towards the unconscious self theory, suggests that the passages produced may have been quoted in some magazine article, and thus met his eye.<sup>2</sup> In any case, however, these quotations throw an interesting light on the mode of thinking of the intelligence that dictated them. It will be seen that they are evidently quoted from memory, and by no means accurate. And in No. 1 the first version was nearer the original than the second; but, as quoted, the words "ut plein" made no sense, and hence "lutans," a word which does not, I believe, occur in the *Roland*, was substituted for them to complete the sense. That is to say, the second version is no mere reproduction of an impression in the memory, but has been subjected to a process of emendation which by us would be held to imply the action of conscious thought. Yet during this time F.'s conscious mind was entirely void of any knowledge of the dialect, and *a fortiori* could not possibly have corrected what appeared to him quite meaningless. . . .

Lastly, planchette volunteered the information that "Carles fu carles li caux" (Charles was Charles the Bald), which is certainly wrong, and as certainly could not be derived from the *Roland* or any similar poem, while it is nevertheless linguistically correct. It must, therefore, I think, be admitted that the intelligence which produced it must have possessed a considerable

<sup>1</sup> Two lines have since been found which are almost identical with the planchette writing, viz.:—"Ne reverrunt lor pères ne lor parenz, Ne Charle Magne ki as porz les atent." (C. de R. 1420-21.)

<sup>2</sup> Neither had Mr. F. C. S. Schiller read any old French.

amount of what we should call conscious knowledge of old French, and such as F. certainly does not possess.

To sum up then I will only say that the matter of the various communications (*i.e.* excluding the card and alphabet experiments, &c.) does not seem to me to afford absolute proof that the knowledge displayed could not possibly have been latent in the writer's mind, while at the same time this is extremely *improbable* in a large number of cases. Moreover, both the matter and the manner of the communications display powers beyond any at present recognised as normal. (Signed) F. C. S. SCHILLER.

January 22nd, 1887.

**832 B.** Other cases of imaginary personalities are to be found in the accounts of *possession* which have come down to us from the "Ages of Faith." I take as an example the autobiography of Sœur Jeanne des Anges.<sup>1</sup> Sœur Jeanne was the Superior of the Ursulines of Loudun, about 1630-1665, and was one of the most ardent admirers, afterwards one of the fiercest enemies, of the unfortunate Urbain Grandier, who was burnt alive in 1634, on the charge of having bewitched the Ursuline nuns. Her manuscript autobiography has fallen into the hands of editors of a type which she can hardly have foreseen, Drs. Gabriel Legué and Gilles de la Tourette. These physicians have carefully analysed the symptoms which she narrates, and have shown that her affliction may be classed as a well-developed case of hysterio-epilepsy, of the kind now so often described by the Salpêtrière school.

Our present interest lies in the *personalities* which she gives to the demons whom she supposes to possess her,—who are in reality mere objectifications of different series of hysterical attacks.

Just as the automatic writer has a group of *soi-disant* guides or "controls," who take it in turns to direct his hand, and each of whom maintains a specific character of his own,—even so does Sœur Jeanne describe Asmodeus, Leviathan, Behemoth, Isacaaron, Balaam, Gresil, and Aman, whose diverse presence she apparently recognised mainly by the special train of undesirable emotion which each inspired, but partly also by their words and writings. A facsimile of a letter of Asmodeus is given by the learned editors, but the writing does not perceptibly differ from Sœur Jeanne's own script.

And Dr. Gilles de la Tourette informs me that there are letters, also in Sœur Jeanne's own handwriting, which profess to come from the other demons too—such letters being habitually written by the Sister during the process of exorcism, which usually brought on a hysterio-epileptic attack. The substance of the letters reflected, no doubt, the foulness and malignity of the Sister's own mind; but, nevertheless, the modern hysteriologists who have discussed the whole affair do not suppose that the Sister *consciously simulated* the writing or speech of devils through herself. Her

<sup>1</sup> *Bibliothèque Diabolique* (Collection Bourneville). Paris: Aux Bureaux du *Progress Medical*, 1886.

diabolic script and utterance were probably (though not certainly) purely automatic.<sup>1</sup>

It must be remembered that Sœur Jeanne was perfectly sane during these years of possession, sane at least in the sense that she governed her community, plotted savagely against her enemies, and made religious capital out of her real or fictitious stigmata; but that, nevertheless, there is no doubt whatever that she *believed* in these possessing demons, who, as I say, were in reality the incarnations of hystero-epileptic attacks.

Now, I certainly do not mean to trace any moral analogy between these distressing products of Sœur Jeanne's imagination and the "guides" of the planchette-writer—which, as I have said, so far as I have seen, are almost always harmless, generally even sermonising entities. So far as my experience goes I do not see that planchette-writing has any connection with disease of mind or body, or any tendency to evil of any kind, except in a few cases of great credulity on the writer's part, a credulity which—it is to be hoped—is now becoming somewhat less common. Rather is Sœur Jeanne's case parallel in another way; as showing the tendency of the individuality to split itself up into various co-ordinate and alternating trains of personality, each of which may seem for a time to be dominant and obsessing, while yet the habitual sense of the ordinary self may persist through all these invasions.

**843 A.** Some early experiments in thought-transference through table-tilting were published by Professor Richet in the *Revue Philosophique* for December 1884. A critical discussion of these by Gurney appeared in the *Proceedings S.P.R.*, vol. ii. pp. 239-64, and a briefer report in *Phantasms of the Living*, vol. i. pp. 72-81. I quote from the latter a description of the method used:—

The place of a planchette was taken by a table, and M. Richet prefaces his account by a succinct statement of the orthodox view as to "table-turning." Rejecting altogether the three theories which attribute the phenomena to wholesale fraud, to spirits, and to an unknown force, he regards the gyrations and oscillations of séance-tables as due wholly to the unconscious muscular contractions of the sitters. It thus occurred to him to employ a table as an indicator of the movements that might be produced by "mental suggestion." The plan of the experiments was as follows. Three persons (C, D, and E), took their seats in a semi-circle, at a little table on which their hands rested. One of these three was always a "medium"—a term used by M. Richet to denote a person liable to exhibit intelligent movements in which consciousness and will apparently take no part. Attached to the table was a simple electrical apparatus, the effect of which was to ring a bell whenever the current was broken by the tilting of the table. Behind the backs of the sitters at the table was another table, on which was a large alphabet, completely screened from the view of C, D, and E, even had they turned round and endeavoured to see it. In front of this alphabet sat A, whose duty was to follow the letters slowly and steadily with a pen, returning at once to the beginning as soon as he

<sup>1</sup> See Dr. Legué's *Urbain Grandier et les Possédés de Loudun*. Paris: Baschet.

arrived at the end. At A's side sat B, with a note-book; his duty was to write down the letter at which A's pen happened to be pointing whenever the bell rang. This happened whenever one of the sitters at the table made the simple movement necessary to tilt it. Under these conditions, A and B are apparently mere automata. C, D, and E are little more, being unconscious of tilting the table, which appears to them to tilt itself; but even if they tilted it consciously, and with a conscious desire to dictate words, they have no means of ascertaining at what letter A's pen is pointing at any particular moment; and they might tilt for ever without producing more than an endless series of incoherent letters. Things being arranged thus, a sixth operator, F, stationed himself apart both from the tilting table and from the alphabet, and concentrated his thought on some word of his own choosing, which he had not communicated to the others. The three sitters at the first table engaged in conversation, sang, or told stories; but at intervals the table tilted, the bell rang, and B wrote down the letter which A's pen was opposite to at that moment. Now, to the astonishment of all concerned, these letters, when arranged in a series, turned out to produce a more or less close approximation to the word of which F was thinking.

The general result—of which full details are given in the original articles referred to—was that the amount of coincidence between the letters of the words chosen by F and those tilted out by the table was considerably greater than would most probably have been produced by chance. Gurney continues:—

[These experiments] seem to exhibit telepathic production of movements by what is at most an idea, and not a volition, on the agent's part. This, indeed, is a hypothesis which seems justified even by M. Richet's less exceptional results. For we must remember that in a sense A is throughout more immediately the agent than F; it is what A's mind contributes, not what F's mind contributes, that produces the tilts at the right moments.<sup>1</sup> But this is of course through no *will* of A's; he is ignorant of the required word, and has absolutely no opportunity of bringing his volition into play. His "agency" is of a wholly passive sort; and his mind, as it follows the course of his pen, is a mere conduit-pipe, whereby knowledge of a certain kind obtains access to the "unconscious intelligence" which evokes the tilts. If, then, the knowledge manifests itself as impulse, can we avoid the conclusion that in this particular mode of access—in "mental suggestion" or telepathy as such—a certain *impulsive* quality is involved? . . .

But of course the relation between F and the "medium" plays also a necessary part in the result; the impulse to tilt when a particular letter is reached only takes effect when it falls (so to speak) on ground prepared by

<sup>1</sup> When A, in pointing, began at the beginning of the alphabet, the sense of time might conceivably have led to an unconscious judgment as to the point arrived at. This idea had occurred to M. Richet. It seems, however, an unnecessary multiplication of hypotheses; for we learn from him that in some trials A began at uncertain places, and that under these conditions coherent words were obtained. The fact that so often the approximate letter was given, instead of the exact one, might seem at first sight to favour the hypothesis of unconscious reckoning; but it will be observed that exactly the same approximations took place in our own experiment (*Phantasms*, vol. i. pp. 77-8), where the alphabet was in the "medium's" sight.

"mental suggestion" from F—on a mind in which the word imagined by him has obtained an unconscious lodgment. The unconscious part of the percipient's mind would thus be the scene of confluence of two separate telepathic streams, which proceed to combine there in an intelligent way—one proceeding from F's mind, which produces unconscious knowledge of the word, and the other proceeding from A's mind, which produces an unconscious image of the successive letters. Another possible supposition would be that F's thought affects, not the "medium," but A; or conversely, that A's thought affects, not the "medium," but F;—that A obtains unconscious knowledge of the word, or that F obtains unconscious knowledge of the letter, and so is enabled to communicate an impulse to the "medium" at the right moment. And we should then have to suppose a secret understanding between two parts of A's or F's mind, the part which takes account of the letters of the alphabet, and the part which takes account of the letters of the word—the former being conscious and the latter unconscious, or *vice versa*, according as A or F is the party affected.

**843 B.** A somewhat similar but less complex set of experiments by Mr. G. M. Smith was given in the *Journal S.P.R.*, vol. v. pp. 318–20, as follows:—

CUSTOM HOUSE, AMBLE, NORTHUMBERLAND, *October 14th, 1892.*

I have for many years been familiar with the usual *modus operandi* and results in table-tilting, but I have no sympathy with so-called Spiritualists as such. Recently, when reading *Phantasms of the Living*, I was struck with the experiment in table-tilting recorded there, vol. i. pp. 77–81,<sup>1</sup> and I made arrangements with a few friends to meet in my house to experiment in table-tilting (a thing which none of them had ever seen) with the view of adding some of the novel features of the case referred to in *Phantasms of the Living*.

On September 9th last Mrs. Smith (my wife), three young men, and myself sat down with the palms of our hands on a small deal table in my house. In a few minutes the table commenced to tilt. What follows is copied from a note written immediately after the experiment and read over to all present at the sitting. I asked the questions, and in doing so, merely for convenience, used the language and phraseology peculiar among Spiritualists on such occasions.

Q. Will the influence which is controlling this table please tilt it once when "No" is meant and twice when "Yes" is meant? A. Yes (two tilts or raps). Q. Is it a spirit that is controlling this table? A. Yes. Q. Is it the spirit of a friend of any one at the table? A. Yes.

After a few more such questions and answers—Q. Will you please rap (tilt) the table when the letters of the alphabet are pointed to which spell out your name? A. Yes.

I then asked Mrs. Smith to withdraw from the table and sit in a corner of the room about six feet from the table, and to take a small book with the alphabet in it, and commencing to point at "A" to move slowly towards the end and back to "A" again, and so on, observing at what letters the table tilted. Although she was visible to all at the table, yet she was so placed that no one could form any idea of what letters were being pointed to. These preparations, which only took about a minute, being finished, we then continued.

<sup>1</sup> The reference is to the experiments by Professor Richet, just quoted.

Almost at once the table commenced to tilt at irregular short intervals, and when it had tilted seven or eight times, I, being anxious to know whether anything coherent was being spelled out, asked Mrs. Smith what were the results, and she answered that the table had tilted at the letters H-o-w-e-y J-a. The name of a young man a few years deceased, and known by name at any rate to all at the table, was at once recognised, his name being James Howey. I then asked: Q. Is it the spirit of James Howey? A. Yes. Q. Have you met your mother since she passed out? A. Yes. Q. Is she with you now? A. Yes. Q. Does she wish to communicate? A. Yes. Q. With any one at the table? A. No. Q. With any of her family? A. Yes. Q. With Miss Howey? A. Yes. Q. Will she rap (tilt) the table when the letters of the alphabet are pointed to which spell out her communication? A. Yes. The table commenced to tilt again as before, but it was not interrupted, and when it had stopped I asked what had been spelled out, and Mrs. Smith replied: "Good and faithful" had been spelled. Q. Do you mean that Miss Howey is good and faithful? A. No. Q. Do you mean it as an injunction to her to be good and faithful? A. Yes. Q. Do you wish to communicate further? A. Yes. Proceeding as before, the table at once commenced tilting, and when it had ceased Mrs. Smith said it had spelled out: "Mind father, and be sure of that." The experiment here ended, and the striking aptness of the latter communications was much spoken of by the sitters.

I should not have thought this worth writing out, but for the fact that Mrs. Smith, while pointing out the letters, sat away from the table and in such a position that no one at the table could form the faintest idea of what letters were being pointed to. These circumstances remove the case from the ordinary run of table-tilting experiments.

Of course I was aware of the imperfection of the arrangements, but they could not be improved at the time, and I at once arranged for a further and more testing experiment for the evening of September 13th. For this occasion I secured the assistance of two more young men, one of whom I intended should write down the letters rapped or tilted out, and the other to witness that such was done correctly. I also arranged for the sitters at the table to be *in* the room, and those with the alphabet just outside the door (which was almost shut) of such room. But I regret to say that, though the table tilted quite briskly, and though we made several changes of persons from the table to the alphabet, and tried for about an hour, yet there could not be found the least trace of coherence or intelligibility in the series of letters taken down as rapped out, although we tried them by inversion, anagrammatically, and by substituting neighbouring letters, as is done in the case referred to in *Phantasms of the Living*. I have not further experimented in this way.

GEORGE MAIN SMITH.

849 A. I quote below part of Mr. Newnham's account of his experiments in thought-transference through automatic writing, the whole of which is given in the *Proceedings S.P.R.*, vol. iii. pp. 8-23.

EXTRACTS FROM MR. NEWNHAM'S DIARY.

It was in January 1871 that I was first led to think of making an attempt to investigate the alleged phenomena of planchette-writing. Having procured an instrument, I consulted carefully with my wife, as to forming a code of conditions which we would agree to bind ourselves rigidly to observe, in case she was found capable of writing.

I copy from my note-book the following preliminary statement and conditions agreed upon, which were put down in writing before any experiment had been made:—

“ Being desirous of investigating accurately the phenomena of planchette, myself and my wife have agreed to carry out a series of systematic experiments in order to ascertain the conditions under which the instrument is able to work. To this end the following rules are strictly observed:—

1. The question to be asked is written down before the planchette is set in motion. This question, as a rule, is never known to the operator.
2. Whenever an evasive or other answer is returned, necessitating one or more new questions to be put before a clear answer can be obtained, the operator is *not* to be made aware of *any* of these questions, or even of the general subject to which they allude, until the final answer has been obtained.
3. In all cases where the operator has asked the question, or is aware of its terms or general tenor, the question will be distinguished by prefixing an asterisk, and leaving a space between it and the marginal line. [None of these questions are quoted here.]
4. Where no operator is mentioned, my wife is always meant.
5. Where no questioner is mentioned, myself is always meant.”

Although not provided for in writing (as our mutual *bona fides* was, of course, taken for granted), I may add that my wife always sat at a small low table, in a low chair, leaning backwards. I sat about eight feet distant, at a rather high table, and with my back towards her while writing down the questions. It was absolutely impossible that any gesture, or play of features, on my part, could have been visible or intelligible to her. As a rule, she kept her eyes shut; but never became in the slightest degree hypnotic, or even naturally drowsy.

Under these conditions we carried on experiments for about eight months, and I have 309 questions and answers recorded in my note-book, spread over this time.<sup>1</sup> But the experiments were found very exhaustive of nerve-power, and as my wife's health was delicate, and the fact of thought-transmission had been abundantly proved, we thought it best to abandon the pursuit.

I now proceed to give a sample of some of these questions and answers. The numbers prefixed are those in my note-book.

I may mention that the planchette came to move instantly with my wife. The answer was often half written before I had completed the question.

On first finding that it would write easily, I asked three simple questions which were known to the operator; then three others, unknown to her, relating to my own private concerns. All six having been instantly answered in a manner to show complete intelligence, I proceeded to ask—

7. Write down the lowest temperature here this winter. A. 8.

Now, this reply at once arrested my interest. The actual lowest temperature had been  $7.6^{\circ}$  so that 8 was the nearest whole degree; but my wife said at once that, if she had been asked the question, she would have written 7, and not 8; as she had forgotten the decimal, but remembered my having said that the temperature had been down to 7 *something*.

I simply quote this, as a good instance, at the very outset, of perfect trans-

<sup>1</sup> The remainder of the 385 questions and answers in this book belong to a different series, where the question was *known* to the operator.

mission of thought, coupled with a perfectly independent reply; the answer being correct in itself, but different from the impression on the *conscious intelligence* of both parties.

Naturally our first desire was to see if we could obtain any information concerning the nature of the intelligence which was operating through the planchette, and of the method by which it produced the written results. We repeated questions on this subject again and again; and I will copy down the principal questions and answers in the connection.

*January 29th.* 13. Is it the operator's brain, or some external force, that moves the planchette? Answer "brain" or "force." A. Will.

14. Is it the will of a living person, or of an immaterial spirit, distinct from that person? Answer "person" or "spirit." A. Wife.

15. Give first the wife's Christian name; then my favourite name for her. (This was accurately done.)

27. What is your own name? A. Only you.

28. We are not quite sure of the meaning of the answer. Explain. A. Wife.

Failing to get more than this, at the outset, we returned to the same thought after question 114; when, having been closely pressed on another subject, we received the curt reply—"Told all I know."

*February 18th.* 117. Who are you that writes, and has told all you know? A. Wife.

118. But does not one tell wife what to write? If so, who? A. Spirit.

119. Whose spirit? A. Wife's brain.

120. But how does wife's brain know [Masonic] secrets? A. Wife's spirit unconsciously guides.

121. But how does wife's spirit know things it has never been told? A. No external influence.

122. But by what *internal* influence does it know [Masonic] secrets? A. You cannot know.

*March 15th.* 132. Who, then, makes the impressions upon her? A. Many strange things.

133. What sort of strange things? A. Things beyond your knowledge.

134. Do, then, things beyond our knowledge make impressions upon wife? A. Influences which no man understands or knows.

136. Are these influences which we cannot understand external to wife? A. External—invisible.

137. Does a spirit, or do spirits, exercise those influences? A. No, never (written very large and emphatically).

138. Then from whom, or from whence, do the external influences come? A. Yes; you will never know.

139. What do you mean by writing "yes" in the last answer? A. That I really meant never.

*March 19th.* 142. By what means are [Masonic] secrets conveyed to wife's brain? A. What you call mesmeric influence.

144. What do you mean by "what you call"? What do *you* call it? A. Electro-biology.

145. By whom, or by what, is the electro-biologic force set in motion? A. I told you you could not know more than you did.

146. Can wife answer a question the reply to which I do not know? A. Why do you try to make me say what I won't?

147. Simply because I desire knowledge. *Why* will not you tell? A. Wife could tell if some one else, with a very strong will, in the room knew.

*March 26th.* 179. Can you foresee the future? A. No.

*April 10th.* 190. Why are you not always . . . influenced by what I think? A. Wife knows sometimes what you think.

191. How does wife know it? A. When her brain is excited and has not been much tried before.

192. But by what means are my thoughts conveyed to her brain? A. Electro-biology.

193. What is electro-biology? A. No one knows.

194. But do not you know? A. No. Wife does not know.

195. What makes you always call her "wife"? A. You always think of wife.

196. But I never *call* her "wife." Why do you? A. I am nothing without wife.

200. That is no answer. *Why* do you call her so? A. Because she is all a wife.

My object in quoting this large number of questions and replies has not been merely to show the instantaneous and unfailing transmission of thought from questioner to operator; but, more especially, to call attention to a remarkable characteristic of the answers given. These answers, consistent and invariable in their tenor from first to last, *did not correspond with the opinions or expectations of either myself or my wife.* . . . For such answers as those numbered 14, 27, 137, 144, 192, and 194, we were both of us totally unprepared; and I may add that, so far as we were prepossessed by any opinions whatever, these replies were distinctly opposed to such opinions. In a word, it is simply impossible that these replies should have been either suggested or composed by the *conscious* intelligence of either of us.

One isolated but very interesting experiment deserves to be recorded here. I had a young man reading with me as a private pupil at this time. On February 12th he returned from his vacation; and, on being told of our experiments, expressed his incredulity very strongly. I offered any proof that he liked to insist upon, only stipulating that I should see the question asked. Accordingly, Mrs. Newnham took her accustomed chair in my study, while we went out into the hall, *and shut the door behind us.* He then wrote down on a piece of paper: 87. What is the Christian name of my eldest sister?

We at once returned to the study, and found the answer already waiting for us: A. Mina.

(This name was the family abbreviation of Wilhelmina: and I should add that it was unknown to myself.) . . .

We soon found that my wife was perfectly unable to follow the motions of the planchette. Often she only touched it with a single finger; but even with all her fingers resting on the board she never had the slightest idea of what words were being traced out. This is important to remember, in view of the fact that five or six questions were often asked consecutively without her being told of the subject that was being pursued. (Rule 2.)

It struck me that it would be a good thing to take advantage of this peculiarity on her part, to ask questions upon subjects that it was impossible for her to know anything about. . . . I had taken a deep interest in Masonic archæology, and I now questioned planchette on some subjects connected therewith.

*February 14th.* 92. What is the English of the Great Word of the R.A.? (After an interruption, of which I shall speak hereafter, one great word of the Degree, but not the one I meant, was written, very slowly and clearly.)

97. Is the word truly genuine, or is it a made-up one? A. Tried to tell: can't.

98. By whom was the word first used? A. Too hard work for wife.

*February 18th.* 112. What is the translation of the Great Triple Word? A. (The first syllable of the word in question was written correctly, and then it proceeded.) The end unknown. Three languages. Greece. Egypt. Syriac.

113. What part of the word is Greek? A. Meaning unknown.

114. When was the word first invented? A. Told all I know.

115. Who are you that know? (Answer scrawled and illegible.)

116. Please repeat same answer legibly? A. Manifestation triune person.

(Here follow questions 117-22, as above.)

*March 15th.* 125, 126. What are the three languages of which the Great R.A. Word is composed? A. Answered all I could before.

127. You said one part of the word was Greek. Which is it? A. Greek, I think.

128. Which syllable do you think is Greek? A. The last.

129. What is the English translation of it? A. Can't explain it.

130. If the last syllable be Greek, which is Egyptian, as you said? A. I cannot tell you more than you know.

131. But why, then, do you say that that syllable is Greek which I think Egyptian? A. Wife can't always receive impressions.

(Here follow 132-39, as above.)

*March 26th.* 166. Of what language is the first syllable of the Great Triple R.A. Word? A. Don't know.

167. Yes, you do. What are the three languages of which the word is composed? A. Greek, Egypt, Syriac first syllable (*correctly given*), rest unknown.

168. Write the syllable which is Syriac. A. (First syllable correctly written.)

169. Write the syllable which is Egyptian. A. Second.

170. Can you not write the syllable itself? A. Third Greek.

174. Write down the word itself. A. (First three and last two letters were written correctly, but four incorrect letters, *partly borrowed from another word of the same degree*, came in the middle.)

176. Why do you write a word of which I know nothing? A. Wife tried hard to tell the word, but could not quite catch it.

177. Catch it from whom? A. Not quite sure.

178. Not quite sure of what? A. I know nothing. Wife doesn't quite know.

182. Write out the prayer used at the advancement of a Mark Master Mason. A. Almighty Ruler of the Universe and Architect of all worlds, we beseech Thee to accept this, our brother, whom we have this day received into our most honourable Company of Mark Master Masons. Grant him to be a worthy member of our brotherhood; and may he be in his own person a perfect mirror of all Masonic virtues. Grant that all our doings may be to Thy honour and glory, and to the welfare of all mankind.

This prayer was written off instantaneously and very rapidly. It is a very remarkable production indeed. For the benefit of those who are not members of the craft, I may say that no prayer in the slightest degree resembling it is made use of in the Ritual of any Masonic degree; and yet it contains more

than one strictly accurate technicality connected with the degree of Mark Mason. My wife has never seen any Masonic prayers, whether in "Carlile," or any other real or spurious Ritual of the Masonic Order.

Here, then, assuredly, was a formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment.

I proceeded to inquire as follows:—

183. I do not know this prayer. Where is it to be found? A. Old American Ritual.

184. Where can I get one? A. Most likely none in England.

185. Can you not write the prayer that I make use of in my own Lodge? A. No, I don't know it.

In these last answers we see a new moral element introduced. There is evasion, or subterfuge, of a more or less ingenious kind; and totally foreign to the whole character and natural disposition of the operator. A similar attempt at deliberate invention, rather than plead guilty to total ignorance, is contained in the following answers:—

*May 7th.* 255. In what Masonic degree was the Triple Word first used?

A. Wife does not know.

256. Cannot you tell her? A. How can wife know what no one else does?

257. Does *no* one, then, know the answer to this? A. No one knows now.

258. What do you mean by "now"? Did any one once know? A. The last one who knew died at least twenty years ago.

259. What was his name? A. In America; don't know name.

And again, *May 21st.* 280. Can you write the Triple R. A. Word to-night?

A. Abracadabra.

281. Wrong word. Try again. A. Wife can't write secret words.

282. Then why did you profess to write it the other day? A. I only wrote what wife knew.

283. But if she knows it why do you not write it to-night? A. You told her.

284. What did I tell her? A. One day when your influence over her was very strong.

(*N.B.* The answer to 284 is a case of "arrested" reply; *i.e.* it is a continuation of the reply to 283, without reference to question 284 at all.)

285. Then why does she not write it now? A. Wife can't understand.

286. Is it my question, or the answer to it, that she can't understand?

A. Don't know.

287. What is the matter with you to-night? A. You are tired and so is wife.

I will conclude with a very pretty instance of a mistake instantly corrected. It was on the same evening, May 10th; I had to preach on the following Whit-Monday, on the occasion of laying a foundation stone with Masonic ceremonial, so I asked:—

275. Give me a text for Whit-Monday's sermon. A. If I go not away, the Comforter will not come to you.

The selection of a subject suitable for *Whitsuntide* is plainly the first idea caught by the intelligence; so I proceeded:—

276. That will not do for my subject. I want a text for the *Monday's* sermon. A. Let brotherly love continue.

**850 A.** From *Proceedings S.P.R.*, vol. ix. (1893), pp. 61–64.

I had often urged that attempts should be made to imitate Mr. and

Mrs. Newnham's series of experiments in the transference of an unseen question through an automatist's subliminal self to his pencil ; and I was at length fortunate enough to find a friend—Mr. R. H. Buttemer, of Emmanuel College, Cambridge, a graduate in honours in Natural Science—willing to make a serious endeavour of this kind. Some perseverance was required ; but a friend of Mr. Buttemer's, Mr. H. T. Green, having first been several times lightly hypnotised by Mr. Buttemer, showed during some months unmistakable power as a percipient. I was cognisant of the experiments throughout ; although on the only occasion on which I was myself present Mr. Green's mind was distracted by a theological examination which he was to pass next day, and his pencil would write little but names of kings of Israel and Judah. The conditions were throughout good ; the question being written down out of Mr. Green's sight, and indications carefully avoided. In the last sitting Mr. Green had his back to all the other persons present—which is, of course, the right plan ;—and that sitting was, as will be seen, the best of all. But considering the nature of the questions asked, there was, I think, little opportunity for unconscious indications, even when some of the persons who knew the question were within sight of Mr. Green. There was never any contact. The selection of questions and answers given below is a nearly average sample ;—those which are omitted being mainly questions on private affairs, where the answers were necessarily less definite than *numbers* or *letters*, and where their degree of correctness would need cumbrous explanation. The *best* answer is certainly the spelling out of John Bou—from the unseen card.

The answers here classed as "irrelevant" were sometimes a reproduction of thoughts likely to be in the operator's mind (persons like Jeroboam and Omri frequently turning up) ; and sometimes, I think, represented imperfect efforts of the subliminal self to get at the unseen question. In this and other points these experiments resemble the much more completely successful Newnham series. There was no apparent reason for the cessation of Mr. Green's power. He was a healthy man, but had one or two trifling ailments during the experiments, which seemed to check the faculty for the time. Mr. Green, Mr. W., and Mr. S. are known to me ; and all, I think, have pursued the inquiry in a scientific spirit. The frivolous and roundabout style of the replies is very characteristic of automatic messages in their earlier stages. I now give Mr. Buttemer's account.

#### AUTOMATIC WRITING EXPERIMENTS WITH PLANCHETTE.

The following series of experiments were conducted at Cambridge, the operator being Mr. Green, of Emmanuel College. The agents (present during all the experiments described) were Mr. W. and Mr. Buttemer. The series of experiments commenced on November 12th, 1892 : prior to this Mr. Green had made one or two more or less successful attempts at automatic writing, but the obvious difficulty of avoiding the chance of conscious interference where the questions put were asked aloud had prevented the following up of these till the suggestion was made that the questions should be written down and concealed

from the operator. Under these conditions a trial was made on the above date, time 2 P.M., the questions being known only to the two agents. No one else was present.

Q. What is number on machine? (an automatic dice-box, none of the three having seen the numbers on it). A. Give another.

Q. Who is ill on this staircase? A. Ke pike pike. (A man of that name, Pike, was ill, as all were aware; but Mr. Green had not seen the question.) All then (Mr. Green included) looked at the dice-box, and saw the number—seven—on it.

Q. Why would you not answer first question? A. Seven.

Another question was then correctly answered.

Q. What is the matter with H. T. Green? Answer referred to previous question.

Question was put again, still without Mr. Green seeing it. A. A bad cold. (Correct.)

Q. Why cannot (Mr. W.) write with planchette? A. W——, you mean. There is nothing in good health. Liver is not in good condition.

Q. Whose liver is not right? A. i. (Irrelevant.) ii. Nobody particularly.

Q. (By Mr. Buttemer.) Where am I going this afternoon? After waiting some time the answer was written rapidly. A. Away, away, away.

Mr. Green knew where I was going, but did not write a more definite answer automatically.

Eight questions were put in all, of which four were answered immediately and correctly, and two after a sentence referring to the previous question had been written. The first and third were not answered, the answer to the first being unknown to the agents, while at the third Mr. Green's subliminal consciousness appeared to seize the opportunity of showing its just-acquired knowledge of the first. [When two answers are given, the operator was simply told to write again, after the first irrelevant answer, without being shown the question; except where otherwise stated.]

At the next sitting, on the 14th November, Messrs. W., S., and Buttemer were present, while Mr. Green operated planchette, as before. Six questions [the answers to which were known to the agents] were put in the same way, two being answered directly and unmistakably, while one was answered after some irrelevant writing, two incorrectly, and the last was not answered, the operator appearing tired.

*November 20th.* Agents and percipient as before. 4 P.M.

The questions were put in the same way.

Q. Who is J. O. F. M.? (The initials being given in the question, we wished the name to be written.) A. i. Man. Dean. (Rather illegible.) ii. Murray. (Right. Dean of Emmanuel.)

Q. Who is G. R. S.? (Only S. knew who was meant.) A. Not S——. (Here S. told the other agents the name—Smith.) Mr. Green wrote "Sleep," and became drowsy. He was spoken to, to rouse him, and the question was written.

Q. Why did you become drowsy and write "Sleep"? A. H. T. Green (pause) cannot help himself.

Q. Why? A. He is tired, he is tired, he is tired. (Written very fast.)

*January 31st, 1893.* 4 P.M. Agents as before, with the addition of Mrs. H. and Miss B.

Q. How many cups of tea did Miss B. have? A. i. Cannot be ascertained. ii. It was in all two—2 2 2. (Correct.)

(When a second answer was waited for, care was taken that the writer should glean no idea of the question in the interval.)

Q. What engraving is on the wall over the piano? (It was one of the Queen soon after her marriage.) A. i. You may perceive it was so. (Apparently referring to previous question.) ii. It is a girl, the daughter of a man.

Q. Who was playing the piano when the ladies came in? A. i. The clock hath stricken five. (The clock struck just as Mr. Green began to write.) ii. Mr. S. (This was correct.)

Q. What was it? A. i. The one that was asked first. ii. Something. iii. Explain yourself more clearly.

Q. What was S. playing when we came in? A. i. The original one of all. ii. All I can say is "La Cigale." (Correct.)

Two more questions were answered correctly, and then the writer began writing on a subject in his mind at the time, and four more questions that were put received no direct answers.

*February 18th. 8 P.M.* Mrs. H., Miss B., Mr. and Miss M. present, in addition to Mr. Green, and Messrs. S., W., and Buttemer.

Mr. Green, as usual, operated planchette, and on this occasion sat with his back to all the other persons present.

Q. (from Mr. M.) What was I doing this afternoon? A. i. — the sun — (all else illegible). ii. Enjoying the fresh air of heaven.

Q. What was Mr. Rogers doing in Cambridge? A. i. (Irrelevant, or possibly connected vaguely with the question.) ii. Ask another, but Mr. Rogers came up on important business connected with the Lodge. (Correct.)

Q. Where has Mrs. M. gone? A. i. (Irrelevant.) ii. Far, far away, but more next time. iii. Her mother has gone to—oh, what a happy place is London! iv. All change here for Bletchley. (Mrs. M. had possibly passed this station on her journey.)

Q. Who has won the Association Match to-day? A. i. (Illegible.) ii. Oh, ye simple ones, how long will ye love simplicity? Why, Oxford, of course. [This fact was known to some persons in the room, but not to Mr. Green.]

One of the company then suggested the attempt to get the name on a visiting card transmitted, and the question was written, "Write name on card." Mr. Green did not know that this experiment was about to be tried, and the card was picked from a pile at random. The name was John B. Bourne. A sentence was written by Mr. Green, which proved to be, "Think of one letter at a time and then see what will happen." We did so. A. i. J for Jerusalem, O for Omri, H for Honey, and N for Nothing. ii. B for Benjamin, O for Olive, U for Unicorn. (The remaining letters were given incorrectly.)

Q. How many of the Society's books are here? (There were two volumes of *Proceedings* on the table.) A. i. (Irrelevant.) ii. The answer is 100-98.

Q. What is  $2 \times 3$ ? Two irrelevant answers were given, possibly owing to a slight disturbance in the room. The third answer was—"When that noise has ceased and S. has finished knocking the lamp over I say 6."

A trial shortly after this, February 19th, gave no results, and the power of automatic writing appears to have entirely left Mr. Green for the present.

**851 A.** From *Proceedings* S.P.R., vol. ix. pp. 44-48.

The following account, dated Thornes House, Wakefield, January

30th, 1893, is signed by Lady Mabel Howard; her husband, Mr. Henry Howard, of Greystoke Castle, Westmoreland, attesting the facts which lie within his cognisance. Some corroborations, and some comments of my own, are added in brackets.

1. I began to write automatically every now and then when a young girl, as some relations of mine were in the habit of doing so. I do not, however, remember any of the messages until I was eighteen, when one day a girl friend asked me as a joke, "Who wished to marry her?" My pencil wrote two initials which had no meaning for me. The girl was very angry, as though the writing implied that she was fated to marry this man. She told me nothing; but some years afterwards a man with these initials told me that he had wished to marry this lady at just that time. [The transference of an idea *latent* in the agent's mind—to the exclusion of the idea which he *wishes* to have transferred—is, of course, a frequent phenomenon in these experiments.]

2. Some time after my marriage (1885) there was a burglary at Netherby Hall, in Cumberland, a few valuable jewels being stolen. The robbers were caught three or four days later, but the jewels were not found. Next Sunday [apparently November 1st, 1885, see below], I was asked by some friends to write where the jewels were. I wrote, "In the river, under the bridge at Tebay." This was very unlikely, and had never been suggested, so far as I know, by any one. Every one laughed at this; but the jewels were found there. [The Hon. Mrs. C. J. Cropper, of Tolson Hall, Kendal, corroborates as follows, in February 1893: "We were staying at Greystoke just after the capture of the Netherby burglars, and some questions about the burglary were answered by Lady Mabel's pencil. I am *absolutely* certain that in answer to the question 'Where are the jewels?' the pencil wrote 'In the river.' I think that in answer to a further question it added 'Under the bridge,' but I am not so certain of this. I am perfectly certain that it went on to say that the fourth man, who never was caught, was then 'in Carlisle,' and that it also gave his name. (The fourth man was some time after suspected to have been a *local* man.—M. H.) My husband, who was also present, is quite sure about the words 'under the bridge.'—EDITH E. CROPPER."]

[From the *Carlisle Express and Examiner*, October 31st, 1885, it appears that two of the burglars were captured at Tebay Station. The guard saw them conceal themselves in a truck, and telegraphed in advance for assistance. The third man escaped, but seems to have crept back to the train, for he was subsequently caught at Lancaster, as he was quickly making for a London train. It was not in the least known where the jewels were (a *fourth* man having got away), and the finding of the first jewel near Tebay Station, close to the water side (reported in same paper November 7th), was accidental. This discovery, of course, caused search to be made in the river, where the jewels were found "near the railway bridge," more than a month later. (Same paper, December 19th.) There can, I think, be no doubt that the writing was on November 1st. Lady Mabel Howard, writing from Lyulph's Tower, Penrith, May 5th, 1893, is quite certain of this: "It was immediately after the men were caught, and before any jewel at all was found. This all will assert—the Bullers, Croppers, my brother and husband—for all five of us were local people, and looking out for every fresh detail about it, and *only* the capture had taken place when the pencil wrote."]

3. On the same night I wrote that my sister would be engaged to be married in September 1887. At the end of September 1887 she became engaged to a gentleman of whom there had been no idea at the time. [It is, of course, conceivable that the prediction, known to this lady, may have influenced the date of the event.]

4. At nearly the same date some connections of mine who had let a house, the lease of which was expiring, were expecting to hear whether any damage had been done, but did not speak of any particular possibility. I wrote that nothing was injured except a particular table in a particular spot. Next day they heard that this particular table, and this alone, had been injured.

[Miss Buller corroborates and expands this statement as follows:—

36 GREEN STREET, PARK LANE, W., *April 26th*, 1893.

The following incident happened when I was staying at Greystoke more than a dozen years ago [discrepancy as to date], but I have often told the story since, and to the best of my recollection the facts were these:—

On being asked what damage our tenants had done, Lady Mabel Howard's pencil replied: "They have broken the table and a chair," and added, "the table has been mended." On reaching our house and asking the same question of our housemaid, she replied that a table in the drawing-room (the only one of its kind) had been broken, but had been mended, and one of the kitchen chairs had been broken. Nothing else in the way of furniture had been injured.

HENRIETTA J. BULLER.]

5. Shortly afterwards I went for some winter months to St. Moritz. For some reason or other the answers were particularly good there. One day a lady living in quite a different part of the huge hotel, and on the fourth floor, while we were on the first floor, missed a valuable object which she had bought as a prize for tobogganing. I knew nothing of the circumstances, but my hand wrote that the object had been taken by a light-haired young waiter called Richard. I knew of no such waiter, as he had nothing to do with our part of the hotel. But on mentioning this answer to the lady in question she said that there was in fact a young light-haired waiter called Richard who waited on her floor; and that she had suspected him. My hand had written where the object was hidden; but the lady would not have search made.

6. A Mr. Huth, who was staying at our hotel, was leaving the next day for Paris, and had arranged to dine the day after with a friend, a young doctor attached to the Embassy in Paris, from whom he had just received an invitation. He asked me to predict something about his journey. My hand wrote words to this effect: "You will have an accident on your journey; and you will not see your friend, and you cannot see him." He derided this, as the arrangement with the friend had just been made. As he went to Chur next day by sleigh his sleigh was overturned, and his journey was thus delayed for a day. When he got to Paris he found that his friend was dead.

[Mr. Huth independently corroborates and adds to this account as follows:—

OAKFIELD LODGE, HUDDERSFIELD, *April 16th*, 1893.

In March 1889 I was staying at St. Moritz (Engadine), where I met with a very serious accident tobogganing. Although still crippled, I decided to return home, and on the morning of my departure the weather was brilliantly fine. I asked Lady Mabel Howard's pencil, more in joke than anything else,

what sort of a journey I should have. The pencil promptly replied that I should have an awful journey and meet with an accident. I then asked whether I should meet and dine with any friend in Paris. I asked this question because I had arranged to dine with a friend of mine, a Dr. Davies, who was living there, to talk over some theatricals he was to get up at the British Embassy. The pencil at once replied that I should neither meet nor dine with any one I knew. Knowing of my arrangement and incredulous as to this reply, I repeated my question, with the same result. I then asked what day I should get back to England, having decided in my own mind to return on the Friday. The pencil at once answered "On Thursday."

On the summit of the Julier Pass the weather suddenly changed from bright sunshine to a perfect hurricane of wind, snow, and sleet, which completely blinded us, and the snow was so thick we could not see ten yards in front of us. Our driver missed the track, the sleigh upset, and we were all thrown out on to the snow, and it was three hours before we were in comparative safety. On my arrival in Paris I found no word from my friend Dr. Davies, and on inquiry at his rooms I learnt that he had died from typhoid fever ten days previously. I neither dined with nor met any one I knew whilst in Paris, and I returned to England a day sooner than I had intended in consequence of my friend's death, and it was only upon my arrival in London that I remembered it was Thursday, the day foretold by the pencil.

HARRY HUTH.]

7. In 1888 another girl friend of mine asked when she was to be engaged to be married. My hand wrote: "In March 1890." She became engaged in that month to a man of whom there had been no idea at the time. [The lady in question, Mrs. Lawson, writing from Greystoke Castle, February 1893, confirms and enlarges this statement as follows: "I was at Greystoke in February 1888, and Lady Mabel Howard was writing with her pencil, which said that I should be engaged to be married in March 1890, and it also said that I should not be married until the following year. I *was* engaged to be married on March 27th, 1890, and it was all settled that I should be married within six weeks; but most unforeseen circumstances arose, and my marriage did not take place until April 1891.—CAMILLA LAWSON."]

8. I have never tried experiments in thought-transference, such as those recorded in the S.P.R. *Proceedings*. But I have no doubt that words and ideas do pass without speech from my husband's mind into mine. I have specially remarked this à propos of bye-elections, when I feel certain that I have never consciously known the names of the candidates. Many times my hand has written those names (when known to him) truly, and sometimes it has predicted results of elections with an accuracy which seemed to both of us not to be the result of chance. In one case, where a gentleman named Nanney was standing, of whom I was quite sure that I had never heard, my hand kept writing "Goat, Goat." In this case my husband was not present, but some one else who was present knew the name.

MABEL HOWARD.

"Correct, as far as I am concerned.—HENRY HOWARD."

[These last instances must, according to our canons of evidence, be reckoned merely as revivals of subliminal memory. Names which have been printed in newspapers which have been lying about must be taken as having possibly

fallen within the field of at least unconscious vision. The emergence of an unconsciously observed name *Nanney* in the grotesque form *Goat* would thus be parallel to the emergence of the unconsciously observed word *Bouillon* in the grotesque form *Verbascum Thapsus*, mentioned in *Proceedings*, vol. viii. p. 455.]

Writing later, from P— Park, April 18th, 1893, Lady Mabel adds:—

9. The H. girls asked what entertainment they should go to directly on arriving in London. The pencil answered, "Lady C." This puzzled us all, as no one knew of an entertainment to be given next week. At last, as it continued writing "Lady C.," we gave it up, thinking it must mean dining at home, Lady C. meaning [their mother]. That very evening, eight hours after, a letter arrived from [Lady W. G.] saying Lady Carrington wished to know if the H.'s could dance the minuet at her house on the 27th. They will arrive in London on the 25th. [From a later letter it appears that the Ladies H. knew that this engagement impended, but believed that it would be much later in the season, "and were much surprised themselves at receiving the letter."]

10. I have myself [F.W.H.M.] succeeded in getting two correct answers to questions absolutely beyond Lady Mabel's knowledge. From Thornes House I was asked to luncheon at the house of a gentleman whom I knew only by correspondence, and of whose home and *entourage* the rest of the party knew absolutely nothing. On my return I asked, "How many people sat down to luncheon?" The answer was "Six," which was right. "What was the name of the gentleman, not my host, with whom I sat and talked after luncheon?" The pencil wrote MO, and then began to scrawl. The name was *Moultrie*. It was impossible that Lady Mabel should have had any kind of notion that a gentleman of that name would have been present in a group of which she knew nothing whatever. But here the impulse to write seemed spent, and a few further questions were answered by erroneous words or mere scrawls.

11. The following statement, dated Downes, Crediton, Devonshire, April 8th, 1893, is signed by Sir Redvers Buller, K.C.B., and by Miss Dorothy Howard (daughter of Lady Audrey Buller):—

"Lady Mabel Howard was stopping with us this week. She was writing with her pencil just after arriving. Some one asked: 'Where is Don?' The pencil immediately answered, 'He is dead.' Lady Mabel then asked who Don was, and was told that he was a dog. No one in the room knew that he was dead; but on inquiry the next day, it was found that it was so. One of the party then asked how many fish would be caught in the river the next day. The pencil at once wrote *three*, which was the number obtained the next day.

"A little girl in the house, who attends a school in London, asked who was her greatest friend at this school. The pencil answered *Mary*, which was again a fact absolutely unknown to Lady Mabel.

"DOROTHY E. HOWARD.

"REDVERS BULLER."

The following is another case which I quote from the *Proceedings* S.P.R., vol. xi. p. 395. Lady Vane writes:—

HUTTON-IN-THE-FOREST, April 8th, 1894.

About a month ago I lost a book, a manuscript one, relating to this house. I thought I had left it in my writing-table in my sitting-room, and intended to add a note about some alterations just completed—but next day the book

had vanished. I looked through every drawer and cupboard in my room and then asked Sir Henry to do the same, which he did twice. I also made the head housemaid turn everything out of them and helped her to do so—so that four thorough searches were made; but in vain. We also looked in the gallery and library (the only other rooms to which the book had been taken) and could not find it. On March 28th I asked Lady Mabel Howard to write about it. She wrote, "It is in the locked cupboard in the bookcase—hidden behind the books."

I said, "Then it *must* be in the library, because the bookcases are locked," and Lady Mabel wrote, "Not in the library." I said, "Then it must be in the ante-room in the cupboard," and asked if I should find it. Lady Mabel wrote, "No, send Sir Henry." I asked, "Will he find it?" and she wrote, "Of course."

Still thinking it could only be the ante-room or the library—on account of the locked cupboard and bookcase, I asked, "Which end of the room?"

Lady Mabel wrote, "The tapestry end." I asked, "Is it on the window side of the room or on the other?" and she wrote, "The other." A friend staying in the house looked in the bookcases in the library at the tapestry end, and in the cupboard in the ante-room (I had met with an accident and could not go myself) and could not find the book, so we gave it up.

On April 5th Sir Henry was in my sitting-room and suddenly said, "I have an idea! Lady Mabel meant *this* room. There is the bookcase and the locked cupboard in it—and the wall outside the door is covered with tapestry." I said, "You *have* looked in that cupboard twice, and so have I and the housemaid, and the book is not there—but look again if you like." Sir Henry unlocked the door of the cupboard and took out all the books (there were not more than half-a-dozen) and put them on the floor. The last he put back into the cupboard was a scrap-book for newspaper cuttings, and as it was rather dark at 6.30 P.M. he could not see the name on the back and therefore opened it to see what it was, and the lost manuscript book fell out.

Having searched this very small cupboard four times previously, either of us would have been ready to swear that this book was not in it.

(Signed) MARGARET VANE.  
HENRY VANE.

Writing to me about this case on April 10th, from Greystoke Castle, Penrith, Lady Mabel Howard says:—

The day I got your letter I got a special letter sent over from Hutton to say my pencil had found a valuable book that Lady Vane had lost. We therefore walked over there on Sunday and I asked her to write it out. It is so very curious, quite the best thing I think the pencil ever has done—as it said, "in the cupboard *in* the bookcase," and they couldn't think where it meant—a cupboard *in* a bookcase—and this little cupboard is a cupboard in the middle let into glass bookcases on either side. I had no idea of the cupboards or tapestries there, and the pencil wrote all this in the sandwich paper at luncheon on the Point-to-Point racecourse.

So curious, too, the pencil said, "Send Sir Henry," twice. It was the merest chance finding it, as it fell out of this scrap-book, and was hidden behind the other books.

In another letter, dated April 14th, Lady Mabel Howard writes :—

I saw Lady Vane on February 24th, when the book had not been lost. I did not see her again till Easter Monday. The moment I got upstairs she exclaimed, "I want you to find a book for me that is lost." No pencil nor paper was forthcoming, so she said, "Never mind, write when you get home," but I forgot, and it was two days after at the Point-to-Point race that she asked me again, and we wrote it in the paper the sandwiches had been in.

I was abroad all this March and it was then that there were repairs being done in the house, and Lady Vane took the book down from where she kept it (I don't know where) and having entered the repairs into it, put it down, and from that moment it was never seen again. I must have been at Florence when the book was lost.

MABEL HOWARD.

Are we to describe this as a knowledge of past, of present, or of future? Or may we say that a telæsthetic perception of this kind is not strictly conditioned by time, but includes some retrogressive knowledge as to how things reached their present condition, and also some progressive inference as to their coming development? The element of forecast in the present case,—the indication that it would be Sir Henry Vane who would find the book,—is in itself very slight; but it cannot be ignored when we compare other messages of Lady Mabel Howard's. See, for instance, the messages to Mr. Huth, where the element of precognition was strongly marked. In this present case, the whereabouts of the book can hardly have been supraliminally known to any human being; since the workman or servant whose hands may have slipped it into the larger book was probably unaware of what it was, or even of his own unthinking action itself. If, however, it were Sir Henry or Lady Vane who unthinkingly placed the small book in the larger one—and this does not seem quite impossible—Lady Mabel's knowledge might have been drawn telepathically from their subliminal memory.

852 A. From the *Journal S.P.R.*, vol. ix. pp. 15-16.

The following incident seems to have been carefully watched and recorded, and was published, with names of guarantors, immediately after the event. It is extracted from a pamphlet, entitled *Spiritualisme : Faits Curieux*, par Paul Auguez (Dentu, Paris, 1858) :—

On December 10th, 1857, we addressed the following letter to M. Morin, vice-president of the Société du Mesmérisme, asking him to keep the letter sealed until the complete fulfilment of the sad event of which we related the prediction. The said prediction was as clearly expressed as it was wonderful in the extraordinary method of production. We retained a copy of this letter word for word. The original, stamped with the postmark, has been returned to us, after the verification of its date and contents, under the following circumstances :—

PARIS, *December 10th, 1857.*

"STR,—About a year ago, after a fruitless experiment in hydromancy,<sup>1</sup> a young lady, who was with us making these experiments, suddenly saw a very strange scene reflected on the polished surface of a glass into which she had been looking a few minutes before. . . .

"She saw, she said, a room containing two beds. In one of these she saw quite distinctly a sick person, whose distorted features betokened the approach of death.

"Around this bed were standing several people, amongst whom she could distinguish a young woman and two children, all three dressed in black.

"Being much astonished at this vision, and not knowing with what to connect it, we asked the experimenter if these persons were known to her. She replied at once that the dying man seemed to her to be a friend of ours, M. X., an employé in a government office, and that the three persons dressed in black must be his wife and his two sons.

"Although this appeared very strange, we did not attach much importance to the matter, for M. X. had a strong constitution, and at that time was in good health.

"However, about three months ago—that is to say, about nine months after the vision of which we have given an account—M. X. was suddenly attacked by acute bronchitis and congestion of the lungs; but although his illness was pronounced by the doctor to be rather serious, it did not cause any great uneasiness.

"Then the fatal prediction came into our minds, and we were very anxious about the condition of our friend, which became more and more distressing.

"A few weeks ago the disease assumed a more serious character, and as the arrangement of the apartments in which he was living made it impossible to nurse him efficiently, he determined to take advantage of the privilege attached to his position as government official, and was moved to Val-de-Grâce.

"At the time of writing this letter, the invalid, finding himself somewhat better, has just been taken to the house of a relation, where he hopes to stay during his convalescence.

"At the same time, the disease has not diminished in severity, although it is stationary. This is how matters stand to-day, December 10th, 1857.

"As far as we are concerned, however, the prediction is in some measure fulfilled. Indeed, who would ever have thought that a young man, in full strength, would, in such a short time, be in such a state as he is to-day? Who would have supposed that any one who lived in such comfortable circumstances as our unfortunate friend would be obliged by the force of circumstances to have himself taken to a hospital? Who could have foreseen that his family, who had been seen dressed in black, should happen just at that time to be in mourning for a relation who had died a short time previously?

"We must add further that since M. X. was moved to the house of his relation, after attempts to obtain communications by means of a table, for several evenings, a message, giving the name of M. X., appeared spontaneously. Among other things said, in reply to questions asked, were the words: 'Death warning! . . .'

<sup>1</sup> Divination by means of pictures, which are delineated in the water before the eyes of the seer [*i.e.* a species of crystal-gazing].

"We heard later on that at the time when these manifestations occurred, M. X. was lying in a state of lethargic stupor, in consequence of the doses of opium given him to induce sleep."

M. X. died a month after this letter was sent. It was read by us in the presence of MM. le Baron du Potet, Petit d'Ormoys, and Morin, who, after having considered all the circumstances, and having verified the date of the postmark, December 11th, certified that the details therein contained were absolutely accurate.

**852 B.** The following are extracts from a translation<sup>1</sup> of a paper on "Telepathic Perceptions by Means of Automatic Writing," by M. Bonatti, which appeared in the *Rivista di Studi Psicologici*, July 1895.

I began to write automatically with the hand of a medium resting on mine, but soon I was able to write alone. The communications were at first of a spiritualistic character, and the writing was a fair imitation of that of the defunct who appeared to be present, and whom I had known in life. However, I was acquainted with their writing. I was generally advised to work and study much; my counsellor was interested in my moral life, and was a more attentive friend than any I have found in flesh and blood. Soon after I was obsessed by a lying and frivolous, but not wicked, personality, who displayed a great passion for art. This personality was only useful to me on that point, giving me advice, and, by means of automatic drawing, greatly developing my memory of drawing and powers of conception. I did not write for several months, in order to free myself of this obsession. Meanwhile I enlarged my knowledge of psychical matters; and when I began to write again I succeeded in convincing the communicating personality that it might be an emanation from my own subconscious self. After this it called itself my *Secondo*.

I examined this *Secondo* to see if it possessed any supernormal powers, and discovered some. It continued to give me useful advice, and strengthened my love of art.

When I write automatically I do not know what the communication will be; sometimes I guess after a few words, but I often guess wrongly, and write something altogether unlike my guess.

I enjoy perfectly good health, and am able to endure constant outdoor exercise without fatigue. As far as I know, I am psychically normal. I retain all my normal faculties when writing automatically.

The following are cases of telepathy from persons sleeping or dreaming at a greater or less distance, their impressions being revealed to me by automatic writing. The first of these cases was a great surprise to me, as I had never heard of similar ones. Up to February 17th, 1893, I have had very few failures, and these took place when I eagerly desired the phenomenon; whilst the successes happened spontaneously. Every time that I *tried* to receive a telepathic communication, it was false. The following are cases of the communication of dreams, and it must not be forgotten that dreams are sometimes not remembered at all, and often remembered only in part.

*October 4th, 1892, 11 P.M.*—I wrote automatically, "Go— Ang— Goodbye." "The man who has been my murderer will not fare well." The next day "Go— Ang—" told me that during the past night she had

<sup>1</sup> The greater part of this translation appeared in full in the *Proceedings S.P.R.*, vol. xi. pp. 477-481.

dreamt of me and of a man who had, in truth, been for her a very murderer. In her dream she intended to revenge herself on him. Ang—Go—lived about three kilometres from where I was writing.

*October 8th, 9.30 P.M.*—I wrote, "Hugo, I am speaking with you." And then a dream not worth reporting. "I also am speaking—I am Guido. I am speaking with my grandmother." And then another dream. "Go—Ang—, I am speaking to G—. I am telling him that I wish him to pay me; but I don't ask for money, but for clothes."

Hugo and Guido are my two nephews, who live in a village five kilometres from me. The first is ten and the other twelve years old. When asked the next day, with the greatest care not to suggest anything to them, of what they had dreamt the previous night, the first answered that he had dreamt that people were trying to kill me, and that he remembered nothing else; the other told me that he had dreamt of me, but remembered nothing more of his dream. Both had gone to bed at 8.15.

Go—Ang—, when questioned with great caution, told me that on the night of the 8th she had dreamt of G—. She remembered quite well that he was talking to her about a new suit of his which was barely begun, but did not remember if she had been paid by him.

On the same evening on which I had written down the dreams of my two nephews, I made automatically a very childish drawing, and in a moment perceived that it represented them and their brothers, who were in the country. But I observed that one of them was missing, because there are four of them, and in my drawing there were only three. I did not know the reason of this. The next morning I had an explanation, discovering in my house, where he had passed the night, that very nephew who was missing in my picture. He had come up on the evening of the 8th, a few hours before I received the telepathic message, and after I had gone from my house to my studio, where I am accustomed to pass the evening. His arrival had not been pre-arranged, and I could not have seen him arrive, even unconsciously, as the street I went through to go to my studio was in a totally different direction from the street he traversed to get to my house.

The following is copied from my journal :—

*October 21st, 7.30 P.M.*—I write, "M. O. is now mentioning your name to Sig<sup>na</sup> R." Two hours after I meet M. O., who says he spoke of me to Sig<sup>na</sup> R. about 7.30, à propos of a letter which he had received that evening, and which contained a reference to me. I had not seen him all the day, knew nothing of the letter, nor that he was with Sig<sup>na</sup> R. when I was writing.

*February 26th, 1 P.M.*—I write, "I am poisoning myself. Think of me." The writing begins with a name I cannot decipher, but which I guess.

*March 19th.*—To-day a friend of the person whose name I guessed told me spontaneously that that person had attempted to poison herself several days ago. On the 26th, when I had the communication, she was at Bologna, and made the attempt later at Rovigo. I do not know if it was the first attempt, nor, if it was so, whether she had decided to do it when I wrote. I had no reason to suppose that A. G. would wish to take her own life. Unfortunately I have had no more communications from her which might have given me more details.

*March 17th.*—I write, "Run to the Club. Go." I have not been to the Club for more than a month, and intended to go to bed at once. My friend, A. L., who rarely goes to the Club, had this evening assisted at a conference

on Guido Bonatti. Association of ideas made him think of me, and he went to the Club believing he would find me there. I obeyed the telepathic order, and thus discovered what had caused it.

*May 8th. Morning.*—A communication partly illegible. "You will receive . . . Ang— Go— to-day, which will tell you about M., because she has been talking to him."

Ang— Go— is at Venice. Many days ago I had charged her to say certain things to M. if she met him. He lives at Venice. On this evening (the 8th) I received a card from Ang— Go—, relating her conversation with M., whom she had met by chance. After the "You will receive to-day" in the automatic writing, there are several attempts at a word. Now I know all about it, I can see that the word is meant for "postcard."

[The postcard was kept and reads :—

"VENICE, *May 7th, 1893.*"  
(*Postmark, VENICE, May 8th.*)

"I found M. and told him what you charged me to say. He told me he had written to you before leaving, and that he would write again and send you his portrait.—Yours,  
ANGELINA."]

*February 5th, 1894. Venice.*—(I lived at Padua while receiving the previous communications.) The automatic writing informs me that my mother at Padua has had something the matter with her hand. [About twenty days later I verified this. No one had told me of it.]

Unfortunately I have not kept all the original writings before January 1893, I have preserved only those which were verified. This is due to my then inexperience, for I thought it useless to preserve unverifiable communications. I remember that till January 1893 false communications were rare, and the unverifiable ones were numerous.

From the beginning of 1893 till February 5th, 1894, against twenty-seven communications verified, I have recorded eight false ones, eighteen which I could not verify, five which were wholly or partly correct, but where I am not certain that the information may not have reached me in some normal but unnoticed manner, and two which were correct but not exact.

I reckon that from October 1892 till January 1893 there may have been five false announcements. Thus there may have been altogether thirteen false communications.

I conclude from my personal experiences that the principal cause of failure is the intervention of the normal consciousness, which occurs most easily when the writing is slow and illegible, or when the communication is desired. I do not remember ever having received a truthful message when I wished for it. The true telepathic cases were always spontaneous, and improved by the exercise of the faculty. A true message was nearly always followed by other true ones; then came a false one, which caused discouragement, and initiated an annoying series of falsehoods, till another success restored confidence.

I have observed that confidence is the best condition for obtaining psychical phenomena.

[Signor Bonatti is a friend of Dr. Ermacora, who has been sometimes present when he was writing automatically; on one or two occasions when the writing was of telepathic origin. Signor Bonatti cannot obtain much confirmation, partly on account of the lapse of time, and partly because the supposed agents are persons whom he has lost sight of.]

857 A. From *Proceedings S.P.R.*, vol. ix. pp. 67-8.  
Professor H. writes to Dr. Hodgson in 1889 :—

I write you the details of another matter told me by a friend, Hon. Z., of C—. He is one of the leading members of the — Bar, has represented his State several times in the National Congress, and has a very clear, discriminating, and vigorous intellect. He does not believe in Spiritualism, but regards its phenomena as illusions or hallucinations. In his youth, in 1854, he had taught a winter's term in his native town of P—, and in the spring returned to Q— to complete his fit for college in the Academy in that place. One evening after his return to Q—, a party of young people to the number of eight were gathered about a table to witness the trance-writing of one of their number, a Miss A., a very beautiful girl of eighteen years of age, and the music teacher of the Academy. She wrote the name of Mr. Z.'s father, — —, who had died in 1845, and whom no one in the room save his son could have known. I may add that none of the party save my friend knew anything about P— or its inhabitants. Mr. Z. declared that he did not believe his father had anything to do with the writing. At this Miss A., who sat on the opposite side of the table from Mr. Z., arose, came about to his side, drew her pencil several times rapidly across the two middle fingers of his left hand, returned to her seat, and wrote quickly, "Does this convince you?" Mr. Z. said that those two fingers were gone from his father's left hand, having been cut off in his boyhood. Mr. Z. was startled, but still expressed his disbelief. Miss A. then wrote H. T. Y.'s name, and continued: "Killed on — day of —, sliding down M— Hill, running off embankment, broke his neck; Rev. Mr. W. attended funeral; text: book —, chap. —, verse —." Both date and text were given with particularity. Mr. W. was a Congregationalist clergyman of P—, and Mr. Y.'s family were active and leading members of his church. Mr. Y. had been one of Mr. Z.'s pupils that winter in P—, and with the other boys had coursed M— Hill, a very steep hill near the school-house, and covered with glare ice from summit to foot. Near the foot was an embankment wharfed up to sustain the road-bed, and that was a very dangerous place to slide by. Mr. Z. had repeatedly warned the boys of the danger, but had not deemed it best to forbid their sliding. He had worried over the matter a great deal, and was exceedingly relieved when school closed without any accident having happened. Mr. Z. looked up the text and found it entirely inappropriate to a funeral occasion. H. T. Y. is living to-day, and is the head of the K— School of Technology. This fact made Mr. Z. scout the whole affair as unworthy of his notice; but to me it seems to indicate a telepathic explanation of both occurrences. I asked Mr. Z. if either his father or Mr. Y. were in his mind at the time. He replied, "No," they came into his mind with a shock of surprise when their names were written. We must so suppose the telepathic communication to be without consciousness on the part of the agent.

The Hon. Z. of this case writes as follows :—

This statement by Professor H. is correct, and I cannot improve it, or make it more correct by re-writing. Now you may use these facts, but I earnestly desire you not to make use of *any names or places*.

**858 A.** My next case comes from Dr. Ermacora, of Padua. I quote it from *Proceedings S.P.R.*, vol. ix. pp. 68-70.

PADUA, June 17th, 1892.

. . . Signora Maria Manzini, residing here in Padua, has been for a few months experimenting with automatic writing, and is habitually controlled by a personality which announces itself under the name of Elvira.

On April 21st, 1892, Signora Maria Manzini received a letter from Venice informing her that her cousin, Maria Alzetta, was seriously ill with phthisis. It was long since Signora Manzini had heard news of this cousin, and she only knew that, having been left a childless widow, she had remarried and had two children by her second husband. On the evening of the same day Signora M. was writing in my presence, under the control of Elvira, and asked questions as follows:—

Q. Can you tell me if my cousin's illness is really serious? After a pause of about a minute and a half the answer came. A. She has a very short time to live, and she leaves three lovely children.

Q. Did you first know this when I received news of the illness? A. No, I have known it for many days, but did not mention it for fear of paining Maria [the medium].

Q. Why, then, were you so slow just now in answering my question? A. I went to see how she was, so as to be able to tell you precisely.

Next day Signora M. wrote to Venice offering to go and see the invalid. On the 24th she received an answer expressing a desire for her arrival, and stating that the invalid was at the hospital. She wrote again to ask on what days it was allowed to visit the hospital patients. Before an answer arrived Signora M. wrote in my presence (April 28th) under Elvira's control, and we put the following questions:—

Q. How is the invalid at Venice? Do you know why the answer to my letter has not arrived? and do you know on what day it is allowed to visit the hospital? A. The invalid's condition is the same. There is little hope. She has undergone a serious operation; there is danger. To-morrow morning Maria will receive a letter. Visitors such as she are received every day at the hospital.

Q. Do you mean because Maria is a relation of the invalid's? A. No, but because she comes from a distance.

Failing to see what connection there could be between pulmonary disease and a surgical operation, we asked:—

Q. If the patient is in a consumption, what operation can she have undergone? A. She is in a consumption; but the operation was necessitated by the birth of her last little girl.

Next morning Signora M. received a postcard from Venice containing these words: "Amalia inquired at the hospital and was told that you and your mother would be received on any day, as strangers from another city, if you will come when it suits you."

The date of the letter's arrival and the news contained in it thus corresponded with the prediction. But an embarrassing circumstance remained. When the postman delivered this letter he said that he had in fact brought it to the house on the previous evening, but finding no one at home he had taken it away with him again till the following morning. Thus the messages from Elvira had been received after the postman had endeavoured to deliver

the letter. Had, then, the fact that the letter was already in Padua determined the communication which announced its approaching delivery and part of its content?

On April 30th Signora M. went to Venice and found that her cousin had really had a third child a few months previously, and after its birth had been ill in a way which had ultimately needed a surgical operation. Another small detail previously communicated to Signora Manzini by Elvira was likewise found to be true. Signora Manzini made no mention whatever of her own experiments, and her cousin at Venice continued entirely ignorant of them.

On that same evening, April 30th, on Signora Manzini's return from Venice to Padua, I was anxious to inquire from the "control" as to the effect of the presence in Padua of the letter which had been announced on the evening of the 28th for the following morning. Under the control of Elvira, Signora M. wrote the following answer: "I did not know that the letter had arrived; but I was sure that Maria would receive it next morning, because those who wrote it had intended that it should reach her in the morning. They had intended to post it in the evening, but instead of that they posted it directly it was written. I was, in fact, mistaken; for it was a mere chance that it was actually received in the morning."

I then requested Signora M. to write to her friends at Venice in the following terms: "I would beg you to satisfy a feeling of curiosity on my part with regard to a presentiment which I had about your last letter. I should like to know whether it was posted at the hour which you originally intended, or whether you changed your intention and posted it at a different hour. Will you please tell me all you remember about this?"

The following answer was received on May 2nd:—

"I had meant to post my last letter to you in the evening, but, fearing to forget it, I posted it at mid-day, when I had occasion to go out."

To resume the facts. Automatic writing informed us of facts entirely unknown to our ordinary consciousness; namely, the fact that the invalid had three children, and the fact that she had undergone an operation. Thus far we might invoke telepathy and clairvoyance as the explanation. Then there was a true prediction of the arrival of a letter, and of part of its content. But although the letter was delivered on the morning specified, it had, in fact, already arrived in Padua when the communication was made, and its non-delivery in the evening was due to accident. Clairvoyance would not explain this incident, as that power might have been expected to reveal the presence of the letter in Padua. Neither was there an indication of so-called psychometry—an influence from the nearness of the letter itself. But, lastly, an automatic message explains the incident in the simplest manner, and that explanation turns out to be the true one.

DR. G. B. ERMACORA.

**859 A.** The following account of Miss A.'s experiences is quoted from *Proceedings S.P.R.*, vol. ix. (1893) pp. 73–92.

*Statement of Miss A. as to her Automatic Writing.*

1. *Origin of the Writing.*—About eight years ago we first heard that people could sometimes write without knowing what they wrote; and that it was supposed that departed friends could communicate in this way. We determined to try whether any of us could write thus. We tried first with a

planchette, and when my mother's hand and my hand were upon it we got writing easily. We did not at first get any message professing to come from any spirit known to us.

2. *Mode of Writing*.—We soon ceased to use the planchette, and I was able to write alone. I can now generally, but not always, write when I sit quiet with a pencil in my hand. The writing often comes extremely fast; at a much faster rate than I could keep up by voluntary effort for so long a time. I have to turn over the pages of the large paper which I generally use, and to guard the lines of writing from running into each other, but except for this there is no need for me to look at the paper, as I can talk on other subjects while the writing is going on. I can always stop the writing by a distinct effort of will. One curious thing is that my hand is never in the least tired by automatic writing.

3. *Character of the Script*.—I get various handwritings; I may have had a dozen altogether. I may divide these simply into two classes.

A. Large and scrawly hands, which seem to aim at ease of writing, rather than at individuality, and do not divide their words, but run on without a break. Such are the hands of the so-called "guides" and of other "spirits" who write frequently. (Whatever the sources of this writing may be, I must use the terms which the writing uses in order to avoid constant roundabout phrases.) These large running handwritings do differ somewhat both from my own handwriting and from each other; but they most of them have a general resemblance to a large, rapid scrawl of my own, with an alteration in the shape of some letters so as to avoid breaks in the continuous scrawl. I can almost always tell who is writing; but there are differences in energy, in little details of management of the paper, &c., which help me to distinguish, even before the end of the message comes, when the signature shows me who has been writing. When the pronoun "we" is used there is no signature, as that represents "the guides."

B. There are also several handwritings which keep a strongly *individual* character, sometimes plainly of an assumed kind; I mean writing in a way in which no one would have written in life. Thus John Longland wrote in an odd, twisted, serpentine way and very small. We unluckily burnt all his writings except one scrap, as we did not believe that he was a real person. A spirit calling himself Detorno makes all the letters square.

Then, again, when the guides are writing in reply to a private question put by some friend of mine they write wrong side up, so that the friend sitting opposite to me can read the writing and I cannot. They seem to write this way just as easily as the other. Sometimes there is mirror-writing. Sometimes each word in a sentence is written backwards, and sometimes the whole sentence is written backwards, beginning with the last letter of the last word. In a few cases only have we thought that the handwriting resembled what the supposed spirit wrote in life. This was especially so in the case of a communication claiming to come from my grandfather, whose handwriting I had never seen. My mother produced an old signature of his, and certainly it was like; but there was not enough of the automatic writing to make us quite sure. When the "spirit" or "control," or whatever it is, leaves me I cannot make it come again, and writing from spirits known to us on earth is rare in comparison with writing from the guides, or from quite unknown spirits giving fantastic names. Sometimes they give what they say were their real earth-names; and then we can sometimes identify them; although there is, of course, this diffi-

culty, that if they are obscure we cannot find them, or if they are well known, people who give me credit for more knowledge of history than I possess may think that I knew all about them, and that the messages come from my own mind.

[The Countess of Radnor adds :—

I think Miss A. has considerably understated the number of distinctly and remarkably different types of handwriting that have come through her hand. I enclose a list of thirteen names of "guides," each one of whom has a characteristic handwriting, invariably the same, however great the length of time that elapses between the communications. In addition to these there have been many instances where personalities—the so-called dead, or occasionally the living—have written in distinct handwrittings. H. M. RADNOR.]

4. *Drawings.*—Sometimes my hand is moved to draw instead of to write. The impulse in such cases is quite equally distinct. I never know what I am going to draw till the picture is half finished. My hand begins at odd, unexpected places; for instance, with shading in a corner, or at the ear of a profile; and approaches the principal lines in a way which no artist would choose. There is no rubbing out or alteration of what is once done, but if whatever moves my hand does not like the picture, it suddenly scrawls it all over and begins again on another piece of paper. Sometimes twenty or thirty pieces of paper have been spoilt in this way, even when the picture was all but finished; so that if I think that a picture is pretty I sometimes beg some one to take it away from under my hand for fear it should be scrawled on. I have no natural gift for drawing, and have only received a few lessons as a child. I could not even copy some of these automatic drawings. I have never of myself painted in oils, but sometimes I am moved to paint automatically in water-colour or oils. I put out a number of oil colours in a row, and my brush goes to them automatically and dabs one wet colour on the top of another, making a picture which is odd enough, but much less muddled than might be supposed; in fact, artists have said that it was curious that a distinct picture could be produced in that way. When I paint thus there is no drawing or outline, only the brush-work. These drawings and pictures have a certain boldness and strangeness about them, but they are certainly not like the work of a regular artist.

5. *Connection of Written with other Messages.*—The writing sometimes explains or completes other phenomena, as, for instance, figures seen, or sentences begun by raps. Sometimes, on the other hand, raps will come when I wish to have writing. But the writing will hardly ever explain or in any way allude to what really most needs explanation, namely, the crystal-visions. The guides who write seem to know nothing about these visions.

6. *Subject of the Writing.*—The great mass of the writing consists of teachings as to religion and philosophy. This is what my guides seem to wish to give, and it is strange that it should be so, as my own thoughts have not been much directed to such matters.

Another large part of the writing consists in a kind of fantastic description of the way in which a world was made. The name given with these writings is Gelalius. I suppose that this is a kind of romance. It is very different from anything that I should myself ever write or dream of, nor am I at all fond of reading romances of that kind. The writing professes to be copied from a book open at that particular chapter, and sometimes a passage will be con-

tinued weeks or months after the first part of it was written, as if the book had chanced to be open again at that same place.

Some of the messages, however, deal with earthly matters. Some give general advice, some give medical advice, and some show a knowledge of things in the past or present which I do not possess. Some of these messages have been curiously right; some have been partly right, but confused or interrupted; and some have been wrong altogether. The sense of *time* seems confused, so that it is hard to say whether the incidents are meant to have happened long ago, or lately, or to be still in the future. Many of the messages we have not tested, as they were about things which did not interest us. Often, for instance, there would be messages about events in the newspapers which I had not thought or cared about.

As to what I have called "general advice," I think that this has always been good when it related to the conduct of the automatic writing itself. I should be told, I mean, when to write and when not to write, and what people's presence was desirable, and so forth. The advice is often quite different from what we *wish*;—forbidding us to ask people whom we had desired to ask. There has been one very curious case where we were repeatedly told [by a deceased relative of his] to "send for" a gentleman whom I will call Mr. C. D., of whom we knew nothing, except that we had seen his name in the papers in quite a different connection. It so chanced that a friend of ours knew Mr. C. D. and brought him to see us, but for some years there seemed to be no particular result. Lately, however, Mr. C. D.'s presence has very greatly helped the phenomena; and the advice given so long ago has turned out important in a way which we could not possibly have foreseen.

On matters not connected with these phenomena I should always carefully read what the writing told me, but I should not go by it unless it seemed sensible. It does not always advise either what I wish or what I think wise; but generally it is wiser than I.

7. *Medical Advice* has often been given by a control calling himself "Semirus," and this has been often successful; which is strange, since I am quite ignorant of medicine, and often do not know the names either of diseases or of drugs mentioned. Of course I cannot be quite sure that I have never *read* the words, but certainly when I have written them I have often not known what they meant.

At other times the facts relating to the illness have been quite outside my knowledge. One friend has given an instance of this kind [printed later]; but I have not liked to ask others, as what Semirus says is generally meant for the questioner alone.

8. *Thought-transference*.—The writing occasionally, but not often, tells me of thoughts in the minds of persons present. One day a lady handed me a letter, in a handwriting which I did not know. I held the letter in one hand, and the other hand wrote, "Bright metal and brown earth." The letter was from a gentleman whom I had never seen, and who committed suicide by throwing himself on the rails in front of a railway engine. I think that this message came from thought-transference, as I do not find that merely holding letters in my hand tells me anything about their writers unless some one is there who knows the content; and even then I so seldom succeed that I do not care to try experiments of this kind.

[Lady Brooke (the Ranee of Saráwak), who was present at the time, has

given me a written confirmation of this (quite recent) incident, for which I have not pressed the owner of the letter, on account of the painful nature of the circumstance.

F. W. H. M.]

9. *Clairvoyance*.—I sometimes get messages which perhaps may be called clairvoyant, telling me, for instance, where lost objects are, or warning me of some danger at hand. Thus about September 20th, 1888 [this incident was written down October 21st, 1889], my sister M. and I had just finished dressing for dinner in the dressing-rooms leading from a large bedroom. The maid had left the room. M. had left her dressing-room, and was standing in the bedroom, when suddenly she called to me: "Get a bit of paper; there are some raps." I came in and took an envelope and pencil, and at once the words came, by raps: "Look to the candle or the house will be on fire." We saw that it was not the candle in the bedroom, so we went into M.'s dressing-room, and found that her candle was so close to a cardboard pocket depending from the looking-glass that it would have been on fire in a moment. It was already smoking. No servant would have come in for some time. [Mrs. A. confirms as follows: "I heard of the incident in my daughter's next letter."]

Again, I was descending a dark corkscrew staircase at Longford, in August or September 1889 [account written October 1889], when I heard a tapping on the stair. It was persistent, and drew my attention. I looked about with a candle, and at last saw a gold pencil-case of Lady Radnor's, with which I was accustomed to write automatically, lying on a dark little landing of the stair. I did not know that the pencil had been lost.

10. But the most puzzling cases are those where the message professes to be from some departed person, and tells some true things, but perhaps mixes up some mistakes with them. . . . But sometimes I do think that the message really comes from the person who professes to communicate.

Another frequent writer is a strange person to have come to us, as I knew nothing about him, and should not have thought that we had anything in common. That is Lord Chancellor Hardwicke. He—or whatever it is that takes that name—has become a sort of family friend. He has a distinct character of his own, which is not quite what I should have expected in a Lord Chancellor, for he is full of jokes and very bluff and outspoken. He has given a number of facts about himself, names of friends, and laws about marriage that he had made.

One reason which makes me think that the messages come from outside myself is the feeling which I have sometimes of rivalry or even conflict between them. When I am writing there will occasionally be sudden changes, as if some new personality had been able to get hold of the pencil. . . .

Again, if I see figures and then have writing which professes to come from those figures, it seems to me natural to suppose that it does so come.

I will now give some examples of motor messages, by writing and-raps, given through Miss A. Here, as in the case of Miss A.'s crystal-visions (see vol. i. 625 C), I am obliged to confine myself mainly to cases corroborated by the few friends who have felt in the messages more than a merely personal interest. It must, of course, be remembered, in justice to other friends (who have often carried off messages without even showing them to the writer), that much of what has been thus written has dealt with very private matters.

The first message which I shall quote is evidentially interesting, on account of the mere chance by which its truth was verified. It should be premised that Miss A. has never been to Blankney, and is not acquainted with the Chaplin family.

I. Lady Radnor writes under date January 15th, 1893 :—

The following case has always struck me as particularly curious.

About eight years ago, when Miss A.'s powers had only quite recently shown themselves, her automatic writing told me that I had two *guides*, "Estelle" and "Silvo"—spirits who accompanied me and took an interest in my welfare. I did not think of this at first as a thing which could be either proved or disproved. But one day, when a question was mooted as to whether "spirit guides" had ever lived on earth, I asked whether mine had done so, and was told that *Estelle* had. I asked for her earth-name; and as we were then getting answers by *raps* (through Miss A.'s power) it was rapped out "Loved voices called me Anne." I asked for the surname. C—H—A was rapped out. As my maiden name was Chaplin I at once jumped to the conclusion that that was the name meant. But the raps said decidedly No, and rapped out *Chambers*. I had no associations with this name. I asked if connected with my family? "Yes." Any portrait? "Yes." At Blankney? (my brother's place). "Yes."

Now I had spent much of my childhood at Blankney, and I had been particularly fond of one picture there, representing a lady whose name I did not know. It used to hang in the morning room, and then on the staircase, and represented a lady in a red velvet gown with a basket of cherries in her hand. As a child I used to sit and talk to this picture, and make a friend of the lady with the cherries.

So when I heard that the picture of my "guide" was at Blankney, I hoped it might be this lady, and asked, "Is it the lady with the cherries?" "Yes," was eagerly rapped out. I at once wrote to my old nurse who was still at Blankney, and who knew a good deal about the pictures, and asked her to get the picture examined for any name which might be on it. She got the picture taken down and carefully examined, but there was no clue. She told me, however, that she thought she had heard a Mrs. S.—a connection of the family, who knew the pictures better than any one—say that the lady with the cherries was a Miss *Taylor*. This disheartened me; but I wrote to a friend at the College of Heralds to ask whether the name *Chambers* occurred anywhere in the Chaplin pedigree. He wrote back that there was no such name in the pedigree.

The same day that I got his letter I happened to meet Mrs. S. (whom I had not seen for many years) in a shop in London. I knew that she had once made a catalogue (which I had never seen) of the Blankney pictures; so I felt that here was my last chance. I asked her if she knew who the lady with the cherries was. "Oh, that is Lady Exeter," she said, "whose daughter, Lady Betty Chaplin, married an ancestor of yours." "Do you know what Lady Exeter's maiden name was?" "It was Mellish." I now lost all hope, but I just asked: "Has the name *Chambers* any association for you?" "How stupid I am!" she exclaimed, "Lady Exeter was a Miss *Chambers*, of Mellish!" My friend at the Heralds' College then looked in the *Exeter* pedigree, and, sure enough, the lady with the cherries was *Hannah Chambers*.

H. M. RADNOR.

I was cognisant of all this, and attest the accuracy of the account.

RADNOR.

In a later letter Lady Radnor adds:—

Personally I had always believed “the lady with the cherries” to be some one (name unknown) who had married a *Chaplin* ancestor. There was no Chaplin pedigree, and it was I who suggested to my brother that he should ask “York Herald” (Mr. Gatty) to draw one up; and I therefore applied to Mr. Gatty as being the only person who would know the names of the families connected by marriage with the Chaplins. I knew that the great-grandmother was “Lady Betty,” *née* Cecil: but as in those days pedigrees and family history did not interest me, I *had* never—and up to the present time never *have*—seen the Chaplin pedigree. In any case the name Chambers would not appear in it.

II. The next case is typical of many similar trifling incidents.

January 15th, 1893.

I have several times had reason to think that some intelligence writing through Miss A. was aware of trifling circumstances happening to myself. A good instance occurred the other day. I came back from hunting and joined in a séance, where my so-called “guide” was communicating. I asked, “Well, have you been with me in my run to-day?”

“Yes,” was the answer, “but you should have gone up the hill instead of down.” “Was Nancy right, then?” “Yes.” Now, in point of fact we had changed foxes that day by going down a hill instead of up, one hound alone, Nancy, running up hill on what was doubtless the original scent.

RADNOR.

January 16th, 1893.

III. The following writing was given at Longford, February 27th, 1890, avowedly by “Estelle” :—

“You ask me whom I see in this habitation. I see so many shades and several spirits. I see also a good many reflections. Can you tell me if there was a child died upstairs? Was there an infant who died rather suddenly? [Why?] Because I continually see the shadow of an infant upstairs, near to the room where you dress. [A *shadow*?] Yes, it is only a shadow. [What do you mean?] A shadow is when any one thinks so continually of a person that they imprint their shadow or memory on the surrounding atmosphere. In fact they make a form; and I myself am inclined to think that so-called ghosts, of those who have been murdered, or who have died suddenly, are more often shadows than earthbound spirits; for the reason that they are ever in the thoughts of the murderer, and so he creates, as it were, their shadow or image; for it would be sad if the poor souls suffered, being killed through no fault of their own,—that they should be earthbound; though, remember, they very often are earthbound too.”

With reference to the above communication I may say that an infant brother of mine died of convulsions in a nursery which then occupied the part of the house where the figure of the baby was said to have appeared. I do not see any way in which Miss A. could have known either of the death of my infant brother or of the fact that that part of the house had previously been a nursery.

RADNOR.

VII. The following statement is from the Rancee of Saráwak :—

January, 1893.

In September 1892 my maid, who was not known to Miss A., complained of persistent pain in the neck and arm. She told me afterwards that she had been afraid of paralysis. I asked Miss A. to let "Semirus" write what was the matter with her. The maid came into the room. No one said a word as to her symptoms, but Miss A.'s hand at once wrote in "Semirus'" handwriting: "It is not paralysis, as you fear; it is rheumatism; your bed ought to be moved from the window," or words to that effect. I went into the maid's room, which it so happened that I had never seen, as it was in a house which I had only rented for a short time, and I found in fact that the bed was exposed to a severe draught. It was placed against the window. I had it moved, and the rheumatic pain disappeared.

MARGARET BROOKE.

[See another case connected with "Semirus" and reported by Sir Lawrence Jones, which I give at the end of this Appendix.]

VIII. I give here an incident of which I was myself witness, and which seems to me typical of a class of communications of which I have already said something,—where information unknown to the automatist is given, on the *soi-disant* authority of some departed spirit; but yet this information, so far as true, is known to some person present, and when anything which goes beyond the knowledge of persons present is asked for, the answer goes off into mere guessing and vagueness. Note also the fact that these messages were given by a distinct rapping sound in the table. This phenomenon is often spoken of in spiritist journals as a very common one. For myself I may say that having sat at tables many hundred times, in readiness to welcome raps if they appeared, I have frequently heard raps in the presence of paid mediums, and I have frequently heard creaks of the table in the presence of my own friends; but only in the presence of some four or five non-professional and trustworthy persons have I heard unmistakable raps, answering questions, and producing upon my mind the conviction that no known agency was concerned in producing them.

On this occasion the messages given were private enough to need an alteration in the initials of the friends present. Besides Miss A., a sister, and myself, there sat at the table Lady B. and the Hon. C. D. A Christian name was clearly rapped out, which was recognised by Mr. C. D. as that of his mother, not consciously known to any of the rest of us. Since, however, the name was in the Peerage, it was of little evidential value. A message then came as to Mr. C. D.'s efforts on behalf of a friend, for whom he was then trying to get a post. "What kind of employment shall I get for him?" "Island." "What island?" "Jersey." "Can you mention any one who will help in this?" "Lang" was rapped out, and then came many confused raps and the message ceased.

Now Mr. D. was in reality trying privately to get a post in Jersey for his friend,—about whom none of us knew anything. How easy, therefore, it would be to report this sitting as follows: "Mr. D.'s mother announced herself by raps, and gave advice on a private matter."

But now compare the classical case, if I may so term it, of Mr. and Mrs. Newnham (849 A), and consider how these replies might be explained on

the theory of mere thought-transference between living persons. In Mr. Newnham's case we found that the automatic writing got at the questioner's ideas gradually and imperfectly, and filled up gaps by random answers made to look as interesting as possible. So here, in my view, some intelligence not necessarily other than some part of Miss A.'s subliminal self readily discerns in Mr. D.'s mind an idea so firmly fixed as his mother's name, and takes that as an interesting source to which to ascribe the replies. It next gets easily at the idea of helping the friend; but the definite name *Jersey* is harder to come at, and is preceded by *island*, a reply which could hardly have been given save by some one groping for the clearer notion. Then when the name of some helpful resident in Jersey is asked for—Mr. D. himself now not knowing any such name—an attempt is made to rap out the name which is in most minds the first which the idea of Jersey would call up. Senseless as this guess was (for Mr. D. certainly did not expect Mrs. Langtry to find posts for his friends), it was quite analogous to the random, dreamlike associations and plays upon words which are characteristic of subliminal messages of all kinds.

The next question, again, received an answer which might have been credited to clairvoyance. Mr. C. D. handed Miss A. a ring (not that I see reason to suppose that the ring made any difference) and simply said, "Tell me about my friend now at a hotel in Paris, with whom this ring is connected." Immediately raps spelt out the sentence, "Case for operation." A few details of the disease were then given, which corresponded with what Mr. C. D. knew, and which, where they went beyond his knowledge, admitted of no proof.

I can hardly myself doubt that this knowledge also came from Mr. C. D.'s mind, and *not* (as is usually professed in such cases) from actual inspection of the patient.

It may, of course, be asked why experiments like this, which, even if they prove nothing more than thought-transference, do at least seem to prove *that* so definitely, are not constantly repeated. The answer is that there are very few persons with whom they *can* be repeated; and that Mr. C. D.'s personality was in this case probably as essential as Miss A.'s. Mr. D., though he cannot by himself obtain raps, has marked power of a psychical kind, and is in fact the gentleman to whom Miss A. has above alluded as having been demanded by her guides before she or her family knew anything of him beyond official mentions of his name in the papers. I can myself vouch for the recurring scrawls, "Bring C. D."—"Bring C. D." which puzzled the A. family some six years ago, when they certainly were not aware of Mr. D.'s gift (then very slightly developed), and when it had not consciously occurred to myself that good might result from the collocation of the two sources of power.

IX. The next case which I shall give is a curious one, as involving (1) raps, (2) a crystal-vision, (3) an apparition seen by two persons, viz. Miss A. herself and Mr. Harry de Windt (brother of the Ranee), well known as a traveller in Russia. Unfortunately no notes were taken, but I heard of the incident a few weeks afterwards from Lady Brooke (the Ranee), Mr. C. D., Mrs. A., and Miss A. (all present at the time), and a letter from Mr. de Windt confirms two of the main points.

In September 1892, on the occasion of the first meeting of Mr. de Windt

and Miss A., the latter wrote the word Doishowalinsky, which at first was thought to be a sentence, but turned out to be a name well known to Mr. de Windt.

On the same day a face appeared near Mr. C. D. which was clearly seen by Miss A. and Mr. de Windt, and recognised by the latter, as stated in a letter to me, dated October 5th, 1892: "I can only tell you that I distinctly saw the face of an exile I am acquainted with, one Dombrowski, who is (or was) located at Tomsk, in Western Siberia. A message was also sent me" [from a Russian source; but Mr. de Windt explains the inexpedience of printing further particulars of this].

Miss A., on being afterwards shown a photograph of Dombrowski (not, however, mixed with other photographs, as it should have been), recognised it, but said that the face as seen by her looked older and more worn; in which Mr. de Windt concurred. It is not known whether Dombrowski is dead or alive.

On the same day Miss A., looking in the crystal, saw a small man with bright red hair and red face, a big stick, a long petticoat, and a fur cap, walking in front of a little hut. Mr. de Windt recognised this figure as resembling a hill-man set to watch an isolated prisoner. These stunted hill-men dye their hair with red clay.

A few days later (September 15th, 1892) a message was given by raps to Lady Brooke (the Ranee): "Tell your brother (Mr. de Windt) that Shiskine is the man to help him." Neither Miss A. nor Mr. de Windt had ever consciously heard of Shiskine, but in the *St. James's Gazette* of September 24th they observed that M. Shiskine had received a certain high appointment, which explained the message. His appointment had also been mentioned in the *Times* of August 31st. It is, of course, possible that subliminal memory may externalise itself by raps, as by other means.

X. Among the habitual "controls," "Lord Chancellor Hardwicke" is almost the only one of sufficient historical mark to admit of our testing the truth of his statements. He gave a list of the surnames of sixteen of his friends. . . . Most of the names (though not all) appear in Harris's "Life of Lord Hardwicke"; but in several cases there are reasons, not apparent in the Life, which make it probable that there was more intimacy than the incidental mention in the Life would imply. The case resembles the biographies of musicians written automatically by Mr. Stainton Moses (see 947). The tone of boisterous humour which runs through these messages is unlike Miss A., but it must be remembered that in the "objectivation of types" so often obtained by hypnotic suggestion, a part quite alien to the hypnotised subject's character is often surprisingly well maintained.

In a more recent case connected with the control known as "Semirus," through whom medical advice has often been conveyed to Miss A., a boy's career was saved by the advice thus given. The documents relating to this case were shown to me by Sir Lawrence Jones, who was personally acquainted with all the circumstances.

The boy was at school, preparing for a profession which involved a severe medical examination. In May, 1900, about a year before the examination, a serious physical defect was discovered, and a well-known medical authority advised that the defect could not be sufficiently

remedied to enable the boy to pass. Arrangements had actually been made for changing his career when it was suggested that his parents, who were then abroad, should consult "Semirus." They wrote to Miss A., with whom they were slightly acquainted, but who had never seen the boy, and begged her to ask "Semirus" to go to the school—distant about thirty miles from where she was living—look at the affected limb, and give an opinion on the case. "Semirus" insisted that "some really good surgeon could set it right." A specialist was then consulted, and a delicate operation was successfully performed. The boy has since passed his examination without any difficulty.

**862 A.** The following is another case of planchette-writing communicated by Mr. Hensleigh Wedgwood, the operators being himself and Mrs. R. The account is quoted from the *Journal S.P.R.*, vol. iv. p. 319 (*November, 1890*).

*Extract from Mrs. R.'s Journal.*

October 10th, [1890.] Friday, at —, Mr. Wedgwood and I sitting. The board moved after a short pause and one preliminary circling.

"David—David—David—dead 143 years."

The butler at this moment announced lunch, and Mr. Wedgwood said to the spirit, "Will you go on for us afterwards, as we must break off now?"

"I will try."

During lunch Mr. Wedgwood was reckoning up the date indicated as 1747, and conjecturing that the control was perhaps David Hume, who he thought had died about then. On our beginning again to sit, the following was volunteered:—

"I am not Hume. I have come with [Mrs. V., Mrs. R.'s sister]. I was attracted to her during her life in America. My work was in that land, and my earthly toil was cut short early, as hers has been. I died at thirty years old. I toiled five years, carrying forward the lamp of God's truth as I knew it."

Mr. Wedgwood remarked that he must have been a missionary.

"Yes, in Susquehannah and other places."

"Can you give any name besides David?"

"David Bra—David Bra—David Brain—David Braine—David Brain."

Mr. W.: "Do you mean that your name is Braine?"

"Very nearly right."

Mr. W.: "Try again."

"David Braine. Not quite all the name; right so far as it goes . . . I was born in 1717."

Mr. W.: "Were you a native of America?"

"(Illegible) My native land. The Indians knew many things. They heard me, and my work prospered. In some things they were wise."

Mr. W.: "Are you an American?"

"America I hold to be my country as we consider things. I worked at —" (sentence ends with a line of D.'s).

Here Mr. Wedgwood felt tired, and Miss Hughes proposed that she and I should go for a walk while he rested. When we came in Mr. Wedgwood said he thought it had come into his head who our control was. He had some recollection that in the eighteenth century a man named David Brainard was

missionary to the North American Indians. We sat again, and the following was written :—

“ I am glad you know me. I had not power to complete name or give more details. I knew that secret of the district. It was guarded by the Indians, and was made known to two independent circles. Neither of them succeeded, but the day will come that will uncover the gold.”

It was suggested that this meant Heavenly truth.

“ I spoke of earthly gold.”

Mr. Wedgwood said the writing was so faint he thought power was failing.

“ Yes, nearly gone. I wrote during my five years of work. It kept my heart alive.”

Mr. Wedgwood writes :—

I could not think at first where I had ever heard of Brainerd, but I learn from my daughter in London that my sister-in-law, who lived with me forty or fifty years ago, was a great admirer of Brainerd, and seemed to have an account of his life, but I am quite certain that I never opened the book and knew nothing of the dates, which are all correct, as well as his having been a missionary to the Susquehannahs.

In another letter Mr. Wedgwood writes :—

I see the name is Brainerd, not ard, as I had supposed, and this removes a difficulty in the writing. Planchette had written Braine, and said that was right as far as it went, which it would not have been if the name had been Brainerd. My daughter has sent me extracts from his life, stating that he was born in 1718, and not 1717 as planchette wrote. But Mrs. R.'s *Biographical Dictionary* says that he died in 1747, aged 30.

Mrs. R. writes that she had no knowledge whatever of David Brainerd before this.

Extract from *Biographical Dictionary* sent by Mr. Wedgwood :—

Brainerd, David. A celebrated American missionary, who signalled himself by his successful endeavours to convert the Indians on the Susquehanna, Delaware, &c. Died, aged 30, 1747.

It is perhaps noteworthy in connection with the last sentence of the planchette-writing that in the life of Brainerd by Jonathan Edwards extracts given from his journal show that he wrote a good deal, e.g. “ Feb. 3, 1744. Could not but write as well as meditate,” &c. “ Feb. 15, 1745. Was engaged in writing almost all the day.” He invariably speaks of comfort in connection with writing.

**864 A.** Experiments by Professor Rossi-Pagnoni. I give extracts from the report on these experiments by Mr. H. Babington Smith, C.S.I.,—a member of the Council of the S.P.R.—published in *Proceedings S.P.R.*, vol. v. pp. 549–65.

Professor Rossi-Pagnoni is Director of the Ginnasio or Public School at Pesaro, a small town on the east coast of Italy, a little to the north

of Ancona. In the year 1871 he was led to take an interest in Spiritualism, and began daily to practise automatic writing under the advice and direction of a friend who had frequently obtained communications from spirits, as he believed, by that means. He held a lead pencil in his hand, allowing its point to rest on a sheet of paper, but not touching the table with his arm, and waited for results. For the first forty-three days the movements of the pencil were incoherent and unintelligible. On the forty-fourth a name was written; and from that time onwards the facility and distinctness of the writing increased, and communications of considerable length were often obtained.

These experiments, and also experiments in table-rapping, which had been tried by Professor Rossi and a small circle of friends, were discontinued in the year 1877, owing to the increased claims of scholastic duties upon the Professor's time. In 1886 he found leisure to resume them and was then joined by Dr. Moroni, Municipal doctor at Pesaro, who brought to the sittings a hypnotic subject of his, named Isabella Carzetti. The sittings gradually developed into spiritualistic seances, with Carzetti in the hypnotic state as speaking medium, purporting to be controlled by the spirits of deceased persons. Mr. Smith, however, after examining the evidence, concluded that the medium showed no proof of any super-normal powers.

In the year 1877 Professor Rossi published a pamphlet entitled, *Intorno ai Fenomeni Spiritici, Lettera all' Onorando Signor Conte Terenzio Mamiani*. This contains, besides other matter, reports of the more striking results obtained in the earlier series of experiments, which were concerned chiefly with automatic writing.

In November, 1888, Mr. Smith paid a short visit to Pesaro and had the opportunity of seeing and making extracts from the records of the sittings and other documents. Among these were the original automatic manuscripts, which have been preserved from the beginning.

The following are some of the cases of automatic writing :—

In April 1872 a friend asked Rossi to evoke the spirit of a relation, formerly living near Modena, who had been dead about two years. "I had never known her," says Rossi, "and my friend told me what I was to ask her on his account. I did as I was asked, and after the answer was obtained, to my great astonishment (for a similar thing had never happened before) I felt my hand impelled to draw, one after the other, two flowers, with their little leaves. After this *addio* was written, and the movement ceased. The following day I took the answer to my friend and told him of the curious drawings. 'Do not be surprised,' said he. 'Know that she was very fond of drawing, and also every time that she writes by my hand, she makes me draw something.'"

This account is confirmed by a document dated December 28th, 1888, and signed by Cesare Perseguiti, barrister, who states that he is the friend mentioned by Rossi, and that the account of the incident is perfectly true in all particulars.

With regard to the character of the writing produced, Rossi says (*Letter to Mamiani*, p. 133) :—

It is not necessary for me to say that my ordinary handwriting is ugly and always of one pattern. Nevertheless, when writing as a medium, I have had very various forms of caligraphy according as various beings made communication. When these beings presented themselves again, often unexpectedly and after a long interval, they reproduced their former handwriting. Moreover, in that uncomfortable position of hand and arm I have had caligraphic forms so perfect that I could not reproduce them when writing at ease.

This statement by itself is too vague to be of much value as evidence ; but the following documents confirm it, and give more precise information as to the persons whose writing was reproduced, and as to the degree of likeness obtained :—

PESARO, *January 1st*, 1889.

I have a lively recollection of having come sometimes to your house in 1873, to take part in spiritualistic experiments with the table and with writing. One evening, after some experiments with the table, I asked you to summon my dear writing-master, Luigi Brunetti, to write. He had at that time been dead for some years. . . . You set yourself to try the experiment, the pencil resting vertically upon the paper, and your wrist and elbow raised. When the motion of the hand, which you assured us was spontaneous, began, there appeared, after the signature of Brunetti, some lines of writing of various sizes. The first was extremely small—so that a magnifying glass was necessary to read it and to see its great precision. The following lines were of middle size, and the last large. This, I recollect, was a beautiful verse. I remember that I immediately bore witness to those present—in accordance with the truth—that, specially in the larger character, the manner of writing and the hand of my dear master were clearly to be seen.

So much for the truth, which now, also, I willingly confirm.

(Signed) CLETO MASINI,

Professor of Writing and Book-keeping at the Royal  
Technical School of Pesaro.

When Mr. Smith was at Pesaro he saw the original MS. here referred to, and states that the writing was pretty and regular, and entirely different from Professor Rossi's usual hand.

PESARO, *January 2nd*, 1889.

I comply with your wish and willingly declare, as I have a lively recollection of the fact, that towards the end of 1873 I had occasion to go to your house. . . . You showed me certain communications, written in pencil, which you said you had received from the spirit of the lamented Signor Alessandro Paterni, uncle of my wife. I said that the writing of the name and surname seemed to me very like the real signature of my deceased connection. You asserted that you had never seen his signature, and, in fact, it was very probable that it was entirely unknown to you.

PIETRO BONINI, Captain.

In the following case a message, apparently telepathic, was received by means of raps and automatic writing.

(*Letter to Mamiani*, p. 143):—

On November 21st, 1873, about half-past ten in the evening, Rossi was in his study. He had been correcting proofs for more than an hour, and was tired and rather cold. In consequence he intended, when his work was finished, not to go to the *café*, as was then his custom almost every evening about eleven, but to warm himself a little with a walk through the streets. He then perceived two slight but very distinct raps close to him on a side door opening into an inner room in which there was no one. He paid no attention to these, trying to persuade himself that they were due to natural causes. Half-an-hour afterwards he had finished his work and was going out; but at the moment when he had his hand upon the door of his rooms, to shut it after him, he heard a loud knock upon it as if given with the fist. He had no doubt that this was spiritualistic in character, and returning at once to his room, sat down to write. He fully expected to receive a warning against going out that evening for fear of some dangerous encounter. Instead, however, of any such warning the following message appeared: "My sincere friendship leads me to warn you that you are desired by S.<sup>1</sup> (*i.e.* Stanislao Cecchi): go, therefore, to see him." This message was signed with the name of a dead person in whose name messages had been obtained on other occasions. Rossi considered it extremely improbable that Cecchi (an acquaintance with whom he was not then intimate) would wish to see him; but went at once to the *café* where he was generally to be found at that hour. As he approached, he saw Stanislao and some friends coming out of the *café*. "He had no sooner seen me," continues Rossi, "than he came to meet me, and said he had need of a certain favour from me. Knowing from some conversations which I had had with him that he was a disbeliever (in Spiritualism), I caught at the opportunity and answered that I would willingly do him the service, on condition that he would at once accompany me to my house. . . . We went to my house together, we entered into the room together, and I showed him on my table the message which had caused me to go in search of him. . . . He subsequently gave an account of the occurrence to some friends, though without adopting my explanation, and, so far as he was able, loyally bore witness to its truth."

Stanislao Cecchi is now dead, and therefore direct confirmation of this account cannot be obtained; but in a letter written in 1889, a friend of his—Carlo Cinelli—at Professor Rossi's request gives his recollections of what he had heard from Cecchi at the time, and these correspond with Professor Rossi's account.

**865 A.** The next case is taken from *Proceedings* S.P.R., vol. ix. p. 107, being there quoted from an article in the *Arena* for August 1891, entitled "Psychic Experiences," by Sara A. Underwood;<sup>2</sup> with In-

<sup>1</sup> I believe that the name, and not merely the initial, was written. The initial only is given in the printed account, because at that time Professor Rossi was not at liberty to publish the name.—H. B. S.

<sup>2</sup> See also *Automatic or Spirit Writing, with other Psychic Experiences*, by Sara A. Underwood (Chicago, 1896).

troductory Remarks by B. F. Underwood (known to me), who writes thus :

The statements in this paper as to what was written in my presence purporting to be communications from "spirits," and as to the circumstances under which it was written, are scrupulously correct. The "communications," it is certain, are from an intelligent source. Mrs. Underwood is the person by whose hand they are put in form. That she is not labouring under a mistake in thinking that she is unconscious of the thought expressed until she has read the writing,—if, indeed, such a mistake in a sane mind is possible,—I am certain. Sometimes, owing to the illegibility of the writing, she has to study out sentences. The writing varies in style, not only on different evenings, but on the same evening; it is apparently the writing of not fewer than twenty persons, and generally bearing no resemblance whatever, so far as I can judge, to Mrs. Underwood's handwriting, which is remarkably uniform. The communications are unlike in the degrees of intelligence, in the quality of thought, and in the disposition which they show. Detailed statements of facts unknown to either of us, but which, weeks afterwards, were learned to be correct, have been written, and repeated again and again, when disbelieved and contradicted by us. All the writing has been done in my presence, but most of it while I have been busily occupied with work which demanded my undivided attention. The views expressed are often different from my own, and quite as frequently, perhaps, opposed to Mrs. Underwood's views.

Mrs. Underwood writes as follows:—

The *modus operandi* is the simplest possible. As I remembered that Mr. Underwood was rather averse to the planchette experiments of former years, thinking them unwholesome and deteriorating in their tendency, I at first said nothing to him of my new psychical experiments, though these were made oftentimes in his presence in the evening when we both sat at one writing table, near each other, busied with our individual literary work. As I experimented in his absence as well as in his presence, I soon found that I got the most coherent writings when he was present. Indeed I could get nothing coherent, and very frequently nothing at all, when he was away, but when he was present the communications began to grow strangely interesting, and as he was called upon repeatedly, I felt obliged to invite his attention, when the most surprising answers were given, which roused his curiosity and interest. It has been explained that his presence is necessary for me to obtain writing, as "blended power is best." Two or three times, at the suggestion of this intelligence, we have asked two of our intimate literary friends—non-Spiritualists—to be present, but each time with comparative failure; afterwards we were informed that the cause of failure was the introduction of persons unused to the conditions, who broke up the harmonious relations necessary to communication; in time they could be of help.

It would take a volume to present all the interesting statements as to an advanced stage of existence, only hidden from us because of the inadequacy of our sense perceptions, and by the conditions imposed upon us at this stage of our progress, which have been given from this source. Explanations have been made why communication through the agency of certain persons, though not through all, is possible. The conditions, it is alleged, are not entirely dependent upon the superior intelligence or morality of the persons with whom

the intelligences can become *en rapport*. These invisibles declare that they are as seriously and anxiously experimenting on their side to discover modes of untrammelled communication with us, as we on our side ought to be, if what they write be true, and if such a thing is possible. "Spirits" they persistently insist upon being called. In this paper I can give only a statement of some things which do not seem explicable on the hypothesis of mind-reading, thought-transference, hypnotism, or subconsciousness. In all these experiments I have been in a perfectly normal state. The only physical indication of any outside influence is an occasional slight thrill as of an electric current from my shoulder to the hand which holds the waiting pen. Step by step I have been taught a series of signals to aid me in correctly reading the communications. I have no power to summon at will any individual I wish. I have repeatedly, but in vain, tried to get messages from some near and dear friends. It has been explained that on their side, as on ours, certain "conditions" must exist in order to get in "control." When "eh?" is written I know that the operator at the other end of the line is ready to communicate. When in the middle of a sentence or a word "gone" or "change" is written, I understand that the connection is broken, and I must not expect the completion of that message. When a line like this — is drawn, it is a sign that that sentence is completed or the communication ended. So with other things. Rhymes are often unexpectedly written, especially if the "control" professes to be a poet, and they are dashed off so rapidly that I do not understand their import until the close, when I can read them over. Impromptu rhyming is a feat utterly impossible to either Mr. Underwood or myself. Names persistently recur which are unknown to us. Many different handwritings appear, some of them far superior to my own. When I first began to get communications I destroyed, in a day or two after they were written, the slips of paper containing the writing, but as the developments became more interesting, Mr. Underwood suggested that they be preserved for reference. I acted on this suggestion, and thus in the instances of facts given outside our own knowledge, I am enabled to give the exact wording of each communication. Our questions were asked *viva voce*, and as they were often suggested by what had been previously written, I either at the time or soon afterwards wrote them just above the reply. I am not, therefore, trusting at all to memory in the statements I shall make.

A gentleman of this city (whom I will call John Smith, but whose real name was a more uncommon one) with whom Mr. Underwood had been acquainted many years, but of whose family relations he knew little, died here more than a year ago. Mr. Underwood had met him but once in the year previous to his death, he having been away on account of failing health, staying, we understood, with a daughter recently married, whose home was in Florida. The first name of this married daughter, or of any of Mr. Smith's daughters except one, was unknown to Mr. Underwood. I had met one of his daughters whose name I knew to be Jennie. I also knew that there was another named Violet. I was not sure, however, whether this was the name of the married one, or of another unmarried, but had the impression that Violet was unmarried. One evening, while waiting for automatic writing with no thought of Mr. Smith in my mind, and Mr. Underwood sitting near me at the table with his thoughts concentrated on an article he was preparing, this was written: "John Smith will now enter into conversation with

B. F. Underwood." I read this to Mr. Underwood, who laid aside his pen, and in order to test the matter, asked if Mr. Smith remembered the last time they met, soon after his return from the South, and a short time previous to his death. There was some delay in the answer, but soon reply came, "On Madison Street." "Whereabouts on Madison?" was asked. "Near Washington." "At what hour?" "About 10 A.M., raining." As it was rarely that Mr. Underwood was in that part of the city at so early an hour, and especially on a rainy day, I doubted the correctness of this reply, but Mr. Underwood recalled to my mind the unusual circumstance which made it necessary for him to be in that vicinity on the day and at the hour named, on which he and Mr. Smith, he distinctly remembered, last met. Only a few words passed between them on account of the rain. After this, writing, purporting to be from Mr. Smith, came frequently. Very soon something was written which induced Mr. Underwood half sportively to inquire whether there was anything which troubled Mr. Smith, anything which he wished he had done, but had omitted, before his death. The answer came, "One thing—change deeds on Violet's account. None of my wife's are at my daughter's disposal. All in her own disposal." Mr. Underwood asked if it was meant that he had not left his property—for he was a man of some wealth—as he now wished he had. "You are right," was written, "want all my girls to share alike." "Which daughter do you refer to?" was asked. "Went away from her in Florida—Violet," was the answer. I remarked, "Why, I thought Violet was one of the unmarried girls, but it must be that that is the name of the married daughter." Then Mr. Underwood was strongly urged to call on Mr. Smith's married son, James, with whom Mr. Underwood had a slight acquaintance, and tell him of this communication. "Clearly state my desire that my daughter Violet share equally with her sisters." Of course this was utterly out of the question. At that time we had no intention of informing any one of our psychic experience, and if we had, Mr. James Smith would have thought us insane or impertinent to come to him with so ridiculous a story, the truth of which we ourselves strongly doubted. Pages were, however, written concerning the matter in so earnest and pleading a manner that I came to feel conscience-stricken at refusing to do what was asked, and to shrink from seeing Mr. Smith's name appear. Once was written, "Say to James that in my new position, and with my new views of life, I feel that I did wrong to treat his sister Violet as I did. She was not to blame for following out her own convictions, when I had inculcated independent thought and action for all." This and other sentences of the kind seemed to convey the idea that Violet had in some way incurred his displeasure by doing according to her own will in opposition to his. This was puzzling to us, as we knew that in her marriage, at least, the daughter we thought to be Violet had followed her father's wishes.

A few weeks later, however, came an unlooked-for verification of Mr. Smith's messages. In a conversation between Mr. Underwood and a business friend of Mr. Smith, who was well acquainted with all his affairs, regret was expressed that so wealthy a man had left so little for a certain purpose. Mr. Underwood then inquired as to what disposition had been made of his property, and was told that he had left it mainly to his wife and children—so much to this one, and that. "But Violet," continued Mr. Underwood's informant, "was left only a small amount, as Mr. Smith was angry because she married against his wishes." "Why," remarked Mr. Underwood, "I understood that he approved

of the match, and the fact that he accompanied herself and husband to Florida, and remained with them some time, would seem to indicate that." "Oh, you are thinking of Lucy, the eldest girl; her marriage was all right, but Violet, one of the younger daughters, going to Florida with her [Lucy's] husband, fell in love with a young man of whom her father did not approve, so she made a runaway marriage, and on account of his displeasure, Mr. Smith left her only a small sum." The intelligence writing was aware of facts unknown to either Mr. Underwood or myself, and no other persons were in the room when these communications were given.

In the *Arena* for June 1892 Mr. Underwood continues:—

My presence has been and is now one of the conditions of Mrs. Underwood's getting connected and coherent writing. Only a few words and a sentence or two have been written occasionally in my absence. Once when I was absent from home the peculiar sensation which had always been felt in Mrs. Underwood's right hand before the writing began, was felt in the left hand, with which a name was written with letters reversed, and she could read it only when impressed to do so. She held it before the mirror. It was the name of a person two hundred miles distant, who was still alive, but, as was subsequently learned, in an unconscious state at the time, and very near death, which occurred two or three days afterwards.

The word "death" is never used except with "so-called" before it, or "which is a new birth," or some other explanatory or qualifying expression. The writing purports to be from extra-mediumistic and extra-mundane sources—from invisible human beings who once inhabited this earth. The writing always, whether purporting to be from a person of high or low degree, claims that the controlling intelligence is a spirit—a discarnate human being. Any intimation that the communicating intelligence may be the medium's subconscious ego, a fraction of which only rises to the level of conscious knowledge, is met with responses to the effect that it is strange anybody can believe such a vagary. One claim, to which there has never been exception in any writing purporting to be a message, is that a "spirit," a discarnate human being, moves the hand that holds the pen. Generally names and dates are not given; and when they are, they are as liable to be wrong as correct. In answer to questions as to the reason of this, it has been said substantially that memories and reminiscences are only gathered up as the departed are able to come in contact with persons and objects of earth. Strange as it may seem, I get tired and nervous when this writing is prolonged; it exhausts me much more than it does Mrs. Underwood, on whom it never leaves any depressing influence.

The intelligence which seems to be extraneous, which invariably claims to be a departed spirit, now one, now another, is sometimes inferior intellectually to the medium; at other times, in certain lines of thought, in the use of words, and in the statement of facts, the intelligence that directs the pen evinces larger knowledge than Mrs. Underwood consciously possesses. The spelling is sometimes different from her own, and the style is often stilted, and even grandiose, while her style is simple and natural. In some cases the writing relates to what is entirely unknown to the writer—to her ordinary consciousness—though in some of these cases I can conceive it as possible, and deem it probable, that the writing relates to what has been noted or learned by the passive consciousness, and is evoked therefrom even though there is no recognition of its having been included in the person's experience.

But in other cases the writing has contained evidence of knowledge that Mrs. Underwood never could have obtained in any known way. She gave one or two instances in the August *Arena*. I will relate another of her experiences which, in my opinion, proves that there are supernormal methods of obtaining knowledge.

One morning a message purporting to be from a young man recently deceased was received. Neither Mrs. Underwood nor I had ever seen his handwriting. We knew his name only as William S. The message was signed "Z. W. S." At the time I remarked that I did not believe there was any Z in his name, and in this opinion Mrs. Underwood concurred. A few days afterwards we met the father and the mother of the young man, who were so impressed with the resemblance between the handwriting and that of their son that they wished to take the writing with them. There was a Z in the name, but it was the initial of his second name, and not of the first, as it was written. In the presence of the young man's mother, Mrs. Underwood's hand was moved to write, and the lady asked if her father would give a test by writing his name. The first name, Solomon, was written slowly; and after a pause, the surname was written very quickly. Mrs. Underwood did not know and never had known the name, which was written correctly; and Mr. S., who is a lawyer and a man of critical and discriminating mind, and his wife both declared that the signature closely resembled that of the old gentleman. Some days ago I wrote to Mr. S., asking him whether, after further reflection, he could suggest a possible explanation of what Mrs. Underwood wrote without recourse to any occult theory. He replied and referred to the message purporting to be from his son, thus: "I have compared it with signatures of our boy. As I told you in Chicago at the time, the writing bears a *very* strong resemblance to his writing. Mrs. Underwood did not, in my opinion, either consciously or unconsciously, have any knowledge of Will's full name. The writing, while quite similar to Will's, is very different from Mrs. Underwood's. My wife's father's name had not been mentioned at all. Never had been in Mrs. Underwood's presence. I don't think she had ever met a member of Mrs. S.'s family by that name, yet she certainly wrote the name of Mrs. S.'s father, Solomon M., very plainly, when asked to write the name of the person who had just written that he had something to say. This writing was also *very, very* similar to the handwriting of the old gentleman."

Fully aware that incidents long forgotten may be recalled, that possibly no lapse of memory is irrevocable, and that under certain conditions from the submerged self may be sent up memories which cannot be distinguished from newly-acquired knowledge, still, I am confident that Mrs. Underwood's hand has written names and statements of facts not only once, but several times, which were not and never had been any part of her conscious knowledge.

**867 A.** From *Proceedings* S.P.R., vol. vi. pp. 343-48.

In *Proceedings*, vol. v. p. 434, is given a case translated from *Psychische Studien*, February 1889, pp. 67-9, which describes a communication made to Mdlle. Emma Stramm concerning the death of a M. August Duvanel. M. Aksakoff has kindly sent me additional matter of high interest bearing on this case, which I here translate from his letter dated May 9th, 1889 (new style). It will be well first to reprint the case as it stood in *Psychische Studien*.

On January 19th, 1887 (says M. Aksakoff), I received a visit from the engineer Kaigorodoff, who resides in Wilna. He narrated to me the following circumstances. He had as governess for his children Mdle. Emma Stramm, a Swiss, from the town of Neufchâtel, who possessed the gift of automatic writing. At a séance held at nine o'clock on the evening of January 15th, at the house of Herr Kaigorodoff, at Wilna, the following communication was given in French in his presence. I have been shown the original, and quote this from a copy of it. The medium, who was in her normal state, asked:—

"Is Lydia here?" (This was a personality which had manifested itself at previous sittings.)

"No, Louis<sup>1</sup> is here, and wishes to impart a piece of news (*une nouvelle*) to his sister."

"What is it?"

"A person of thy acquaintance passed away (*est partie*) about three o'clock to-day."

"What am I to understand by this?"

"That is to say,—he is dead."

"Who?"

"August Duvanel."

"What was his illness?"

"The formation of a clot of blood (*d'un engorgement de sang*). Pray for the redemption of his soul."

Two weeks later Herr Kaigorodoff, who was again in St. Petersburg, showed me a letter from David Stramm, the father of the medium, dated from Neufchâtel, on January 18th, 1887 (new style); thus written three days after the death of Duvanel. This letter was received at Wilna on January 23rd. In it her father informs her of the event in the following words. I copy them literally from the original:—

"My much loved daughter. . . . I will now tell thee a great piece of news (*une grande nouvelle*). August Duvanel died on January 15th, about three o'clock in the afternoon. It was, so to speak, a sudden death, for he had only been ill a few hours. He was attacked by blood-clotting (*engorgement de sang*) when he was at the bank. He spoke very little, and everything that he said was for thee. . . . He commended himself to thy prayers. These were his last words."

The difference in time between Wilna and Switzerland is about an hour. It would thus be four o'clock in Wilna when Duvanel's death occurred, and five hours later this piece of news was communicated by automatic writing.

But who was Duvanel? And why should his death be "a great piece of news" for Mdle. Emma Stramm? In reply to questions which I put to him in writing, Herr Kaigorodoff gave me the following explanation: "When Mdle. Emma Stramm lived with her parents in Neufchâtel, this Herr Duvanel wanted to marry her. But he was met with a decided refusal on the part of the young lady. As her parents, on the other hand, were in favour of the marriage, and endeavoured to persuade her to consent to it, she resolved to leave her fatherland and take a situation as a governess. The last communication she had with Duvanel was some time before her departure, in the year 1881. She

<sup>1</sup> The name of a deceased brother of the medium, who usually manifests at her séances. Louis died in 1869, aged eleven months. At the beginning of the séances, about the end of 1886, he was the first to communicate, announcing himself as his sister's "spirit protector."—A. A.

did not keep up any correspondence with him. She had seen Duvanel's family only two or three times in all. A year after her departure he left Neufchâtel, and remained in Canton Zürich until his death."

To this M. Aksakoff adds, in a letter to me (May 9th, 1889) :—

I have delayed answering your letter of April 1st, because on receiving it I wrote to Colonel Kaigorodoff and to Mdlle. Emma Stramm for further details, which seemed to me needful for the completion of our critical judgment on the Duvanel case. I have just received their letters, dated April 16th and April 18th.

I will begin answering your questions.

(1) This case was published in *Psychische Studien* for February 1889, but it had been written by me in February 1888, which explains my saying that I had *lately* received it.

(2) I find in my book of memoranda a notice dated January 7th (19th) of M. Kaigorodoff's visit and his communication concerning the death of Duvanel.

(3) M. Kaigorodoff is a military engineer, living at present at Grodno, a seat of provincial Government in West Russia. In the autumn of 1886 M. Kaigorodoff endeavoured to hypnotise Mdlle. Emma, but soon she began to speak and write in mediumistic fashion. (M. Kaigorodoff was not wholly a novice in Spiritualism, having been present, some ten years earlier, at a very elementary series of séances.) Automatic writing, however, seemed to fatigue the medium, and the method of trance-utterance was usually preferred. The medium saw and described the [deceased] persons in whose name she spoke. M. Kaigorodoff asked questions in Russian, and the medium answered in German or French. M. Kaigorodoff, who was a widower, naturally desired a personal and absolutely conclusive message from his wife. She (the influence speaking through E. S. as Madame Kaigorodoff) replied that she could give such a message only by impressing the medium during her ordinary sleep; and she effected her purpose by causing the medium to see, in a dream, a series of four scenes [tableaux]; which Mdlle. Emma described to M. Kaigorodoff and in which he recognised the perfect representation of an episode in his married life. These dream-communications form a special feature in the mediumship of Mdlle. Stramm; the same subject being sometimes thus treated for a week continuously.

[On this point M. Aksakoff adds, February 15th, 1890: "M. Kaigorodoff informs me of the following peculiarity of his wife's (he married Mdlle. Stramm as his second wife in 1889) :—During her ordinary sleep one can enter into conversation with her. She continues to sleep, answering questions, and describing the fantastic dreams which she sees. In her replies she generally uses the third person. On awaking, she remembers nothing. If during her sleep M. Kaigorodoff makes some passes over her face she immediately passes into magnetic (somnambulant) sleep; and the character of her conversation entirely changes. In her ordinary sleep 'spirits' never appear on the scene; in the secondary form of sleep, *always*. A few reverse passes, and the magnetic sleep gives place, with a sigh, to the ordinary sleep."]

(4) As to your question whether the communications have or have not included "many definite statements found to be untrue," [as is the case with so many similar series,] M. Kaigorodoff cannot recollect any such statements. As an instance to the contrary, he reminded me of a prediction made March 2nd, 1887, of which he informed me in his letter of August 25th, 1887 (still in

my hands). It was announced to Mdlle. E. that her sister (who is in Switzerland) would be delivered in five months of a boy, who would not live more than three or four years. Mdlle. Emma did not even know at the time that her sister was expecting a baby. In fact the sister was delivered of a boy at the end of July, 1887.<sup>1</sup>

I pass on to the case of Duvanel, which needs some details to complete it.

The first question which presents itself to the mind is as follows: "What proof have we that Mdlle. Emma had not received a telegram announcing Duvanel's death?" I asked this question of M. Kaigorodoff by letter; I give an abstract of his reply.

(1) The death of Duvanel took place (by Wilna time) at about 4.30 P.M. On that day, from 7 P.M. till the beginning of the séance, M. Kaigorodoff, as he positively remembers, was constantly with Mdlle. E.; and even supposing that the telegram had been despatched half-an-hour after A. D.'s death (!), nevertheless it would have been impossible for a telegram sent from Switzerland to have been received and delivered at Wilna in the short interval between 5 and 7 P.M. On that day, moreover, Mdlle. E. did not leave the house after 3 P.M.

(2) All Mdlle. E.'s correspondence was addressed, care of Colonel Kaigorodoff.

(3) The telegram could not have been received without the knowledge of the servants and the children. There would have been no reason for keeping it secret.

(4) The relations of Mdlle. E. are poor persons, and there was not sufficient motive for the immediate communication of this piece of news.

But might not a telegram have been sent by the friends or family of Duvanel? Considering that all relations between Duvanel and Mdlle. E. had been broken off in 1881, such a telegram would have had no reasonable object. Moreover, in my letter to Mdlle. E., I had begged her to tell me what was the exact place of D.'s death and whether those who lived with him could have known her address. To this she replied in her letter of April 16th, 1889. "D. died in a little hamlet of the Canton of Zürich, called, I think, Hirsché, but I am not sure, for my brother [from whom I inquired] had himself forgotten the name. D. lived alone, and had only one brother, who lived in another town." Impossible, therefore, that a telegram should have been despatched immediately from that quarter.

When M. Kaigorodoff came to see me the second time, in January 1887, with the letter of Mdlle. E.'s father, I was struck with the identity of the expression, "*un engorgement de sang*," employed in the trance-message, which was in French, and also in the father's letter, which was likewise in French, to explain the cause of D.'s death. This identity of phrase appeared very strange, not to say suspicious. I drew M. Kaigorodoff's attention to it, and begged him to ask the medium about it, as soon as a séance gave the opportunity. This identity of expression suggested a curious action of telepathy.

This is what M. Kaigorodoff's letter, just received, says on the subject:—

"On the day after the séance of January 3rd (15th), 1887, Mdlle. E., not expecting to receive a letter from her father with the confirmation of the fact of D.'s death, wrote to her sister in Switzerland, stating that she had had a

<sup>1</sup> One prediction has since proved erroneous; viz., that Madame Kaigorodoff herself would have a boy;—whereas her child is a girl.

vision as though D. were dead, and asking whether this was really the case. The dream was an expedient used because Emma's relations had no knowledge of Spiritualism, still less of E.'s personal proceedings in that direction. The letter of Mdle. E.'s sister arrived ten days after her father's letter. The sister, not knowing that their father had already announced D.'s death, desired to hide the fact from her [for a reason presently to be shown] and answered that D. was not dead, but gone to America."

M. Kaigorodoff, after a six weeks' absence, returned to Wilna at the beginning of March 1887. At the first séance held, early in March, he begged of Louis (the controlling spirit) to explain the contradiction between the letters of the father and the sister of Mdle. E. touching the death of Duvanel. The medium was entranced, and spoke in the name of Louis. M. Kaigorodoff took notes, and this is word for word the answer which was given:—

"He is dead; only [her] sister does not wish that she should know of his death, because it was not of a stoppage of blood (*engorgement*) as I had written." (The message of January 3rd (15th) 1887, had been given by automatic writing, in French.) "I could not tell the truth frankly (*directement*), for her health would have been affected by it."

"Where and how, then, did he die?"

"He died in the Canton of Zürich; but he killed himself, and she must not know it. She must remain ignorant of this, for if she learns, even indirectly, of his self-inflicted death, her health may suffer. You must not speak to her of the matter, for she suspects the truth."

"How does it happen, then, that the identical expression, *stoppage of blood*, is found both in your message and in the father's letter?"

"It is I who inspired him with that expression."

As you perceive, the case becomes increasingly complicated and interesting. In point of fact, Mdle. E., some days after the message of January 3rd (15th) did in fact see in a dream Duvanel covered with blood (*ensanglanté*). The contradictory statements in the letters (of her father and sister) led her to suspect that the truth was being concealed from her, and that there had really been a suicide. It was only in the autumn of 1887, when Mdle. E. made a journey to Switzerland to see her relations, that she learnt all the truth, confirming the second message.

The fears of Louis and of her relations as to the bad effect which the news of the suicide might have upon Mdle. E. were in fact exaggerated. For Mdle. E. had left Switzerland in 1881, and up till the message of January 3rd (15th), 1887, had received no news of Duvanel. Some time after Mdle. E.'s departure Duvanel left Neufchâtel in Geneva, where he was employed at a bank;—which explains the phrase in the father's letter, saying that D. had died of a stoppage of blood "while he was at the bank." But of late he had lived in a little hamlet of the Canton of Zürich. All this Mdle. Emma learnt on her visit to her relations.

After all these facts, however, the problem as to the possibility of a telepathic influence from the parents of Mdle. E. is not yet decided. To clear up this point we must know the exact day when the father of Mdle. E. learnt the death of Duvanel, and we must know the details he then heard. If Mdle. E.'s relations had heard the news of D.'s suicide on the very day of his death; and if it had been decided in family discussion that they would conceal from her the manner of his death, and adopt the expression "stoppage of

blood";—then one might still conjecture that there had been a telepathic transmission of thought.

But the father's letter was written January 18th, and, as Mdlle. E. says [in her letter of April 16th, 1889], it is probable that the meeting in the train [when the father heard of Duvanel's death from Duvanel's brother] took place on the 17th, and thus *after* the sitting of January 3rd (15th). In that case, if telepathy there were, it would be needful to seek the inspirer (the "*agent provocateur!*") in some factor outside the minds of Mdlle. E. or her relations.

But this probability is not enough; and the essential question as to the *day* when Mdlle. E.'s relations learnt the death of Duvanel is not yet determined. I will write again on this point to the *ci-devant* Mdlle. Stramm, who is now Madame Kaigorodoff; for the Colonel in his last letter to me announces his marriage with Mdlle. Emma Stramm. I will beg her to ask her father to fix as precisely as possible the day of his meeting with Duvanel's brother. The reply shall be sent to you at once.

Thus, then, we have in this case of spiritualistic communication: (1) the news of a death at a distance; (2) the manner of death; (3) the place of death; all unknown to the medium.

On June 24th (July 6th) 1889, M. Aksakoff again wrote to me as follows:—

M. Kaigorodoff has had the kindness to send me in original the letter of Madame Kaigorodoff's sister. I enclose a copy. As you perceive, the father learnt the news of Duvanel's death on January 17th, two days, therefore, after the death itself, and two days after the news of the death was received at Wilna in Russia. The circumstance that this news was heard by M. Stramm in a merely accidental way, and only on the day of the funeral, proves that in fact all relations between Duvanel and the Stramm family had been suspended. The letter of Mdlle. Bertha is dated from Rochefort; that is a small town, at twenty minutes' railway journey from Neufchâtel; and it is there, strictly speaking, and not at Neufchâtel, that the Stramm family reside.

Copy of part of Mdlle. Bertha Stramm's letter to her sister, Madame Kaigorodoff, dated Rochefort, June 16th, 1889.

"Duvanel died January 15th, and papa learnt the news on the 17th, for he met Duvanel's brother, who was setting out for the funeral. The brother was to leave for America a few days later. It is I who have recollected this, by searching my memory, for papa is old and feeble and does not now remember anything of the matter. I cannot tell you the name of the village where the death occurred."

**868 A.** From *Proceedings* S.P.R., vol. vi. pp. 355-57. For the following case also I am indebted to M. Aksakoff.

#### THE PÉRELIGUINE CASE.

*Document I.*—Copy of report of séance held November 18th, 1887, in the house of M. Nartzeff, at Tambof, Russia.

Present: M. A. Nartzeff [landed proprietor, belonging to the Russian nobility, in the Government of Tambof]; Madame A. Slepzof [aunt of M.

Nartzeff]; Madame Ivanof [M. Nartzeff's housekeeper]; M. N. Touloucheff [official physician of the municipality of Tambof].

The sitting began at 10 P.M. at a table placed in the middle of the room, by the light of a night-light placed on the mantelpiece. All doors closed. The left hand of each was placed on the right hand of his neighbour, and each foot touched the neighbour's foot, so that during the whole of the sitting all hands and feet were under control. Sharp raps were heard in the floor, and afterwards in the wall and the ceiling, after which the blows sounded immediately in the middle of the table, as if some one had struck it from above with his fist; and with such violence, and so often, that the table trembled the whole time.

M. Nartzeff asked: "Can you answer rationally, giving three raps for yes, one for no?" "Yes." "Do you wish to answer by using the alphabet?" "Yes." "Spell your name." The alphabet was repeated, and the letters indicated by three raps—"Anastasié Péreliguiéne." "I beg you to say now why you have come and what you desire." "I am a wretched woman. Pray for me. Yesterday, during the day, I died at the hospital. The day before yesterday I poisoned myself with matches." "Give us some details about yourself. How old were you? Give a rap for each year." Seventeen raps. "Who were you?" "I was housemaid. I poisoned myself with matches." "Why did you poison yourself?" "I will not say. I will say nothing more."

After this a heavy table which was near the wall, outside the chain of hands, came up rapidly three times, towards the table round which the chain was made, and each time it was pushed backwards, no one knew by what means. Seven raps (the signal agreed upon for the close of the sitting) were now heard in the wall; and at 11.20 P.M. the séance came to an end.

(Signed) A. SLEPZOF, N. TOULOCHEFF, A. NARTZEFF, A. IVANOF.

I certify that this copy is in complete accordance with the original.

A. NARTZEFF.

*Document II.*—The undersigned, having been present at the séance of November 18th, 1887, at the house of M. A. N. Nartzeff, hereby certify that they had no previous knowledge of the existence or the death of Anastasié Péreliguiéne, and that they heard her name for the first time at the above-mentioned séance.

N. P. TOULOCHEFF, ALEXIS NARTZEFF, A. SLEPZOF, A. IVANOF.

TAMBOF, *April 6th*, 1890.

*Document III.*—Letter of Dr. Touloucheff to M. A. Aksakoff.

TAMBOF, *rue du Séminaire, April 15th*, 1890.

SIR,—At the sitting held at M. Nartzeff's house, November 18th, 1887, we received a communication from an intelligence giving the name of Anastasié Péreliguiéne. She asked us to pray for her; and said that she had poisoned herself with lucifer matches, and had died on the 17th of that month. At the first moment I did not believe this; for in my capacity as physician of the municipality I am at once informed by the police of all cases of suicide. But since Péreliguiéne had added that her death had taken place at the hospital; and since at Tambof we have only one hospital, that of the "Institutions de Bienfaisance," which is in no way within my official survey, and whose authorities, in such cases as this, themselves send for the police or the magistrate;—

I sent a letter to my colleague, Dr. Sundblatt, the head physician of this hospital. Without explaining my reason, I simply asked him to inform me whether there had been any recent case of suicide at the hospital, and, if so, to give me the name and particulars. I have already sent you a copy of his reply, certified by Dr. Sundblatt's own signature. The original is at M. Nartzeff's house, with the protocols of the séances.

N. TOULOUCHEFF.

*Document IV.*—Copy of Dr. Th. Sundblatt's letter to Dr. Touloucheff.

*November 19th, 1887.*

MY DEAR COLLEAGUE,—On the 16th of this month I was on duty; and on that day two patients were admitted to the hospital, who had poisoned themselves with phosphorus. The first, Vera Kosovitch, aged thirty-eight, wife of a clerk in the public service . . . was taken in at 8 P.M.; the second, a servant in the insane ward [a part of the hospital], Anastasie Péréliguine, aged seventeen, was taken in at 10 P.M. This second patient had swallowed, besides an infusion of boxes of matches, a glass of kerosine, and at the time of her admission was already very ill. She died at 1 P.M. on the 17th, and the post-mortem examination has been made to-day. Kosovitch died yesterday, and the post-mortem is fixed for to-morrow. Kosovitch said that she had taken the phosphorus in an excess of melancholy, but Péréliguine did not state her reason for poisoning herself.

TH. SUNDBLATT.

Copy of letter certified by Th. Sundblatt and Alexis Nartzeff.

*Document V.*—Letter of M. A. Nartzeff to M. Aksakoff, May 16th, 1890.

[M. Nartzeff writes a letter in English and one in French, which I abridge and combine.]

In answer to your letter I inform you that my aunt's housekeeper is not a housekeeper strictly speaking, but rather a friend of the family, having been nearly fifteen years with us, and possessing our entire confidence. She could not have already learnt the fact of the suicide, as she has no relations or friends in Tambof, and never leaves the house.

The hospital in question is situated at the other end of the town, about five versts from my house. Dr. Sundblatt informs me, on the authority of the *Procès verbal* of the inquest, that Péréliguine was able to read and write. [This in answer to M. Aksakoff's inquiry whether the deceased could have understood alphabetic communication.]

Sittings were held at Tambof, April 1885–October 1889, but in no other instance were irrefutable proofs obtained. Generally the manifestations were of a trivial character. Twice or thrice we received communications apparently serious, but on inquiry these were found to be untrue.

It is remarkable that this veridical message should have stood alone, but its correctness obviously was not due to chance.

**868 B.** From the *Journal S.P.R.*, vol. ix. pp. 280–84.

The following case was sent to us by Dr. H. D. R. Kingston, of Macra, Eltham, Kent, an Associate of the S.P.R. Of the narrator, Mr. F. Hodgson, he says:—

Mr. F. Hodgson was then (1889) a photographer at Wynberg. He had at one time been employed as photographer to the *Challenger* expedition

during part of the voyage, and he had also gone in the same capacity with Mr. Palgrave on a Commission to Great Namaqualand and to Damaraland. I have copies of many of the photographs he then took, the negatives of which are the property of the Colonial Government. I found him a careful and competent man in developing some scientific photographs of my own, and also particularly intelligent, and I should say perfectly trustworthy as a witness. You will see that he has made up the case with some care . . .

HENRY D. R. KINGSTON, M.D.

The narrative was enclosed in a letter to Dr. Kingston, dated Wynberg, July 1890, and is as follows:—

Statement *re* curious manifestations in house of Mrs. Kamp, beginning on night of June 14th, and still continuing, though greatly diminished in power.

On Saturday night, June 14th, 1890, Alida Sophia Kamp, widow, residing in Wolfe Street, Wynberg, her daughter, Sophia Alida Kamp, and Catherine Mahoney, who resides in the same house, retired to rest at a little before 11 P.M., and, from the time of retiring to rest until that of rising, were unable to sleep on account of strange and unearthly noises, for which they could find no explanation, although they instituted a rigorous search for the cause. The noises, as they described them to me next morning, resembled the dragging about of chairs in their bedrooms and the dragging about of heavy boxes over an uneven floor in the loft over their heads. This loft, which I know, having been in it, contains absolutely nothing which could account for the noises, even had there been any one upstairs to drag anything it contained about; but owing to the way in which this loft is fastened up, it would have been quite impossible for any one to enter it. I could not on the Sunday morning, from their description of what they had heard, find any rational solution of the mystery, and, at their request, consented to occupy one of the bedrooms that night (*Sunday, 15th*).

Before retiring, however, I suggested that we should hold a séance in the room in which I was about to sleep. This was agreed to, and we formed a circle consisting of Christian Kamp (son of Alida Sophia Kamp), Alida Sophia Kamp, Catherine Mahoney, and myself, and Janet Kamp, wife of Christian Kamp (seating ourselves around a small table). The table very shortly showed an inclination to move about, and in fact did sway about considerably, but this was all we could obtain, so we dropped the sitting.

We, however, decided after deliberation to hold a séance in the adjoining bedroom, but this time Catherine Mahoney declined to sit, so that we had only [four] out of the former [five] sitters. The results were, however, better, as we soon had distinct raps and at once asked the communicating influence to rap three times if it could communicate its name to us if we established an easy code. The three raps came at once, and I (who acted as conductor) then asked it to give *one rap* at each letter forming its name on my going audibly through the alphabet. The result was LEWIS, which caused Mrs. A. S. Kamp to think it was her departed husband, whose name had been Louis. This hypothesis, however, I was not inclined to accept, as I thought her husband, if present, would not have wrongly spelt his name. We, however, could not get the influence to change his orthography, so we had to proceed to ask if it would spell out any message by the same code, to which three raps responded, and we again proceeded. The result was TO WARN, at

which stage of the proceedings Mrs. Kamp showed signs of great uneasiness, thinking the message was a warning of her coming death, and being still persuaded that her late husband was communicating. As I did not know positively to the contrary, and was afraid some unpleasant communication was about to be given, we dropped the séance, I intending to resume it at some future time with sitters not related to the family.

Shortly after we all retired to our beds, and I kept a candle burning in my room until past midnight, as I had an interesting novel to read. I then blew it out and was asleep in a few minutes. Shortly after 2 A.M. (Monday) I was awakened by the sound of a chair being dragged over the floor of the room in which I slept, followed almost immediately by a sound as of some very heavy body being dragged about in a room overhead (a very loud noise which would have awakened anybody). Miss Kamp then called out from the adjoining room, which was only divided from mine by a wooden partition, "Do you hear the noise? What can it be?" Just after she had spoken I heard a sound like a half full box of matches falling on the floor. I decided it was about time to get up and investigate, so sprung out of bed and felt for the matchbox in the candlestick and [found] it was not there. I had carefully placed it there on going to bed and was at a loss to account for its disappearance. I had some others, however, in the pocket of my waistcoat, and knowing where I had hung this garment I went to it, and taking the matches out of the pocket, struck a light and lighted the candle. I then found the other box of matches lying on the floor about two feet from the candlestick. It seemed to me also that a chair in the room occupied a somewhat different position to what it had done when I fell asleep, but of this I could not be sure; but, to be sure whether it moved again, I placed some empty scent bottles, which I found on a shelf, one against each leg of the chair. I then went to sleep again, and on again waking found the chair had been moved quite four inches to the N.W., as all the legs were away from the bottles I had placed against them. Of course, as regards the falling of the matchbox and the actual change of position of the chair, I can only give you my unsupported testimony, but those who slept in the next room will be able to testify to having heard the apparent moving of the chair in my room before they heard me jump up to investigate. This occurred on Sunday night, June 15th.

Now comes the strangest part of the affair. Up to this time none of us could make out why any one of the name of Lewis should disturb our rest, as none of us were or had been intimately acquainted with any one of that name, unless we were prepared to accept the very hypothetical idea that it was the late Mr. Kamp, who had forgotten how to spell his name properly (a theory which would not have said much for the educational establishments of the shadowy land).

On Monday morning, June 16th, I got my copy of the *Cape Times* as usual, and, among other items of news, found an account of the death of a man, NAME UNKNOWN, who had been killed by an engine, on the night of the 14th, near Woodstock, at about 8.45 P.M. None of us at the time in any way connected this with the noises which had disturbed us, as there was no apparent connection.

In Tuesday's issue of the same paper there was the account of the inquest on this man (*still name unknown*). On Tuesday evening I was sitting in Mrs. Kamp's shop, when a coloured woman came in and in the course of conversa-

tion said, "Did Mrs. Kamp hear of the man that was killed on the railway on Saturday night?" "Yes!" said Mrs. Kamp, "I see they don't know who he was." "Oh yes!" said the coloured woman, "his name is *Jim Lewis*. I know him, because he lived with my sister." This set us all on quite a new track, and we began to wonder what connection there might be between the events. In favour thereof the facts were these:—

1. This man had been killed at 8.45 P.M. on the night of the 14<sup>th</sup>.
2. Mrs. Kamp did not close her shop till ten that night, and retired to rest about eleven, and from that hour the noises commenced.
3. None of us heard of the accident until we read of it on the 16<sup>th</sup>.
4. Never until the night of the 14<sup>th</sup> had any nocturnal disturbances occurred in the house.

5. The disturbing spirit on the evening of the 15<sup>th</sup> gave the name of *Lewis*. I should have mentioned, perhaps, that on Tuesday night, 17<sup>th</sup> inst., we held another séance, at which Christian Kamp, Mr. Hay, and myself sat. On this night also we got the name of *Lewis* spelt out, and the message, "*I am unhappy because they do not know who I am.*" On being interrogated further, he said that he was the spirit of the man *Lewis* killed on the railway. At the time I did not attach much importance to this séance, as we got scarcely anything fresh, but it is as well to mention it.

Thursday's (19<sup>th</sup>) issue of *Cape Times* contained the completion of the inquest on this man, and stated that his name was RICHARD YOUNG. Mrs. Kamp then had another interview with the woman (his sister-in-law) who had told her (Mrs. Kamp) previously that the man's name was *Jim Lewis*, and asked her why she had said his name was *Lewis*, when it turned out his name was *Young*. On this the woman got quite indignant, and declared positively that his name was *Jim Lewis*, no matter what name the paper might give him; that she had known him a long time, as he was her brother-in-law.

I am finishing this on July 24<sup>th</sup>, 1890, and the nocturnal disturbances still continue in the house of Mrs. Kamp, and no amount of investigation can assign any but a spiritual origin to them.

We, the undersigned, having read the above, declare it to be a true account of the occurrences therein described.

FREDERICK HODGSON.  
SOPHIA ALIDA KAMP.  
ALIDA SOPHIA KAMP.  
KATE MAHONEY.

We, the undersigned, declare that we sat at a séance in the house of Mrs. Kamp (Alida Sophia Kamp) on the night of June 15<sup>th</sup>, 1890, and that we heard raps which spelt out the name of *Lewis* and the words T O W A R N.

F. HODGSON.  
ALIDA SOPHIA KAMP.  
C. F. KAMP.  
J. S. KAMP.

We, the undersigned, sat at a séance in the house of Mrs. Kamp (Alida Sophia Kamp) on the night of Tuesday (June 17<sup>th</sup>), and the name of *Lewis* was then spelt out by raps, and the message, "I am unhappy because they don't know who I am," and the communicating influence further stated that he had been killed by an engine on the night of the 14<sup>th</sup>.

FREDERICK HODGSON.  
C. F. KAMP.

We, the undersigned, sat at a séance on the night of Wednesday, June 18th, in the house of Alida Sophia Kamp, and the communicating influence rapped out the name of Lewis, and stated that it was the spirit of a man of that name who had been killed by an engine on the night of June 14th.

FREDERICK HODGSON.

J. P. CRUSE.

C. A. LIETHAR.

C. F. KAMP.

**868 C.** I may here briefly refer to the case of the "Woodd knocks," given in full in *Proceedings* S.P.R., vol. xi. pp. 538-42. In several families there is a tradition that some special sign precedes or accompanies the transition of the head of the house, or of certain of its members; and in the case of the Woodd family I have received evidence of the persistence of the same type of "warning"—which took the form of knocks—during a period of three centuries. Seven cases were recorded in detail respectively in about 1661, 1664, 1674, 1784, 1872, 1893, and 1895. Of the three most recent instances circumstantial and corroborative evidence is given, which seems to make it clear that the knocks were not ordinary sounds misinterpreted. Such cases suggest that there may be in some families a hereditary aptitude for the same type of percipience.

**869 A.** The following is part of an account which was printed in the *Journal* S.P.R., vol. iii. pp. 216-19 (February 1888), having been furnished to me at that time by Mrs. FitzGerald of 19 Cambridge Street, Hyde Park Square, London, W., and her son Mr. Desmond FitzGerald, at one time a member of the Council of the S.P.R. Mrs. FitzGerald revised the abstract of her papers before they were printed in the *Journal*.

Mrs. FitzGerald and her daughter-in-law, Mrs. Desmond FitzGerald, have been for some years in the habit of sitting quietly together to receive messages by slight tilts of a table. Mr. FitzGerald has occasionally joined the group, but strangers have rarely been admitted, and the communications have been throughout of a very private kind. . . .

I cite a case in connection with a Mr. E.,—an intimate friend of Mrs. FitzGerald's,—whose true name has been communicated to me.

Mr. E., when on his deathbed, sent for Mrs. FitzGerald to come and see him. She visited him in his chambers in the Albany and said farewell, he being then past hope, and his death expected at any moment. He blessed her and promised to watch over her. Afterwards his spirit was one of the habitual and most trusted communicants, and Mrs. F. believed herself able to feel sure of his identity when he came. After many such messages, she alluded one day to his death in the Albany. "I did not die in the Albany," was tilted out. Shocked at what seemed the intrusion of some lying spirit in the friend's name, Mrs. F. solemnly repeated the question, "You died in the Albany, did you not?" The answer was an emphatic No. This was repeated several times, and then Mrs. F. was so pained and bewildered at the breakdown of her cherished belief in this spirit's identity and trustworthiness that for a con-

siderable time she sought no further communication. She had no thought of testing the truth of the message, as she considered that she absolutely *know* that Mr. E. had died in his chambers. It was not till some months later that a common friend accidentally mentioned that Mr. E. had been removed from the Albany at his own wish, when almost at the point of death, with the idea that he would be better nursed in a private house.

It is deeply to be regretted that Mrs. F. did not inquire from the communicating spirit *where* he had died. If the address had been given the test would have been excellent. No further facts, it appears, can now be got from Mr. E.'s spirit. The coincidence is therefore reduced to a single fact; but that one fact is a striking one, and cannot be said to have been in Mrs. FitzGerald's mind.

**869 B.** The following case was printed in the *Journal S.P.R.*, for May 1899 (vol. ix. pp. 65-8), having been sent to us by Mr. Michael Petrovo-Solovovo, of St. Petersburg, now Hon. Secretary for Russia to the S.P.R.

Mr. Solovovo writes :—

In the following pages I have endeavoured to present all the evidence obtainable concerning an instance of an automatic message, which appears at first sight to be due to some other cause than "unconscious cerebration."

The amount of information unknown contained in the following message is certainly very slight, but still the unexpectedness of the fact that it was in the sea and not in a river that the soldier was drowned may be considered entitled to some weight. The most interesting feature of the case, however, appears to me to have been the circumstance that the mediums did not see the letters of the alphabet. This is stated by both of them as well as by the third person present at the sitting. . . .

Now, a message obtained under such conditions would involve at the very least telepathy in a strangely continuous form from M. Starck [to his wife and daughter]; and makes it increasingly possible that the "veridical" part of the communication may have sprung from a supernormal source too; whilst otherwise we might have put it down with more plausibility either to unconscious reasoning or to chance coincidence.

Most of the "Skrytnikoff case" as presented here appeared in No. 48 of the *Rebus* (a Russian Spiritistic paper, the editor of which is well known to me), in 1898. . . .

#### DOCUMENT I.

*Extract from a letter by Lieut.-Col. Starck to Baron N. Rausch von Traubenberg. Rebus, No. 48, 1898, p. 417.*

On January 22nd, 1898, I made Z— and J—<sup>1</sup> sit down at a table. I wrote down the alphabet, placed upon it a saucer with a pointer and their hands upon it—and the writing began. Though a firm believer, from what I had read, in mediumistic phenomena, I was still amazed. I bandaged their eyes with the same result; the letters are pointed out exactly and correctly; the mental contents are present. No trance. All the writers are in a perfectly normal state. They are keeping their hands on the saucer with eyes blind-

<sup>1</sup> M. Starck's daughter and wife.

folded; I read and write down. I put down questions aloud or in writing, and get answers which I do not expect, and the contents of which do not correspond to either Z.'s or J.'s mental level. I am looking upon it as a mystification—by whom, I do not know;—then suddenly we get: “I have the honour to present myself, Your High Nobility,<sup>1</sup>—Skrytnikoff.” This appeared so unexpectedly and had such a meaning that I had to get up from [sheer] emotion and to suspend the sitting for about five minutes. Skrytnikoff was a soldier who had served in my regiment here, in Caucasia, and was drowned in Pzezuappe river in June or July of last year when I was no more on active service; I had learnt about this event by accident, and had only once spoken about it in the autumn. We sit down at the saucer again and get: “I was drowned in the sea, far away.” I feel perplexed. From what had been communicated to me at the time of the occurrence I thought he had been drowned in the river. Then I get: “Doubovik (the local chief of district, *i.e.* *pristav*). Go to him.” In the morning I go to Doubovik, and without saying what the matter was, I ask whether he knows anything about Skrytnikoff who was drowned—and receive, as I expected, a negative answer, because in such cases inquests, &c., are held by the military authorities themselves. During our conversation in the office the secretary interferes and says: “No, I think there is something about Skrytnikoff in the papers.” A search is made in the papers and a *procès verbal* found by the bailiff or *desiatnik* of Lazarevskœ village, of no special importance, but in which the sentence occurred: “The horse swam out, but he [Skrytnikoff] was carried into the sea.” Now this is very natural: the river, which is generally shallow, but swift and deep during high water, must have carried him into the sea.

## DOCUMENT II.

*Extract from Lieut.-Col. Starck's letter to M. Aksakoff, dated Sept. 5th [17th], 1898. Sotchi [Black Sea province—Tchernomorskaya Youbernia]. Rebus, No. 48, 1898, p. 417.*

SIR,—My relative, Baron N. A. Rausch von Traubenberg, has informed me of your wish to print the contents of my letter to him concerning the soldier Skrytnikoff who was drowned, and has asked me to send you my consent. This I do at present with, of course, my whole signature; and beg you—should it be of interest—to append to my letter: (1) An attestation by Doubovik, the then chief of the Sotchi district; (2) a copy of the *procès verbal*; and (3) the original leaf of paper with the notes of the sitting. . . . In the original [account] of the sitting the signature [S.'s] is unfinished because I got up from the table in great excitement; I was struck by the unexpectedness and the reality of the message, though I had read almost everything on the subject and felt quite sure of the possibility of such phenomena. The following words were obtained after I had sat down at the table again; my wife and daughter having not left the table at all. I only told them there was something convincing in the message. Then I was extremely astonished by the information as to his having been drowned in the sea, whilst I was quite sure this had occurred in the river, as the only information I had accidentally had on the subject from a former colleague of mine was to the effect that Skrytnikoff was drowned in Pzezuappe river, his chiefs being convinced of it till now. I knew no details whatever about . . . Skrytnikoff, and only the idea as to his having been drowned in a

<sup>1</sup> A Russian military formula.

river could have originated in my head and among my household—and this only as a transitory long since forgotten impression; it was once mentioned in the autumn, and I am not even quite sure of it.

The *procès verbal* gave me but little that was new, but the words “he was carried away by the water into the sea,” gave my thoughts an impulse [in the direction] that it had actually been so, *i.e.* that he was drowned in the sea: there is not more than half a verst from the spot where the river is crossed to the sea, it being a mountain stream and in high water. Of course he was quickly carried into the sea; his weapon (a sabre, I think) being found cast ashore on the sea coast, not far from the river. A year before I had been his chief, and am sure he felt kindly towards me as the other soldiers did.

The present message was, I think, obtained at the third séance. The conditions were as follows: the alphabet written, not in order, on a leaf of paper, and a saucer with a pointer upon it; my wife and daughter, with eyes blindfolded, kept their hands upon the saucer, and I wrote down the letters. . . .

[M. Starck further states that his daughter is now sixteen and in good health.] [Signed] N. STARCK.

M. Starck's letter was followed in the *Rebus* by a copy of the *procès verbal* drawn up by Mouhortoff, a police official, which states that in the night of September 7th (19th) Peter Skrytnikoff, a soldier of the Vardony military post, when crossing Pzezuappe river, was carried away by the water together with the horse, which, however, escaped and was taken charge of by soldiers of the Lazarevskœ post; as for S., “he was carried away by the water into the sea,” and his body never found, though carefully searched for.

The *Rebus* also gave a statement by M. Doubovik confirmatory of M. Starck's account of his visit to him the day after the sitting: *procès verbal* of Skrytnikoff's death found, &c.

In reply to Mr. Solovovo's questions, M. Starck informed him that his wife and daughter knew Skrytnikoff, having seen him several times; also that he himself did not touch the saucer during the communication. Mme. and Mdle. Starck also sent Mr. Solovovo statements which he combined into one as follows:—

January 12/24, 1899. SOTCHI.

We find M. Starck's account concerning a communication from the soldier Skrytnikoff who was drowned, printed in *Rebus*, No. 48, 1898, to be correct. During the incident described our eyes were bandaged and we positively could not see the alphabet.

[Signed] { JEANNETTE STARCK.  
ZENAÏDE STARCK.

870 A. The following account (taken from the *Journal S.P.R.*, vol. ix. p. 284) is translated and abridged from the *Vessillo Spiritista* for June 1900, where it appeared under the title of “A Good Proof of Spirit Identity.”

. NAPLES, January 20th [1900].

On the evening of January 12th, 1900, during the usual weekly sitting, in the presence of Sig. G. V. de Simone, his wife and two young daughters, C.

Orsini and the present writer, a good proof of identity which had been *asked for* was received from the spirit of Arturo de Capua. It had been asked for under conditions which excluded every possibility of voluntary or involuntary, conscious or unconscious suggestion, as it was impossible that what was unknown and always had been unknown to all present should be suggested, and this makes it of more value than a volunteered proof, which might have been prepared beforehand by the medium.

This spirit of Arturo has given in many sittings many moral and intellectual proofs of his personality which were recognised by his mother and brother Avo. G. de Capua. The Neapolitan verses which he improvised (and I say improvised, because the suggestion was made at the moment), written with extreme rapidity through the medium Signorina O. de S., resemble closely in form and matter those written by him during his life on earth.

Proofs of this sort, however, although perhaps convincing to those present are of little value to strangers, who want records of facts which exclude any such hypothesis as telepathy or self-suggestion on the part of the medium. Therefore on this evening I asked the spirit of Arturo if he had any precise recollections of his earthly existence, and if he could give me some fact, of his own choice.

He answered me by automatic writing thus: "My dear Cavalli, I have, it is true, advanced; but I recognise you, in a state of calm which I have acquired, and which formerly I did not possess; as for my remembrances, know that not only does it give me great fatigue to recall them, but it also causes me great pain; and it is for this reason that I rarely seek to revive them."

Then I replied that I did not wish to cause him pain, and would content myself with asking him to give the names he remembered of his dearest friends.

None of those present had known Arturo when living, much less the persons or names of persons with whom he was acquainted. So this would be a good proof. The spirit willingly assented. After a short time he wrote with his accustomed rapidity: "Emilia, Paolo, Elena, Annina, and the lady who gave me the cigarette, and whose name I cannot recall. Those are the people of whom I was very fond, after my intimate friends, and who are still dear to me." "So far good, but the best part is still wanting,"—I observed—"the surnames. Do you remember them?" "Yes." "Can you and will you give them?" "I cannot." "At least tell me if the four names have different surnames." He answered that the two first had different surnames, and the two last the same. Immediately afterwards he expressed a desire to write again and wrote, "I add to these Carlo Ricci, whom I still love so much; do not be so exacting, do you understand?" The spirit insisted that all this was correct and expressed anger when I doubted it.

As soon as I saw his brother, Guglielmo, I showed him the communications. They were *all* absolutely *correct*, the names given, and the lady of the cigarette, but Carlo Ricci struck him above everything! "He was Arturo's dearest friend," his brother told me.

Although older than Arturo, Carlo Ricci and his father had always had the greatest consideration for him, and Arturo was devoted to them both and preferred their company to any other.

Arturo's mother, whom I also questioned, confirmed everything that her son Guglielmo had said. . . .

But to return to the communication given by the spirit of Arturo on the evening of the 12th, we can add another valuable particular. He gave the names of four persons, as we have said; among these was one Paolo. When asked about him at a following sitting he answered by automatic writing: "Paolo is the father of the lovely Nanninella." This was correct, and when asked for some further particulars of the lady who gave him the cigarettes—amongst other things, whether there were dear friends of the lady's living in the same place with her,—he answered: "The lady has dear friends near her, and they are of my family." Both these facts had been absolutely correct at the time of his death. But the interesting point is this—that when asked to name friends living in the same place as the lady, he named his family. Those present at the sitting, and all who knew Arturo's family, knew that for some months they had changed their home. The spirit, however, apparently judging from the past, did not think of their present changed habitation, and concluded that they were still living near the lady.

V. CAVALLI.

As witness of the facts narrated above, I affirm that they are perfectly true.

C. ORSINI.

Similar testimonies are given by Vincenzo de Simone and Guglielmo de Capua.

**871 A.** From *Proceedings S.P.R.*, vol. ix. pp. 124-27, quoted from *The Holy Truth*, by Hugh Junor Browne, pp. 63-71.

In this [automatic writing] we were unsuccessful, until it came to the turn of my eldest daughter, a girl of eleven years of age, to take the pencil in hand. Immediately on her doing so her hand was influenced to write, causing her to be considerably alarmed. She called out, "Oh, mamma! I am so frightened, my hand is moving." We all pacified her as much as possible, and on taking up the paper we found her hand had written on it quite legibly, though in rather tremulous characters, quite different from her ordinary writing, the following sentence: "Helen, Grace, Browne, I am come to see you. Your beloved aunt. You will," &c., &c. The remainder of the writing was too faint to decipher. The name written above is that of my second daughter, between five and six years of age, who is called after two of her aunts, my sisters; one of whom, the wife of an officer in the Indian army, passed away many years ago, having died on her passage home from India, and whose spirit we afterwards ascertained influenced the girl's hand to write this message to her little niece and namesake. We had a number of communications through the same source that evening from different spirit-friends, and since that time, except on two occasions, when she said she felt no influence (a reason for which afterwards was given), whenever my eldest girl sits down for the purpose of communicating with our spirit-friends, her hand is almost immediately influenced to write. Her hand has written as many as forty pages of large notepaper within half-an-hour, which in her ordinary handwriting would take her several hours to copy.

My daughter is quite unaware of what she is writing and describes the sensation of the influence as though electricity were running down her arm from the shoulder. This is what is termed mechanical writing mediumship. She often writes far beyond her own powers of comprehension on subjects of which she has not the least conception, spelling words correctly which she does

not understand, and of which, when read over, she inquires the meaning—such words as clairvoyantly, physically, &c. At other times she spells small words incorrectly which in her ordinary writing she would spell correctly. She has written in French, of which language she knows but the rudiments; she has written in Chinese characters, and also in the Kaffir language, of neither of which does she understand a word. She has written in blank verse, which, though it would not stand the scrutiny of a critic, is decidedly beyond her powers in this line, she being more of a romp than a student.

My daughter has frequently been influenced to write messages to strangers from their spirit-friends, giving them particulars about things of which she could not possibly know anything, and signing correctly the names of their spirit-friends in spirit-life of whom she had never before heard. Her mother and I have thought of a question to put to one of our spirit-friends when she was not present, and calling her into the room have given her a pencil and paper, and she has written a correct reply to the question mentally asked, and signed the name of the spirit-friend of whom we thought. She can write either looking away from or on to the paper. A difference can be seen in the writing from each of our spirit-friends. If I see even the word "yes" written through her, I can generally tell what spirit is influencing the medium's hand. I have seen her write the letters upside down, backwards, left-handed, and in various ways quite impossible for the child to do herself, and sometimes so fast you can hardly see her hand join the letters, and at other times slow; sometimes in a very small hand, at others in bold text-writing.

On one occasion it was written through my daughter's hand that I was to take a bottle of a specific I have for rheumatism to a Mr. Reed, directing me to inquire at a shop in the next street to where he used to live and I would be directed to where he then resided. I had formerly given a man of this name some of this mixture, which had relieved him of the pain, but had not seen or heard of him for months, and I was not aware that he had removed from where he then lived. On calling at his former residence I found he had removed, and on calling as instructed at the shop indicated I was told where Reed then lived. I found him confined to his bed, suffering acutely from rheumatism, and gave him the specific.

I may mention another incident which occurred. One day when out walking with my wife I met a black man whom I had never seen before, but whom I recognised as a Kaffir from large holes made in his ears peculiar to that race. I accosted him in his native tongue, at which he seemed rather surprised, and I gave him my address, telling him to call on me. This he did just as we were sitting down to investigate this subject. I told the servant to show him into the room, and on asking if any of his spirit-friends were present, my daughter's hand wrote out several Kaffir names, which on my reading out to him he recognised, and which evidently caused him great astonishment. On asking if they had any message for him, a sentence was written in the Kaffir language, some of the words of which were beyond my comprehension. On my reading the message out to the Kaffir he understood every word of it except one. This I pronounced in various ways to try to make him comprehend, but all to no purpose, when my daughter's hand was influenced to write, "Click with the mouth." This reminded me of a peculiar click which frequently accompanies the sounding of the letter "T" in the Kaffir language, and on my pronouncing this word he understood the meaning of it at once. I may state

my daughter does not know a word of Kaffir, having been born several years after I was last in that country. I inquired who influenced her hand to write, as the art of writing is generally unknown to Kaffirs, and was informed my old friend H. S., whose native name was "Nonquambeen," had written the message at the request of the Kaffir's spirit-friends. I may add H. S. was a well-educated man, whose memory I hold in regard, and who when in this life could talk the Kaffir language fairly, having been an old settler in Natal. I explained to my Kaffir visitor that the Insleseea, or souls of his friends, were present, at which he seemed rather terrified. I assured him there were numbers of my spirit-friends present also, and that my children frequently described both the spirits of my friends and of some of his countrymen who were in my employ, and others whom I knew many years ago. This only seemed to increase his fear. I think I have referred to Chinese having been written through my daughter's hand imperfectly, and on my remarking that I did not think it was like the Chinese characters, I was informed by one of my Anglican spirit-friends that it was the first time the Chinese spirit had influenced a medium to write, and that he would improve by practice. On showing it to a Chinese (there were thirteen or fourteen pages of it) he could not make out many of the characters, but here and there he said, "That means sound," "That means twenty," and so on, and remarked, "This like little China boy's writing, not know write good."

One day, while receiving communications through my daughter's hand, I observed written, "Put down that balloon." I remarked to my wife, "What on earth have they to do with balloons in spirit-life?" She smiled, and told me that our daughter had in her left hand one of those pink india-rubber toy balloons, which she, childlike, had been trying to inflate with her breath whilst her right hand was writing the communications. I was sitting on the medium's right-hand side, and was so interested in the communications as written that I had not taken notice what she was doing with her left hand, on which side my wife sat. At another time, in reply to a query by me on some deep theological matter, through my daughter's hand it was written, "How can you expect an answer to such a question through a child's organisation?" I have several reams of paper filled with communications received through my daughter's hand.

The incident of the young child's writing is given in the same book (p. 71), being then of quite recent date. I will, however, give here the account, of course much later, but concordant, and in some points fuller, which was given to me at the interview mentioned in section 871.

*October 3rd, 1891.*

When our daughter Nelly was nearly five years old, she had not learned a single letter of her alphabet. She had certainly received no instruction whatever. One day her elder sister was writing automatically. To please the child, we put a pencil in her hand. Presently we observed that she had written some words, and on looking we saw that the words were, "I am a mesmeric medium." [Words "I am a" not present in earlier account.] She had been under our eyes all the time. The words were written in a small angular lady's handwriting. I then asked my elder daughter's "guide," the late Dr. Godfrey Howitt, to explain this. Instead of the accustomed writing, a message came

in the writing of my elder sister, the late Mrs. Colonel Kelso, to the effect: [here I give the correct wording as in earlier record] "She will be very mediumistic, but is too young to be influenced; do not let her sit until she is older, or you will injure her health." We did not let her write automatically for some years afterwards; then she did write for some little time, and then the power left her.

HUGH JUNOR BROWNE.

ELIZABETH BROWNE.

**872 A.** From *Proceedings* S.P.R., vol. ix. pp. 122-24.

The following case came to Dr. Hodgson from a group of persons who may not be very critical, but who are plainly sincere. The phenomenon alleged, however surprising, involves but a simple act of observation, and should have been easy to note and remember.

FLUSHING, *July 19th*, 1890.

MR. RICHARD HODGSON,—DEAR SIR,—It affords me pleasure to respond to your inquiry concerning the item of *spirit writing* through the hand of a little child just four years of age who had no knowledge of its letters, unaided and untaught.

My wife had a niece who passed to spirit-life twenty years ago, who was in life strongly attached to her, and whenever we come in contact with a mediumistic person she invariably makes her presence known to us. My daughter, fifteen years of age, and another young lady of the same age, opened a school for small children in a little room used for a Sunday School by the Baptist society, where the event took place. It was approaching Easter, and to add to the coming exercises, the little girl was especially invited to join them in rehearsing their pieces, as most all the pupils were members of the Mission Sunday School. The first morning of her attendance a slate and pencil were given her to keep her quiet; she scribbled awhile, when it was noticed that she had written very distinctly the name Emma. As it was known that the child had never been inside of a school before, and that she knew no single letter of the alphabet, it was a great surprise. The slate belonged to some of the pupils, hence was not preserved by the young ladies. I regretted the loss of such a rare test of spirit control, and urged them, should such a thing ever occur again, to preserve it. The child attended the day following, and instead of slate a leaf from a tablet and lead pencil were given her. After she had amused herself awhile she returned the paper, and it was seen that a number of attempts to write the name Emma had been made. As she handed in the paper she said, "Nozer," and another sheet was given, with an improvement; the third was given, when upon either side was written with bold running hand, "your aunt Emma," quite as large and perfect as the above.

True, she was aunt to the little one whose little hand she was holding. The pressure upon the paper of the first two sheets was uneven, and it requires close attention to follow some portions of the first attempt, but in the last she seems to have overcome all difficulties and accomplished her purpose of giving us a fact of spirit control.

Little Etta has passed on to the higher life within a year of this event.

It is fair to say her parents were not Spiritualists. They took the child and gave her paper and pencil, but failed to get satisfactory results.

That little circle of innocent children singing their songs had created an atmosphere of harmony favourable for that sensitive little child to receive

the impress or control of a decarnate spirit. Those familiar with phenomena of this kind will readily appreciate the difference in conditions.—Yours truly,  
A. E. HEMPSTEAD.

This is to certify that we were present and witnessed the writing of little Etta, as described in the foregoing statement, and know that neither Etta nor any other pupil present at the time could have written the messages of their own abilities.  
[Signed] LAURA HEMPSTEAD.

L. A. K.

I am the mother of little Etta, and know she had not been taught the alphabet, or how to hold her pencil.  
[Signed] MRS. B. W. TERRY.

In another letter Mr. Hempstead adds :—

NEWTOWN, N.Y., *October 16th*, 1890.

In reply to your last inquiry I will say Etta's message was written just before Easter.

The messages we still have, although somewhat difficult to read, as they were in pencil, and the uneven pressure upon the paper requires close attention. We did not ink it over, as we wished to preserve its purity. Remember she held the pencil between the middle fingers of her left hand, as she was not taught the art of holding her pencil. I have written in ink upon their margins in the order that she wrote them.

Will gladly loan them to you, trusting they will be duly returned.

NEWTOWN, *November 19th*, 1890.

DEAR SIR,—By a strange grouping of circumstances your letter, little Etta's mother, the young lady who witnessed the writing, all came into our home here in Newtown together, bringing the mail with them, as if unconsciously directed, so I am prepared to return your paper promptly. They all read it, and without hesitation gave their signatures. In the case of Miss K., she said she would rather not have her name mentioned publicly on account of her connection with the church, &c., which you may readily understand.

The mother explained that the child was left-handed, and L. did not remember about the manner in which she (Etta) held the pencil. But my daughter is positive, and one not likely to forget so novel a feature. Hoping the above will suffice, I remain, very truly yours for humanity,  
A. E. HEMPSTEAD.

Dr. Hodgson adds :—

*October 30th*, 1890.

Mr. Hempstead has kindly sent me the writings by the little girl Etta for my inspection. There are three small sheets of paper with several attempts at writing on both sides of each sheet. There are indications of "Aunt" and "Emma" on the first and second sheets; Emma being written tolerably well on the second sheet. The enclosed tracing is of the last attempt.

An account (seen by me and concordant with the above) had been sent by Mr. Hempstead to the *Banner of Light* immediately after the incident, and was printed May 4th, 1889. I have seen the tracing of the last-written phrase, "your aunt Emma." It is a free scrawl, resembling the planchette-writing of an adult rather than the first effort of a child.

**873 A.** The following experience of Mr. W.'s is quoted from *Proceedings S.P.R.*, vol. xi. p. 463 :—

*October 26th, 1894.*

. . . The following is an account of an experience I had last April.

In the afternoon, I was riding eastward towards Schenectady, N.Y., on the N.Y.C. and H.R. road. I intended to get off at Schenectady, and take a train from there to Troy, and at Troy get a train on the Fitchburgh and Hoosac Tunnel Road. I asked the conductor whether I would be able to make good connections at Schenectady, also at Troy. He informed me that I would at Schenectady, but at Troy I would not, for the reason that I would not arrive in Troy until five minutes after the departure of the train on the F. and H. T. He told me that I would not arrive in Troy until 5.5, and my train departed at just five o'clock, and that it was the last one for the week. This was Saturday. I asked him if he could suggest any way for me to get my train or reach my desired place of destination, but he said he could not. It seemed certain that I must lay off in Troy over Sunday. The conductor passed on, and I meditated, but to no purpose. After some time I took a pencil and paper, and thought, but did not write, "Well, I think I shall not get through to-night, I am very sorry." Instantly the pencil wrote, "You will reach — to-night," naming the place I was bound for. I replied, by thought, "Why, it's impossible, how can I?—the train out of Troy leaves five minutes before my train arrives." The answer was, "Yes, but you will get to — to-night," again naming my place of destination. Again I thought, "Pray, tell me how I am to do so." The answer was, "Oh, never mind how, I tell you you will arrive in — all right to-night." I urged the impossibility of the matter, but that was stoutly denied. I pleaded for an explanation, but it was written that I needed none, and that none would be given me. I asked for instruction and it was written that they had none to give. I insisted on the fact that I could not get the train, but this was not conceded.

On arriving at Schenectady I found my train for Troy, and as I boarded it, I asked the trainman if we would arrive in Troy in time for me to get a train on the Fitchburgh and Hoosac Tunnel Road. He replied, "No," very promptly, and added, "it leaves five minutes before we arrive." I took my seat. When the conductor came along I tried hard to appear innocent, and asked him if I would get to Troy in time to get a train out on the Fitchburgh and Hoosac Tunnel Road. I said I hoped to, for I was very anxious to arrive at — that night. His reply was, "We do not arrive in Troy until five minutes after five, and the train on that road pulls out at just five, and it's the last train." He passed on picking up tickets, and I settled back into my seat. It seemed as if the last chance was gone, and I could not help but wonder what would be written, so I observed mentally, "Well, you see your prediction is wrong, do you not?" And then came to me what seemed to be the height of foolishness, "Why, you will get there all right, just as I told you." No explanation being vouchsafed, I fell to planning what I would do in the city of Troy over Sunday, for I had no hope of getting out.

After a while the conductor came back and took a seat just behind me, and leaning over towards me he said, "So you would very much like to get that train, would you?" "Yes, sir," I said. "Well," continued he, "there

is just one way that is possible for you to do it, if you are a good runner and willing to take chances." Of course I asked how. Said he, "I don't advise any one to do it, but it is possible to jump off this train, for we stop before we reach the Troy Depôt, and run and jump on to that train while it is going out." And he took a pencil and drew the railroads and the depôt (a Union one) about like this [diagram omitted here].

And then he went on to explain: "*We are not allowed to run into the depôt until the train for Saratoga and the one on the Fitchburgh and H. T. R. have both pulled out*, which they both do at just five o'clock. We should arrive at our stopping place X at about five. You could get off there and run across the Saratoga track and over to Z [a point on the Fitchburgh line] and jump on to that train. There is a street from a point near X to Z."

At X, as our train stopped, I jumped from it and ran to point Z and caught my train which was passing at that point.

When seated in the car I gave the pencil one more chance, and it was written: "I see you are on board all right; don't you think I knew what I was telling you?"

I had no further trouble in reaching the desired place that night.

I will say that I was not aware of any of the material facts prior to their appearing as I have stated them. I had not consulted any time-table or otherwise learned as to the times on which these trains were to arrive or depart: and *I knew nothing* of the train *stopping outside the Troy Depôt* or of the possibility of getting from it and running up the street and catching the train I wished to take. I never had the slightest idea of such a thing until the conductor laid the plan before me just as I have stated it. I was travelling alone. I did not know the conductor or anybody that I saw.

I had no occasion to look up or inform myself as to trains at Troy for the reason that I expected to travel on the West Shore Road instead of the N.Y.C. and H.R.R.; but I missed the train on the West Shore Road and so took the N.Y.C. and H.R.R. as the best thing possible under the circumstances. On the West Shore Road my journey would not have been through Schenectady and Troy, but would have been to Rotterdam Junction on the West Shore Road, and there I would have connected with a train on the Fitchburgh and Hoosac Tunnel Road, all very nicely.

I think this experience is quite unique. Perhaps some one can explain it.  
W.

N.Y., November 8th, 1894.

In accordance with your suggestion, I send you herewith a further statement that you may subjoin. I think it covers your inquiry.

C— W—.

About two years prior to that I had travelled from Schenectady to Troy, and out of Troy on F. and H. T. R.; but at that time the train did not stop outside of Troy Depôt. I had travelled in years previous, that is, from five to twenty years ago, several times on trains between Schenectady and Troy, but none of them ever stopped outside of Troy Depôt. I had not been in — since the trip of two years before. Prior to that I had been in that place perhaps once in two years, for a day.

It might be well to add that no friend of mine at — or elsewhere knew any of these facts, to the best of my knowledge and belief. After arriving at

— I told my friends, but none of them had known of the matters. I feel confident that no friend or acquaintance of mine knew I was to travel from Schenectady to Troy, and that none of them had made or heard of a connection in that way. From talks with them I know they did not.

**874 A.** From *Proceedings S.P.R.*, vol. xi. pp. 432-37.

The following appeared in the *Religio-Philosophical Journal* for November 1st, 1890:—

#### STATEMENT OF DR. SUDDICK.

For some time past we have been holding spiritual séances, or circles, regularly every Tuesday and Friday evening at our home in Cuba, Mo., and have gotten and are getting many messages, truthful and otherwise, although the untruthful ones are few comparatively and are generally so from known causes, such as misunderstanding of question asked, inharmony in circle, &c., &c. Most remarkable was a "Prophecy and its Fulfilment," a hurried statement of which appeared in the *Better Way* of October 18th. Two friends had called in, namely, Charles H. Cottnam, bookkeeper for the firm of Newman and Jones, general merchants, and James E. Hollow, jun., of the firm of Hollow & Son, dealers in stoves, hardware, and furniture, both doing business at this place. Then my wife and I sat around a small walnut centre table, placing our hands on its top surface in the usual manner, and in about ten or fifteen minutes the table began to move, indicating the presence of our spirit friends, or some intelligence with the power to move it, and answer questions intelligently, as we found by asking. The lamp was sitting on a piano in the corner of the room, turned down so as to make a subdued or mellow light, but not so low but that we could see what time it was by our watches as we sat at the table, or jot down the communications as they were spelled out.

Mr. Cottnam had a friend, Mr. Chris. Varis, a prominent hotel-keeper of St. James, Phelps County, Mo., and a former resident of this place. His disease was a chronic affection of the throat. Mr. C. had called on him a few days previous and found him very weak and sinking fast. He could take no solid food, and all the nourishment he got was by painful swallowing a little eggnog or milk. His attendant physician, Dr. Headlee, of St. James, told Mr. Cottnam that he thought Mr. Varis could live but a few days at most, and from his appearance Mr. Cottnam was of the same opinion. After many other questions were asked and answered, the table answering by tipping two of its feet two or three inches off the floor, and then striking it again, once for no, twice for don't know, and three times for yes, Mr. C. asked, "Do you know my friend Chris. Varis, of St. James, Mo.?" "Yes." "Is he any better than when I was with him last?" "No." "Is he worse?" "Yes." "Will I have time to get to him before he passes out if I take the next train?" "Yes." "Will he live over to-morrow?" "Yes." "Do you know when he will pass out?" "Yes." Then the table rocked back and forth slowly, the feet striking the floor forty times, making forty distinct raps, much to the surprise of all present, as we were expecting him to pass out much sooner. We counted, and found that the time indicated would be October 8th; so to make sure we were right we asked, "Will he pass out on October 8th?" "Yes." "In the forenoon?" "Yes." "Will a telegram be sent to me on the morning of the 8th to that effect?" "Yes."

A night or two after the above-described séance Mr. Cottnam sat at another house with different sitters, and received the following confirmation of the above. He says: "We had been sitting only a few minutes when the table began to move. I asked, 'Is the spirit demonstrating a friend of mine?' 'Yes.' (Indicated by three distinct tips of the table.) 'Will you spell your name?' 'Yes.' The alphabet was called in the usual way, and the letters signalled by tips spelled Ben Walker. 'Are you my friend, Ben Walker, of St. Louis?' 'Yes.' 'I was not aware of your demise; when did you pass out?' Three distinct tips. 'Does that mean that it has been three days since you passed out?' 'Yes.' 'Is your body buried?' 'No.' 'Will it be buried to-morrow?' 'Yes.' 'Do you know my friend Chris. Varis?' 'Yes.' 'Will he pass out on October 8th?' 'Yes.' 'Are you sure of this?' 'Yes.'"

Mr. Cottnam was not aware of the death of Mr. Walker, and rather doubted the truth of the message about him. The *Globe Democrat* of the next day, however, confirmed the truth of his death, and stated that the interment was deferred until his son arrived from a distant city.

The prediction about Mr. Varis became an open secret, and was talked of freely through the town from the morning of August 30th until October 8th, when a telegram came over the wires informing Mr. C. that Mr. Varis died that morning at six o'clock.

I append a letter from Dr. Headlee, the physician who attended Mr. Varis, which corroborates the account just given. I also send the signatures of twelve of our best citizens in further confirmation, and the signatures of the sitters. Many more names could be obtained, but I judge the following to be sufficient.

S. T. SUDDICK, M.D.

CUBA, MO.

ST. JAMES, MO., *October 18th, 1890.*

DEAR DOCTOR,—About a week previous to the death of Mr. Chris. Varis I was in Cuba, and a friend was inquiring about him. I told him that on the evening before I did not think he would survive the night, but on that morning he had rallied a little, that the chances all were that he would not last twenty-four hours. He then told me that he (Mr. V.) would live until the eighth day of October, and that he would die on that day; this he did, dying at 6 A.M.

Mr. Varis was sick about seven or eight months, and for the last three was expected to die at any time.—Respectfully yours,

S. H. HEADLEE.

CUBA, MO., *October 15th, 1890.*

TO ALL WHOM IT MAY CONCERN:—This is to certify that we, the undersigned citizens of Cuba, Mo., did, prior to the death of Mr. Chris. Varis, of St. James, Mo., which occurred on the morning of the 8th of October 1890, hear a prophecy to the effect that he would die on the morning of that day.

We heard that his death was foretold at a séance, at the house of Dr. S. T. Suddick, in the town of Cuba, Mo., on the night of August the 29th, or forty days prior to that event.

S. T. SUDDICK, M.D.

I received message for Cottnam October 8th, from St. James.

CHAS. C. KENT,

Telegraph Operator at Cuba.

JAS. E. HOLLOW, Jun., one of the circle of August 29th.

LONGSTREET SIMPSON, Clerk in Store.

I. P. BRICKEY, Proprietor, Cuba Hotel.  
 E. A. EVANS, Real Estate Agent.  
 F. R. HARDESTY, Druggist.  
 W. T. HUNTER, Blacksmith.  
 C. H. COTTNAM, one of the circle of August 29th.  
 Dr. V. L. SHELP, Dentist.  
 Dr. J. H. MARTYN, Physician and Surgeon.  
 GEO. ASKINS, Hotel Clerk.  
 Mrs. LOUISE FARLEY SUDDICK, one of the circle of August 29th.  
 J. A. ROST, Shoemaker.  
 J. A. CAIMS, Clerk in Store.  
 B. F. JOHNSON, Notary Public.

The letter from which the following is an extract, and of which the original was sent to Dr. Hodgson by Dr. Suddick, fixes the date of the séance.

CUBA, MO., August 29th, 1890.

D. E. PERRYMAN, Bonne Terre, Mo.

DEAR FRIEND,— . . . 30th. We had a nice little circle last night, in our parlour, and good phenomena, so far as table-tipping goes. Myself, wife, and two neighbours composed the circle. There were about a hundred questions asked, and all were answered correctly, so far as we know.

One gentleman was requested to go to a sick friend, and was told the number of days he would live, &c. &c.

S. T. SUDDICK.

(This extract appeared in the *Religio-Philosophical Journal*.) Dr. Suddick says that the letter was returned to him at his own request, and writes :—

You will find that the first seven or eight lines were written August 29th and the remainder of the letter on the 30th, or part before and part after the sitting.

Mrs. Suddick sends the following account of the sitting :—

CUBA, MO., November 9th, 1890.

Replying to your favour of the 5th inst., requesting my confirmation of the "prophecy" of which my husband wrote, I can say that I was one of the sitters; the séance having taken place at our house. There were two other sitters besides my husband (Dr. Suddick) and self, namely, J. E. Hollow, jun., and C. H. Cottnam. The message was given in answer to questions put by Mr. Cottnam concerning his friend Mr. Varis. He did not call the name of the latter at the time of the sitting, but only spoke of him as "my friend," and I, for one, did not know at the time to whom he referred. (I think perhaps the other sitters did.) I heard casually the next day through a neighbour lady that Mr. Varis, of St. James, was expected to die at any time, and associating the two incidents, I concluded he was the sick friend of whose demise Mr. C. had been questioning the "spirits," and on inquiring found that I had surmised correctly.

At the sitting Mr. Cottnam asked a number of questions about his sick friend, among which were, "Will he be alive when I arrive there?" "Will he

die to-morrow?" "Will he die the day after?" &c. After receiving negative answers to the last two—and perhaps the question whether he would live a week was asked,—I do not distinctly remember—he requested the controlling power to rap once for every day that his friend would yet live, and the table rapped forty times: each of the sitters counted the raps as they were given distinctly by the table rising on one side off the floor and striking down again. On counting the forty days from that date we found that the time of his death as prophesied would fall on the 8th of October. (The date of the prophecy was August 29th.) Mr. C. asked if the 8th of October was the day on which he would die, and the table rapped three times, the conventional signal for "Yes." He then asked if the demise would take place in daytime or at night; in the forenoon or afternoon, &c., and received answers that it would be in the daytime, and in the forenoon.

At several other sésances, held at the home of Mr. Brickey and other places, these questions were again asked, and the answers repeated that Mr. Varis would die on the morning of October 8th, as at the first sitting. Of these dates I am perfectly confident.

It may, and it may not, be superfluous to add, that, unlike my husband, I am not a confirmed believer in the spiritual origin of those phenomena which we have from time to time witnessed, such as movements of the table by some unknown power; intelligent answers to questions; messages given through the alphabet, &c., but have been undecided whether to attribute them to telepathy, thought-transference, or some other unknown mental or magnetic quality residing in the sitters themselves, or whether, as so many believe, it is really through the direct agency of the disembodied.

Wishing your Society much success in its rational and most scientific way of dealing with these occult problems,—I am, very truly,

LOUISE F. SUDDICK.

Dr. Hodgson has also received letters from Mr. I. P. Brickey, Mr. E. A. Evans, and Mr. J. A. Rost, confirming the authenticity of their testimony quoted above. Mr. Brickey states that it was at his house that the séance at which the prophecy was confirmed was held.

Mr. Evans writes:—

CUBA, MO., *November 8th, 1890.*

Touching the matter cited in yours of the 4th inst., I desire to say that my signature subscribed to the published statement of Dr. Suddick, relative to the prophesied death of Chris. Varis, of St. James, Mo., is authentic. Further, in this connection I desire to say that I never attended a séance, as it is called, I believe, in my life, have no experience in that line, and have no personal knowledge upon which to base belief nor unbelief of Spiritualism. But I was told by parties that met at Dr. Suddick's residence, some weeks before the demise of Chris. Varis, that by raps with, or on a table, I do not know which, they were told that Varis would die in forty days, or October 8th, and he did die on the date as given.

EUGENE A. EVANS.

There remained an important question to determine: whether Mr. Varis had known of the prophecy, making it possible that it had brought

about its own fulfilment. The following letter and statement give the result of Dr. Suddick's inquiries on this point:—

CUBA, MO., *December 23rd, 1890.*

I received your recent letter several days ago, but thought it would perhaps be more satisfactory to you and your Society for me to go and see Mrs. Varis, widow of Mr. Chris. Varis, myself. So yesterday (Sunday) I boarded the noon train, and on arriving found Mrs. Varis and her two daughters, young ladies, very intelligent and clever people. On introducing the subject, just a shade of vexation passed over Mrs. V.'s face, and she made haste to say, "We are not Spiritualists, and knew nothing of the prophecy until we saw it in the *Crawford Mirror*, at least two weeks after Mr. Varis' death. I was very much vexed, as we believe nothing in such foolishness. . . ."

I explained that the parties who had signed their names to the paper had not intended it to appear in the local press. Mrs. V. said she had felt very badly about having her husband's name bandied about in that way in a newspaper, but when Mr. Cottnam explained the matter, and Dr. Headlee said he knew of the prophecy, and that the morning of the 8th of October had been specified as the time in which he should die, a week or more before his death occurred, she felt that there must be some truth in it, as she could not doubt Dr. Headlee.

"Mrs. Varis, did your husband know anything about the prophecy before his death?"

"No, indeed," she said, "none of us knew anything about it until two weeks after his death."

"Might not Dr. Headlee have said something to him about it during one of his visits, without your knowing it?"

"Oh dear no," she said, "I was always present at these visits, and know no such talk occurred at any of them. No, I am positive Dr. Headlee never mentioned it, and that Mr. V. never knew it."

I then wrote up the little memorandum enclosed, and she signed it, or rather her daughter did, at her request, in my presence. . . .

I then went out and found Dr. Headlee, and he said in answer to my questions:—

"No, I know positively that Mr. V. knew nothing of the prophecy; no one in St. James knew anything of it but myself, and I did not want him to find it out."  
S. T. SUDDICK.

TO ALL WHOM IT MAY CONCERN:—This is to certify that I am positive that my husband knew nothing whatever of the prophecy of his death, made at a spiritual circle held at the home of Dr. S. T. Suddick, in Cuba, Mo., on August 29th last. We did not hear of it for about two weeks after his death. We are not Spiritualists.  
[Signed] MRS. A. VARIS.

876 A. From *Proceedings S.P.R.*, vol. vi. pp. 353-55.

In an article in *Psychische Studien*, March 1889 (p. 131), the editor (Mr. Alexander Aksakoff), writes:—

I am personally acquainted with the following case:—My friend and fellow-student at the Lyceum, Privy Councillor (Geheimrath) Baron Konstantin K., told me, twenty years ago, that at the time of the death of his uncle, Baron

Paul K., at Warschau, his will could not be found, though it was thoroughly searched for; and that it was discovered in a secret drawer (Fache), entirely in consequence of a communication received by Prince Emile Wittgenstein, in which the place was described.

In *Psychische Studien* for December 1889 (pp. 568-69), M. Aksakoff gives further particulars as follows:—

Since the previous notice of this case, I have made the acquaintance of Paul von Korf, a son of Baron von Korf, who resides in the Port Strasse, St. Petersburg. He has given me the following account of the circumstances:—

His father, General Paul von Korf, died at Warschau on April 7th, 1867. It was known that he had made a will, but after his death it could not be found. In the month of July 1867 his sister, the Baroness Charlotte von Wrangel, was living with her sister-in-law, Madame D. von Obuchow, in the town of Plock (pronounced Plozk), not far from Warschau. Her mother, the widow of General von Korf, was travelling abroad; and in her mother's absence she was entrusted with the opening of her correspondence. Among the letters thus received and opened was one from Prince Emile von Wittgenstein (also abroad) addressed to the widow of General von Korf, in which he informed her that a spiritualistic communication had been received by him in the name of her deceased husband, indicating the place where his will would be found. The Baroness von Wrangel, who knew how much trouble the absence of this will had given to her elder brother [Baron Joseph Korf] who was engaged in the administration of the property, and who was at that time in Warschau, went at once, with her sister-in-law, to Warschau, to inform him of the important contents of the letter of Prince von Wittgenstein. Her brother's first words were that he had just found the will; and when the letter of Prince von Wittgenstein was read, it was apparent, to the astonishment of those present, that the place indicated in the spiritualistic communication where the will would be found was precisely that in which the Baron had at last found it.

Baron Paul von Korf promised me that he would look for this letter of Prince von Wittgenstein's, which he had in his hand less than two years ago, when arranging the family papers. But up to the present time he has not been able again to find it. He fears it may have been unintentionally destroyed with useless correspondence.

In a letter dated St. Petersburg, February 26th, 1890, M. Aksakoff adds the following particulars, with two letters, of which translations are here given:—

I. Original letter from Baron Paul Korf (son of the Baron Korf whose will is concerned) to M. Aksakoff, countersigned by Baron Paul's sister, Baroness Charlotte Wrangel, and testifying to the exactness of the fact as stated in *Psychische Studien*, 1888, p. 568.

PETERSBURG, *January 29th*, 1890.

SIR,—I have read with great interest your communication, inserted in *Psychische Studien* (p. 568), concerning the will of my late father. The facts are there related with perfect accuracy. I am afraid that I burnt the letter of

Prince Emile Wittgenstein about a year ago, when I was arranging the papers of my late father, which were at his country seat.—Accept, &c.,

(BARON) PAUL KORF.

I add my signature to that of my brother, to confirm the contents of his letter.

BARONESS C. WRANGEL, NÉE BARONESS KORF.

II. Copy of a letter from Prince Emile de Sayn-Wittgenstein, published in the work, *Souvenirs et Correspondance du Prince Emile de Sayn-Wittgenstein-Berlebourg* (Paris, 1889), vol. ii. p. 365.

WARSAW, July 17th, 1867.

It seems an age, my dear parents, since I have had any news of you ; my mother's last letter was dated June 5th. I have occupied myself much with Spiritualism of late, and my mediumistic faculties have developed themselves in an astonishing way. I write often with great facility in various kinds of writing ; I have had direct communications from the spirit which haunts Berlebourg, a woman of our family who killed herself 102 years ago. I have, moreover, obtained a very singular result. One of my friends, Lieut.-General Baron de Korf, deceased some months since, manifested himself to me (without my having thought of him the least in the world), to enjoin upon me to indicate to his family the place where his will had been maliciously hidden ; that is to say, in a chest of drawers in the house where he died. I did not know that the family were looking for this will, and had not found it. Well, they found it in the very place which the spirit had indicated to me. It is a document of great importance for the management of his property, and for the settlement of questions which will arise when his children attain their majority. Here are facts which can stand criticism.

EMILE WITTGENSTEIN.

III. Prince Emile Wittgenstein died in 1878, at Tegernsee, in Bavaria.

IV. As to the date of the letter of Prince Sayn-Wittgenstein to the widow of Baron Korf. Here is what I have been able to learn in a last interview with his son, Baron Paul Korf. The marriage of his daughter, Baroness Charlotte Korf, with Baron Wrangel took place at Warsaw, June 17th, 1867. A week after that event the Baroness Wrangel left, with her sister-in-law, Madame Obuchow, for the town of Plock, and her mother went abroad. At that date the will had not been found. And since the letter of Prince Emile Wittgenstein to his parents, in which he informs them of the finding of the will by spiritual communication, is dated July 17th, 1867, it follows that the letter of Prince Emile Wittgenstein to the widow of Baron Korf, enclosing that communication, and consequently the communication itself, must have been received between June 17th and July 17th, 1867.

V. As to the place where the will was found. I asked Baron Paul Korf: "Is it a fact that the will was found 'in a chest of drawers' (*armoire*) as was predicted in the communication?" He answered: "That is what both my sister and I heard."

VI. The elder son of Baron Korf, who busied himself at Warsaw with the affairs of the inheritance, was named Baron Joseph Korf, and has since died.

876 B. From *Proceedings S.P.R.*, vol. viii. pp. 238-42.

The following case of a communication indicating the whereabouts

of a missing note of hand was sent to Dr. Hodgson by Judge W. D. Harden, of Savannah, Georgia, who is well known to him :—

345 W. THIRTY-FOURTH STREET, NEW YORK,  
October 3rd, 1888.

DR. RICHARD HODGSON,—My DEAR SIR,—Thinking that you may possibly be back from your vacation, I send you with this the account of the finding of the note by Mrs. B. and the letter to me from Dr. Knorr.

W. D. HARDEN.

SAVANNAH, GA., September 16th, 1888.

Judge W. D. HARDEN,

DEAR FRIEND,—This morning, when I paid a professional visit to Mrs. B.'s sick son, she showed me a rough draft of the statement she intended to send to you. . . .

I think I need to add very little to Mrs. B.'s statements. You are acquainted with the *modus operandi* of the communications with the sliding rod, the rod and the alphabet board being at B.'s house, the same you saw at Miss Maggie R.'s. In order to facilitate your description for Dr. H. I send you a paper model of the rod and a printed alphabet (with other convenient inscriptions), that is to be pasted near the two (right and left) edges, leaving a space between of sufficient width for the points of the rod to point out the desired letters.

I have to remark that a couple of days after the death of Miss Nina B.'s *fiancé* (Mr. N. H.) I assisted her to get into communication with him. We succeeded, Miss Nina turning out to be feebly mediumistic, and many communications were received from him.

This attracted Major B.'s attention. He tried then with me (the major was then an agnostic), and found that he also was mediumistic, and he got communications from his father and his uncle that were so characteristic that he became convinced of the reality of spirit communion. So when the major departed, last spring or summer, he was well acquainted with the *modus operandi* of spirit communion; and therefore the very day after his departure we could receive a few words from him. Later on we received many messages from him.

I think I was present at the séance when he stated that the note was deposited somewhere, but could not tell where. It looks as if at that time he had not yet discovered the whereabouts of the note, but continued hunting for it, and at last discovered it.

L. KNORR, Savannah.

Judge HARDEN,—In compliance with your request I will state: After my honoured husband Major Lucius B.'s departure from this life, I was in distress of mind that none could understand but one surrounded by similar circumstances. Of his business transactions I knew but little. After a week or two of stunning agony, I aroused myself to look into our financial condition. I was aware that he had in his keeping a note given by Judge H. W. Hopkins to some several hundred which was due, and I searched all the nooks and corners of his secretaire, manuscript, letters, memorandum-books, read several hundred letters; but all for naught. For two months I spent most of the time going over and over, but with the same result. I finally asked him at a séance about the note.

Q. "Have you deposited the note anywhere?" A. "I have."

Q. "Where?" No answer.

Finally I wrote to Judge H. (who had written me about it): "I had as well tell you the note has not been found. I cannot imagine where it is." This was on Friday. The following Sunday, about four o'clock, my daughter Nina, who possesses some singular power, proposed we try if we could not get a communication from our loved ones. While she went to get a little arrangement (a rod that worked on a board upon which the letters of the alphabet were printed) I sat in my room alone, thinking, if it were possible for Major B. to see the heart filled to overflowing with anguish, and added to this the mind distressed by business cares, would he not communicate with me and try to give some consolation or assistance.

But I did not express my thoughts to any one. Nina returned, and after a little conversation we put our hands on the *rod* and it *promptly* spelt "Look in my long drawer and find Willie." I became excited, ran to the bureau and pulled out the bottom drawer, turned the contents upon the floor, and commenced to search. Under all the things was a vest; in its little breast pocket was the note.

Major B. was in the habit of calling the bottom drawer, where only his under-garments were kept, "My long drawer," to designate it from several small drawers set aside for his use. The vest was the only garment, other than underwear, in the drawer. The vest was the one taken off him when he first became ill. He was unconscious during the first day of his illness. The vest was put in the drawer after or during his illness by my friend, I think, who assisted in caring for him while sick.

The drawer had not been opened that we knew of after he left us until the note was discovered. Although I had moved to another room, I gave instructions that the bottom drawer was not to be disturbed.

As soon as the rod spelt "Look in my long drawer and find Willie," I was perfectly electrified with the knowledge that Willie H.'s note was in that drawer, although I never would have thought of looking in such a place for a valuable paper.

Major B. and myself always spoke to and of Judge H. as "Willie," he being a relation of mine and a favourite of Major B. from Willie's childhood.

I have just read the above to my daughter, and she says she will endorse the statement as being correct.—I am, very respectfully,

Mrs. E. F. B. B., widow of the  
late Major Lucius C. B.  
N. H. B.

SAVANNAH, GA., *September 16th*, 1888.

The two signatures have been made in my presence, and I corroborate many of the facts and circumstances mentioned in the above report. I am now requested by the ladies to say that they do not wish their names to appear in public.

LOUIS KNORR, M.D.

SAVANNAH, *October 27th*, 1888.

Judge W. D. HARDEN,

MY DEAR FRIEND,—The delay in answering yours of the 9th inst. was caused by Mrs. B., who sent me her answer only an hour ago, notwithstanding my having reminded her a dozen times.

As you see from her statement, the exact date of the memorable séance cannot be given by her. But some coincidental occurrences [mentioned in detail, show that it was most likely] the 13th or the 20th of May last. It is certain that it was a Sunday, as Mrs. B. states, for I remember that, when I returned from Wilmington Island that Sunday, Mrs. K. told me that Miss Nina B. had been here and had told her to inform me that something important had happened that afternoon, and she had pleasant news to communicate to me. I guessed at once what it referred to; for they had all along been so anxious to get some information about that note, and I was present at the several previous séances, when ineffectual attempts had been made to get that information. . . .

I see Mrs. B. does not answer No. 2 of Dr. H.'s questions (date of sitting where question about the note was first asked) at all; so I will do so as far as I can. It was about a week after Major B.'s demise that the question was put in my presence, and further at several subsequent séances at which I was present; but no exact dates could be given, further than that it occurred, say, between the 6th of April and the 13th of May, on several occasions in my presence, and in the presence of Mrs. B., Miss Nina B., and sometimes of the youngest child (Lettie, eight or nine years).

In answer to No. 5 of Dr. H.'s questions ("Is Mrs. B. certain that neither she nor her daughter put the vest away?") I have to state that I have the repeated assurance of both the ladies that they feel sure that they did not put the vest away, nor that they had the least suspicion that there could have been so valuable a paper in that vest-pocket, or else they would have hunted for the vest in that drawer, among others where clothing might have been stowed away, and thus should have discovered what they hunted for.

And as to question No. 4 ("Can any more definite statement be obtained concerning the putting away of the vest?") I have to state that Mrs. B. and Miss B. always thought that their cousin (Miss Mel Thomas), who had with the most self-sacrificing devotion nursed the major during his sickness and had the entire management of the sick room, had put it away. But on questioning her she said she had no recollection of so trifling an occurrence.

In answer to question No. 6 ("Who were present?") Mrs. B. says, "Possibly one of the children." I have to explain this answer. She ought to have answered, "Possibly my youngest child, Lettie." For of her children, besides Miss Nina, it is only Lettie who has something to do with these séances—she being a far stronger medium than Mrs. B. or Miss B.—but at the same time does not feel the least interest in the matter; on the contrary, hates to be called away from her dolls, puts her hands on the sliding-rod with a great deal of grumbling, and is always very glad to get off, the sooner the better.

Miss Nina reported to me that that Sunday she and her sister Lettie were first holding communication with their father and received some pleasant and convincing messages from their father; then Lettie would not continue any longer. It was then that Miss N. called her mother to take Lettie's place, and the result was the getting of that message in regard to the note. So, you see, it may have been possible that Lettie had not left the room yet at the time.

LOUIS KNORR.

*October 27th, 1888.*

MR. RICHARD HODGSON,—DEAR SIR,—In answer to your questions I will say: 1. Major B. died just at sunrise (Easter morning), first day of April, 1888.

2. I told all I know about putting away the vest. 3. About three o'clock, Sunday, the first or second week in May. Myself and daughter were the only ones present that I remember—possibly one of the children. It happened just as I stated. To me there is but one solution.—In great haste, very respectfully,  
[Signed] E. F. B.

**877 A.** *Note.*—I think it very desirable that as many persons as possible should provide a decisive test of their own identity, in case they should find themselves able to communicate through any sensitive after their bodily death. The simplest plan is to write down some sentence embodying an idea or a name which you feel it probable that you will remember, if you remember anything, and then to seal this sentence up in an envelope, without communicating it to any person whatever. Then label the envelope "Posthumous letter," and send it, accompanied by a letter giving name and address, to the Secretary, Society for Psychical Research, 20, Hanover Square, London, W. The Secretary will acknowledge receipt, and store the letter safely, with others of the kind. If, then, the writer (it may be many years afterwards) finds himself capable of sending a message from the other world, let him mention this test sentence, and try to reproduce it. The sealed envelope can then be opened; and if the spirit's message should be found to coincide with the words therein written, there will be as good a proof as we can get that that message has at any rate not emanated from any living mind; and has emanated, therefore, from some unlimited source of knowledge, *or*—which will seem to most persons more probable—from the surviving mind of the original writer.

## APPENDICES

TO

## CHAPTER IX

912 A. The following account of Dr. John L. Nevius's book on *Demon Possession and Allied Themes* (2nd Edition. Fleming H. Revell Co., Chicago, New York, Toronto, 1896) is taken from a review by Professor W. Romaine Newbold in *Proceedings S.P.R.*, vol. xiii. p. 602.

Dr. Nevius was for forty years a missionary in China. Early in his ministry he found that demon possession is a common occurrence among the Chinese, and although he was able to observe in person one case only, he succeeded in collecting a large amount of information about the phenomena and the construction put upon them by the natives. This material forms the basis of his book.

A few illustrations will serve to give a conception of its general character. The second case is that of a mountaineer, Kwo by name, who gives an account of his own experiences. He had been arranging for the household worship of the Goddess Wang-Muniang, when one night he dreamed that the goddess appeared to him and announced that she had taken up her abode in his house. This was followed after the lapse of a few days by a feeling of restlessness coupled with an irrational impulse to gamble; his mind became confused, memory was impaired. He was then seized by an epileptiform attack, to which succeeded mania with homicidal impulses. The "demon" proclaimed its presence, demanded worship. Upon compliance with its demands it departed. For some months the "demon" reappeared at intervals, promised to heal disease. Kwo notes that "many diseases were not under its control, and it seemed as if it could perfectly cure only such as were inflicted by spirits"—a significant remark. When the sufferer became a Christian, the "demon" disappeared, saying "This is no place for me."

Case 3 is narrated by a native Christian. He described the patient as "sitting up, her eyes closed, with a fluttering motion of the eyelids, her countenance like one weeping and the fingers of both hands tightly clenched. She would allow no one to straighten her closed fingers. I then, hardly expecting an answer, as the woman had hitherto been speechless, said to the demon: 'Have you no fear of God? Why do you come here to afflict this woman?' To this I received instantly the following reply: 'God and Christ will not interfere. I have been here seven or eight years; and I claim this as my resting-place. You cannot get rid of me.'" This patient was relieved by prayer.

In several instances the "demon" claims identity with the spirit of some

deceased human being. Thus in case 24 a bride on her wedding night was seized by what purported to be the spirit of a girl to whom her husband had been engaged, and who had drowned herself on account of the ill-treatment of her future mother-in-law. In other cases the "demon" claims to be one of the lower animals—*e.g.* in one which occurred in Japan (page 105) it professed itself a fox.

The entire collection gives a most interesting glimpse of Chinese spiritism. We find the cult of spirits a recognised institution. "Physical phenomena" are alleged to be matters of daily occurrence. Every village has its "medium." The "developing séance" has its counterpart (page 67). The medium sometimes goes into "quiet trance," and sometimes communication with the unseen world is effected by means of an instrument essentially identical with planchette (pages 48, 69).

Evidence of this sort is not without its value as going to show that spiritism is a growth indigenous to many countries, that it is a plausible interpretation of phenomena which occur spontaneously among all races, and is not merely a mass of imposture based upon the "Rochester knockings" and peculiar to the last half of the nineteenth century. But if one asks what Dr. Nevius has done towards vindicating the popular interpretation of these phenomena, the reply cannot but be unfavourable.

Every page bears witness to the author's desire to be exact in description, unbiassed in interpretation, and just in criticism; it is rather his misfortune than his fault that he has fallen so far short of the mark in all three respects. Practically all his material rests upon the evidence of native—Chinese or Mongolian—witnesses. All are fully convinced of the diabolical origin of the phenomena, and Dr. Nevius himself takes the same view, so that we can scarcely accept the accounts as literally true and uncoloured by preconceptions. Such evidence can scarcely do more than supply illustrations of facts already independently established.

Of alleged supernormal phenomena the book is almost barren. One case of a "Poltergeist" rests solely upon the evidence of Mongolians, whom the missionary transmitting the account stigmatises as "so imbued, one and all, with the spirit of lying that I have found it useless to repeat what the most respectable say." In a few other cases it is claimed that the demoniac was possessed of supernormal knowledge and of the gift of healing, but no definite facts are given.

**923 A.** For accounts of the impostures of Madame Blavatsky and other members of the Theosophical Society, see:—

(1) "Report of the Committee appointed to Investigate Phenomena connected with the Theosophical Society," in *Proceedings S.P.R.* (vol. iii. pp. 201-400). This Committee was appointed in 1884 by the Council of the Society for Psychical Research. It consisted of the following members: Messrs. E. Gurney, R. Hodgson, F. W. H. Myers, F. Podmore, Professor and Mrs. H. Sidgwick, and Mr. J. H. Stack. The report is prefaced by the "Statement and Conclusions of the Committee"; next comes Dr. Hodgson's "Account of Personal Investigations in India, and discussion of the authorship of the 'Koot Hoomi' letters"; numerous facsimiles of the letters are given, together with a report by the expert,

Mr. F. G. Netherclift, on the character of the handwritings. An account of some other phenomena—four cases of letters received in a mysterious manner, and four cases of supposed “astral” apparitions—was contributed by Mrs. Sidgwick.

(2) “The Defence of the Theosophists,” by Dr. R. Hodgson, in *Proceedings* S.P.R. (vol. ix. pp. 129-159). This consists of replies to attacks on the above Report.

(3) *A Modern Priestess of Isis*: abridged and translated on behalf of the Society for Psychical Research from the Russian of V. S. Solovyoff, by Walter Leaf, Litt. D. (Longmans, Green & Co., London, 1895). To Mr. Solovyoff's narrative are added in appendices a defence of Madame Blavatsky by her sister, Madame Jelihovsky, and Mr. Solovyoff's reply to the latter.

(4) *Isis very much Unveiled*: being the Story of the great Mahatma Hoax, by Edmund Garrett; reprinted from the *Westminster Gazette*, 1895.

(5) The chapter on “Madame Blavatsky and Theosophy,” in Mr. F. Podmore's *Studies in Psychical Research* (Kegan Paul, Trench, Trübner & Co., London, 1897).

See also, for reviews of (3) and (4), *Proceedings* S.P.R., vol. xi. pp. 155-162.

**923 B.** The following articles in the *Proceedings* S.P.R. relate to work done by members of the Society in exposing fraud in connection with some alleged “physical phenomena” of spiritualism, and in showing what conditions are necessary in order to guard against it.

“Results of a Personal Investigation into the Physical Phenomena of Spiritualism, with some critical remarks on the evidence for the genuineness of such Phenomena,” by Mrs. H. Sidgwick<sup>1</sup> (vol. iv. p. 45).

“Accounts of some so-called ‘Spiritualistic’ Séances,” by Professor H. Carvill Lewis and others (vol. iv. p. 338).

“The Possibilities of Mal-observation and Lapse of Memory from a practical point of view,” by R. Hodgson and S. J. Davey (vol. iv. p. 381).

The two last-named articles relate chiefly to the “slate-writing” performances of the medium Eglinton, and Mr. Davey's successful imitation of them by conjuring. Numerous discussions on the same subject appeared in the *Journal* S.P.R. during 1886 and 1887 (vols. ii. and iii.).

“On Spirit Photographs,” by Mrs. H. Sidgwick (vol. vii. p. 268).

“Mr. Davey's Imitations by Conjuring of Phenomena sometimes attributed to Spirit Agency,” by R. Hodgson (vol. viii. p. 253).

“Indian Magic and the Testimony of Conjurers,” by R. Hodgson (vol. ix. p. 354).

“Resolute Credulity,” by F. W. H. Myers (vol. xi. p. 213).

“Eusapia Paladino,” an account by Professor Sidgwick of sittings held with her at Cambridge in 1895, in the *Journal* S.P.R. (vol. vii. p. 148).

<sup>1</sup> See also Mrs. Sidgwick's article on “Spiritualism” in the *Encyclopædia Britannica*.

I may further refer my readers to the following books:—

*Studies in Psychical Research*, by Frank Podmore (Kegan Paul, Trench, Trübner & Co., London, 1897).

*Modern Spiritualism: a History and a Criticism*, by Frank Podmore (Methuen & Co., London, 1902).

*Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Modern Spiritualism*, in accordance with the request of the late Henry Seybert (J. B. Lippincott Company, Philadelphia, 1887).

*The Death-Blow to Spiritualism: being the true story of the Fox Sisters, as revealed by authority of Margaret Fox Kane and Catherine Fox Jencken*, by Reuben Briggs Davenport (New York: J. W. Dillingham Co., 1888; also 1897).

*Revelations of a Spirit Medium; or Spiritualistic Mysteries Exposed: a detailed explanation of the methods used by fraudulent mediums. By a Medium* (St. Paul, Minn.: Farrington & Co., 1891).

*The Bottom Facts concerning the Science of Spiritualism derived from careful investigations covering a period of twenty-five years*, by John W. Truesdell. With many descriptive illustrations (New York: G. W. Carleton & Co.; London: S. Low & Co., 1884).

*Confessions of a Medium* (Griffith & Farran, London, 1882).

*Spirit Slate-writing and Kindred Phenomena*, by William E. Robinson (New York: Munn & Co., 1898; London: Sampson Low, Marston & Co.). This contains a good account by a professional conjurer of various methods of producing slate-writing by trickery.

*Some Account of the Vampires of Onset, Past and Present* (S. Woodberry & Co., Boston, 1892).

*Modern Spiritualism*, by J. N. Maskelyne (London: F. Warne & Co.).

**925 A.** An instance of a supposed telekinetic phenomenon which was probably to be attributed to motor automatism is that mentioned in the case of Mme. X. (see **833**) when, as she was standing on a chair, "the chair was violently snatched from under her feet and pushed to a distance" by—as she believed—some "invisible force." Some incidents of a similar kind are described in Professor Flournoy's history of Mdlle. Smith (but not referred to in my account of this sensitive in **834-842**).

Raps are mentioned in the case of Professor Rossi-Pagnoni (**864 A**); in the Péréguine case (**868 A**) raps and the movement of a heavy untouched table are described; and in the case of Mr. F. Hodgson (**868 B**) there seem to have been various telekinetic movements besides raps. In these last two cases the telekinetic phenomena were apparently connected with a recent death, and it will be remembered that many of the better evidenced groups of supernormal phenomena seemed to cluster about the point of death, some occurring shortly before and some shortly after it, while others more closely coincide with the death itself. I quote here a simple case of an isolated movement, occurring shortly before a death

under circumstances which seem to give it a kind of coincidental or purposive character. The reader should compare with this the account of the "Woodd knockings" to which I have briefly referred in 868 C.

From *Proceedings* S.P.R., vol. vii. p. 154. The account is given by the Rev. Edward T. Vaughan, of Langleybury Vicarage, King's Langley, who writes :—

*August 25th, 1884.*

Some three or four years back, I had occasion to visit a parishioner who was seriously ill, one afternoon in the winter time as it was growing dark. I had seen him several times before since his illness commenced, and had always found him in the same bedroom. On this occasion I had been praying with him, and his wife was kneeling at the opposite side of the bed to myself. As I was saying the last words of the prayer, we (the woman and myself) distinctly saw a small table, which stood about a yard from the foot of the bed, rise two or three inches from the ground and come down with a violent thump upon the floor, so loudly that the man, who was lying with his eyes closed, started up and asked, with some terror, what had occasioned it. On examining the table, I found that a glass with medicine in it, which stood upon the table with several other articles, had been so shaken that some of the contents were spilt. My first idea was that something had been thrown down in the room below, where my wife, a sister of the woman's, and an aged uncle were sitting. On going downstairs and inquiring, I found that this was not so; that they had been all sitting perfectly quiet in the room, and thought *we* had thrown down something in the bedroom. There was no one else in the house. The man died about a week after this took place.

E. T. VAUGHAN, Vicar of Langleybury.

Mr. Vaughan writes later :—

*June 27th, 1888.*

I enclose according to your wish a statement from Mrs. Vaughan of what she remembers of the curious incident. I am sorry to say the widow, though she still lives in this village, is not capable of *writing* down a statement of what she saw and heard that evening, though she can give a very clear account of the circumstances to any one who examines her orally. The man's name was John Wilson, a bricklayer in the employ of the Earl of Clarendon. He died on December 7th, 1881, about a week after the strange occurrence. I have never since experienced any similar phenomenon.

EDWARD T. VAUGHAN.

Mrs. Vaughan writes under the same date as follows :—

In confirmation of the story of Wilson's deathbed, I can say I was sitting in the room below the sick man's with two other people (his sister-in-law and uncle), in perfect silence, as every word read in the room above could be distinctly heard by us. Just as the last words of the prayer were being said, we were startled by a loud and sudden noise, as if some heavy piece of furniture had fallen in the room above. My first impression was that the man was taken worse, and that his wife, moving hastily to him, had knocked over a table. None of us spoke, though we started and looked at each other, and expected to hear some one called; but almost the next minute I heard Mr. Vaughan address the man on leaving, and come downstairs with the wife. I went to

meet them with her sister, and though nothing more was said by any of us than "good-bye," I saw by all the faces that something unusual had happened. As soon as we were out of the house I said to Mr. Vaughan, "What *was* that noise just as you were reading the prayers?" and he told me the story you have heard, and it formed the principal topic of our long walk home, wondering what it was, and trying to explain it, without in the least coming to any conclusion but greater wonder.

E. L. VAUGHAN.

This is a brief and simple incident; but it is particularly hard to explain by ordinary causes—such as an earthquake or a mistaken memory.

#### 926 A. SCHEME OF VITAL FACULTY.

The following scheme is not put forth as expressing deliberate convictions, supported by adequate evidence. Its speculative character has, in fact, excluded it from my text, yet I hope that it may not be without its use. For many men the difficulty of belief is not so much in defect of trustworthy evidence as in the unintelligibility, the *incoherence* of the phenomena described, which prevents them from being retained in the mind or assimilated with previous knowledge.

I have myself felt the full force of this objection, and I believe that some effort to meet it has become absolutely needful. Undoubtedly a record of facts without theories is the first essential. But the facts individually are like "stones that fall down from Jupiter,"—isolated marvels, each of which seems incredible until we have made shift to colligate them all.

"Truth," as we have in this research constant need to remember, "emerges more readily from error than from confusion;" and it is in the place of absolute confusion—wandering as we are *per incertam lunam, sub luce malignâ*—that I point to pathways which may lead somewhither, though it be with much of error by the way.

With this apology, made once for all, I enter upon a task whose provisional and hazardous character no one can feel more strongly than myself.

Let us begin, then, by taking the most generalised view possible of all these phenomena. They appear, at any rate, to depend upon the presence of living human beings; and they are therefore in some sense phenomena of *life*. If, then, they are phenomena of life, they must be in some way derived from, or must bear some analogy to, the vital phenomena, the faculties and functions with which we are familiar in the experience of every day. Yet to say this brings us little nearer to our aim. Spirits may have ruled Mr. Moses' mind and body just as truly as our own conscious will rules our mind and body.<sup>1</sup> But the results which they produced were so different from any results which we can produce that it is hard to know where to begin the comparison. Is there not some middle

<sup>1</sup> This Appendix was written originally with a special view to the phenomena alleged to occur in the case of Mr. W. Stinton Moses.—EDITORS.

term, some intermediate series, with which both these extreme series may have points of resemblance?

It is here that we ought to feel the advantage of previous discussions on man's own supernormal faculties,—on the powers of the Self below the threshold of ordinary consciousness. We have traced these powers in detail; we have noted the extension of the normal spectrum of consciousness beyond both red and violet ends, in response to subliminal control. Perhaps the profounder conception of the Self thus gained may help us to bridge over that gulf between the performances of the ordinary man and those of the so-called medium which heretofore has involved so difficult a leap. We may find that the spirit's power over the organism which it controls or "possesses,"—while possibly going much further than any subliminal power in the organism itself, as known to us,—may yet advance along similar lines, and receive explanation from hypnotic or telepathic phenomena. I will endeavour, then, to set side by side, in tabular form, the main heads of vital process or faculty as exercised (1) under normal or supraliminal control; (2) under subliminal and telepathic control; (3) under what is claimed as disembodied or spiritual control.

In arranging this scheme my first object is to bring all such phenomena as we actually have before us into intelligible connection; introducing by the way a few of the explanations given to Mr. Moses by his guides. Those explanations, however, are for the most part slight and vague, and our experimental knowledge of the phenomena is, of course, merely nascent and fragmentary. My scheme, therefore, cannot aim at complete logical arrangement. It must involve both repetitions and lacunæ; nor can it be such as the physiologist would care to sanction. But it will, at least, be a first attempt at a connected schedule or rational index of phenomena apparently so disparate that the very possibility of their interdependence is even now constantly denied.

## SYNOPSIS OF VITAL FACULTY.

### I.

#### FIRST SERIES:—PHENOMENA SUPRALIMINALLY CONTROLLED, OR OCCURRING IN ORDINARY LIFE.

1. Supraliminal or empirical consciousness; aware only of the material world through sensory impressions.
2. Physical nutrition, including respiration.
  - (a) Physiological and pathological processes and products.
3. Physical expenditure; action on material and etherial environment.
  - (a) Mechanical work done at the expense of food assimilated.
  - (b) Production of heat, odour, sound, chemical changes, as the result of protoplasmic metabolism.
  - (c) Production of etherial disturbances; as emission of light and generation of electrical energy.

4. Action on the incarnation of life on the planet.
  - (a) Reproduction, as physiological division.
5. Mental nutrition ; sensory receptivity.
  - (a) Ordinary sense-perception.
  - (b) Memory.
6. Mental expenditure ; response to stimuli.
  - (a) Intra-cerebral response ; ideation.
  - (b) Emotion ; will ; voluntary innervation.
7. Modifications of supraliminal personality.
  - (a) Birth ; as physiological individuation.
  - (b) Sleep ; with dreams, as oscillations of the conscious threshold.
  - (c) Metamorphoses ; as of insects and amphibians ; and polymorphism, as of hydrozoa ; multiplex personality.
  - (d) Death ; as physiological dissolution.

## II.

### SECOND SERIES :—PHENOMENA SUBLIMINALLY CONTROLLED.

1. Subliminal consciousness ; obscurely aware of the transcendental world, through telepathic and telæsthetic impressions.
2. Physical nutrition modified by subliminal control.
  - (a) Suggestion, self-suggestion, psycho-therapeutics.
  - (b) Stigmatisation.
3. Physical expenditure modified by subliminal control.
  - (a) Mechanical work modified by psychical integration or disintegration ; hysteria.
  - (b) Production of heat, and other specific effects upon matter, subliminally modified.
  - (c) Emission of light, and generation of electrical energy modified.
4. Action on the incarnation of life on the planet.
  - (a) Prenatal suggestion through intermediate organism of parent.
5. Mental nutrition (sensory and supersensory receptivity) subliminally controlled.
  - (a) Hyperæsthesia ; anæsthesia ; analgesia.
  - (b) Hypermnesia ; manifested in dreams or automatisms.
  - (c) Telepathy ; veridical hallucinations ; sensory automatism.
  - (d) Telæsthesia or clairvoyance ; perception of distant scenes ; retrocognition ; precognition.
6. Mental expenditure ; response to stimuli modified by subliminal control.
  - (a) Subliminal ideation ; the inspirations of genius.
  - (b) Motor automatism ; concurrent consciousness ; hyperboulia.
  - (c) Extradition of will-power beyond the organism ; telergy ; self-projection.

7. Modifications of subliminal personality.
  - (a) Birth ; as spiritual individuation.
  - (b) Sleep and trance ; self-suggested or telepathically suggested ; with clairvoyant visions.
  - (c) Ecstasy.
  - (d) Death ; as irrevocable self-projection of the spirit.

### III.

#### THIRD SERIES :—PHENOMENA CLAIMED AS SPIRITUALLY CONTROLLED.

1. Subliminal consciousness, discerning and influenced by disembodied spirits in a spiritual world, who co-operate in producing objective phenomena.
2. Physical nutrition modified by spirit-control.
  - (a) Spirit-suggestion ; psycho-therapeutics.
  - (b) Stigmatisation.
  - (c) Novel and purposive metastasis of secretion.
3. Physical expenditure modified by spirit-control.
  - (a) Mechanical efficiency increased and fulcrum displaced.
  - (b) Control over individual material molecules ; resulting in abrogation of ordinary thermal laws, and in aggregation and disaggregation of matter.
  - (c) Control over etherial manifestations ; with possible effects in the domains of light, electricity, gravitation, and cohesion.
4. Action on the incarnation of life on the planet.
  - (a) Pre-conceptual suggestion or self-suggestion.
  - (b) Ectoplasmy or Materialisation ; temporary extradition or concentration of vital energy.
5. Mental nutrition modified by spirit-control.
  - (a) Ordinary sensory perception spiritually controlled.
  - (b) Memory controlled ; retrocognition spiritually given.
  - (c) Sensory automatism spiritually controlled ; phantasms of the dead, &c.
  - (d) Telæsthesia developed into perception of spiritual environment ; precognition.
6. Response to stimuli spiritually controlled.
  - (a) Ideation inspired by spirits.
  - (b) Motor automatism spiritually controlled ; possession.
  - (c) Extension of will-power into the spiritual world ; prayer.
7. Modifications of personality from spiritual standpoint.
  - (a) Birth ; as descent into generation.
  - (b) Sleep and trance induced, and visions inspired, by spirits.
  - (c) Precursory emergence into completer personality ; ecstasy with perception of spiritual world.
  - (d) Death ; as birth into completer personality.
  - (e) Vital faculty fully exercised in spiritual world.

I. FIRST SERIES:—PHENOMENA SUPRALIMINALLY CONTROLLED, OR OCCURRING IN ORDINARY LIFE.

(1) *Supraliminal or Empirical Consciousness; aware only of the Material World through Sensory Impressions.*—Beginning with the series of manifestations of supraliminal or “normal” faculty—normal merely in the sense that it is more habitually observed than the subliminal—I must needs make my first heading simply Consciousness. We must assume this starting-point from which to work, and we must briefly point out the limits within which this supraliminal consciousness is circumscribed. It is, as I hold, largely an outcome of the struggle for existence; a fraction of the potential consciousness of each individual life, selected and developed by planetary evolution and earthly needs. I am conscious of some of my points of relation to this material world, because without such awareness my ancestors could never have subsisted here. I am unconscious of my profounder, my cosmic relations, if such there be, because while my ancestors were struggling upwards from the brute such knowledge would have been to them a bewilderment rather than a help. Nay, even the spectrum of ordinary consciousness, as I have termed it, extending from where it fades at the red end into unconscious organic processes to where it fades at the violet end among psychical hints and indications which we can no longer follow,—even that habitual range of perception is interspersed with many dark belts and lines. For that range of perception has been contrived by Nature, so to say, on no scientific principle, but merely so as to give, at the least physiological expense, a rough notion of some superficial features of a molar world. We gradually learn, indeed, by reason and calculation, that this apparently molar world consists (for our intelligence) of at least two interpenetrating environments, molecular and ethereal; but to the supraliminal consciousness all that lies beyond the range of eye and ear is matter of inference and artifice, not of direct apprehension.

(2) PHYSICAL NUTRITION, INCLUDING RESPIRATION.

(a) *Physiological and Pathological Processes and Products.*—In an environment thus conceived we have to build up and to expand the energies of body and mind, apparently inseparably united to form a personality which we have as yet no reason to suppose to be of more than earthly scope. The nutrition of the body is the first necessity, but most of the mechanism of this nutrition lies now beneath the conscious threshold—beyond the red end of our imaginary spectrum. Even upon the body with which it popularly identifies itself the supraliminal consciousness gazes as a mere outsider. We can do no more than register our own idiosyncrasies, and employ observed tendencies of our inward mechanism to repair its own aberrations. We become familiar with certain processes and reactions, physiological and pathological; but why the elements of

our body are thus associated and dissociated we know not; nor can we (speaking broadly) produce any reaction by means other than those which the organism itself habitually employs.

(3) PHYSICAL EXPENDITURE; ACTION ON MATERIAL AND  
ETHERIAL ENVIRONMENT.

(a) *Mechanical Work Done at the Expense of Food Assimilated.*—Our body, thus built up by nutrition (including respiration) from its original germ, has acquired energy which it can expend on its environment, both molecular and etherial; as well as exerting an obscurer form of action, of which we shall speak later, on the world of life to which the germ belongs. The most fully conscious and purposive form which the body's energy takes is that of mechanical work upon molar masses. Here we can, to a great extent, compute its work like an artificial engine's; noting that the relation between food absorbed and work done is never such as to threaten disturbance of the general law of Conservation of Energy.

(b) *Production of Heat, Odour, Sound, Chemical Changes, as the Result of Protoplasmic Metabolism.*—The animal body exerts various effects, other than mechanical, upon different kinds of living and lifeless matter. It generates and imparts heat both by conduction and by radiation; it propagates sound-waves and odours which specifically affect certain prepared surfaces; it may generate electric charges and electric currents; both in its higher and lower forms it effects, without as well as within its own periphery, certain chemical associations and dissociations whose range is unknown.

(c) *Production of Etherial Disturbances; as Emission of Light and Generation of Electrical Energy.*—One of these specific effects, exerted not on the molecular but on the etherial world—the production of *light*—is important enough, in view of what is to follow, to be placed under a heading by itself. It will be convenient, however, to defer dealing with this topic until a later stage in our discussion. The development of electro-motive force of considerable magnitude, as for instance, in some species of fishes, is a rare phenomenon; but electrical manifestations of a feeble kind occur in the muscles and nerves of all animals, and even in the tissues of some plants.

(4) ACTION ON THE INCARNATION OF LIFE ON THE PLANET.

(a) *Reproduction as Physiological Division.*—The living organism has one further power;—of all its powers at once the most complex and the most subliminal. It can influence by reproduction the incarnation of life upon this planet. From the supraliminal standpoint we can speak of reproduction only as of an elaborate process of physiological division. But the distinction between supraliminal and subliminal knowledge and purpose,—where the subliminal purpose has sometimes been held to be no

merely individual aim,—has here been guessed by philosophers in the illusion which Nature, for her own ends, throws around her children;—leading them by roads which they blindly follow towards an end which, for aught she cares, they may even desire to shun.

#### (5) MENTAL NUTRITION; SENSORY RECEPTIVITY.

(a) *Ordinary Sense Perception.*—From the nutrition and expenditure of the bodily organism let us turn to the nutrition and expenditure of the *mind*, which, however inseparable its connection with the body may be deemed,—even if we regard it merely as a concatenation of “highest-level brain-centres”—must yet, for clearness’ sake, be treated separately in any scheme of vital function. The nourishment of the mind (or highest-level centres) is through sensory impressions, which reach it from without through definite channels so soon as they attain a definite intensity.

(b) *Memory.*—The residual changes which these impressions leave constitute the physical basis of memory; and supraliminal memory normally contains the residue only of supraliminal impressions.

#### (6) MENTAL EXPENDITURE; RESPONSE TO STIMULI.

(a) *Intra-cerebral Response; Ideation.*—To these stimuli, freshly impinging, or become in a sense fixed and inherent, we find the mind or highest centres reacting, first in ideation, or intra-cerebral re-adjustments.

(b) *Emotion; Will; Voluntary Innervation.*—Next we find them reacting in emotion and in will,—or motor innervation, which energises beyond the brain, and gives orders to voluntary muscles,—to eyes and tongue and hands and limbs,—which express the intelligent personality within. These orders are supraliminally conceived in molar terms, but they receive a molecular obedience. We say to the hand, Write! But the answer is not a mere puppet-like movement of such molar mechanism as we could ourselves conceive, but—like the inward ideation itself—depends upon a rearrangement of molecules such as no science can at present trace or explain.

#### (7) MODIFICATIONS OF SUPRALIMINAL PERSONALITY.

(a) *Birth; as Physiological Individuation.*—And, finally, both body and mind may pass through we know not how many phases without losing what we regard as the identity of either. *Birth* in this scheme we must regard as physiological individuation, obliging the new animal to seek food for itself, and thus compelling, in higher animals, a rhythmically recurring increase of alertness which we term the waking state.

(b) *Sleep; with Dreams, as Oscillations of the Conscious Threshold.*—But an abeyance in *sleep* of the supraliminal control perpetually recurs,

and is needful to the organism's preservation. And in the temporary obliteration of the conscious threshold thus induced, the fragmentary ideation immediately below the waking level makes itself manifest in *dream* (and the subliminal control becomes dominant in various ways and in varying degrees).

(c) *Metamorphoses, as of Insects and Amphibia, and Polymorphism, as of Hydrozoa: Multiplex Personality.*—Even profounder changes occur in animal metamorphoses, where the struggle for existence brings to the surface at different stages of life different selections from the potential syntheses of faculty included in the original germ,—those, namely, which are adapted to the environment in which the particular stage is passed. In the higher animals the variations that occur as the infant progresses through youth to maturity are much less marked and more gradual. In some few abnormal men, however, cerebral rearrangements may sometimes bring about sudden and complete changes in the superficial character and memory. These differ from the metamorphoses of the lower animals in having, as a rule, no relation to different stages of life, and remind us rather of the polymorphism of a colonial Hydrozoon, in which the different attributes and characteristics of a single complete organism are distributed among the various individuals of the colony. The man with a multiplex personality is like a single individual of such a colony, in that only certain elements of his ordinary self are manifest at once, the rest being for the time submerged.

(d) *Death; as Physiological Dissolution.*—And ultimately the individual organism loses the power of self-adaptation to its environment; physiological dissolution ensues; and from the supraliminal standpoint we discern no energy which is not dispersed in lower forms at death.

Of thus much, then, and of thus much only of ourselves, the struggle for earthly existence has compelled us to be aware. It is an empirical or superficial cognisance; and here, as truly as anywhere in nature, "all that we know is phenomenal of the unknown."

## II. SECOND SERIES:—PHENOMENA SUBLIMINALLY CONTROLLED.

(1) *Subliminal Consciousness; obscurely aware of the Transcendental World, through Telepathic and Teleæsthetic Impressions.*—Let us turn now to our second scheme; that which is to represent for us vital function under the nascent control of a subliminal consciousness, and amid the dimly-guessed operations of a transcendental world. The subliminal faculties whose existence I infer from our evidence will be traced in detail as we proceed. Here at the beginning I must merely explain on what principle I have assigned to some of these faculties and not to others a source in the subliminal self, or in telepathic action from other embodied minds, rather than in any extra-terrene or spiritual intervention. This distinction is often obscure; but I have here drawn the line so as to avoid

unduly favouring my own argument. I am endeavouring to show that certain subliminal processes which I hold to be going on in each of us do form a real intermediate class between the processes of normal life and those attributed to spirit-control. I have, therefore, here left to the account of spirit-control all that can be at all plausibly claimed for it;<sup>1</sup> believing that the remaining phenomena, those which seem almost indisputably referable to a source within ourselves, will be enough to carry us half-way across the apparently impassable gulf which separates Mr. Moses' and similar experiences from the experiences of the mass of mankind.

For these phenomena will not only in themselves show great accessions of power, but also will give plain indication of still more marked development to come. We shall not only see the spectrum of supraliminal consciousness largely extended in both directions, but shall also realise that this extension implies a new environment—an environment whose laws we have yet to learn, and whose denizens to encounter.

Let us discuss, then, the subliminally guided faculties in the same order in which we have just discussed the faculties of common life.

## (2) PHYSICAL NUTRITION MODIFIED BY SUBLIMINAL CONTROL.

(a) *Suggestion, Self-suggestion, Psycho-therapeutics.*—And first as to the influence of subliminal control on bodily nutrition. We have here, as it happens, the most conspicuous and popular group in our whole range of unfamiliar phenomena. The experimental study of the subliminal self was virtually originated by the empirical discovery that "mesmeric passes," and afterwards that hypnotic suggestion in general, had power to alter the condition of the nervous system;—to induce sleep, to relieve pain, to re-establish arrested secretion, and to restore morbid secretion to healthy normality. I have already discussed (in Sections 568–570) the part which an actual effluence, or a telepathic impact, may play in such operations as these, and will take here the only remaining logical view, which assumes that suggestion from a hypnotiser is virtually self-suggestion; the hypnotiser's order having merely the power of reaching in some unexplained way the subject's subliminal self, and setting in action that *hyperboulia*, so to term it,—that extension of will-power over parts of the organism unreachable by supraliminal will,—which enables the hidden self to achieve the marvellous restorations of "psycho-therapeutics." For this submerged and intimate will can wield, as it were, the very *vis medicatrix nature*, and chase back the runaway molecules into a road made familiar to them by long memories of healthy action.

(b) *Stigmatisation.*—Yet this, though the easiest, is not the only road down which the dominated molecules can be driven. The various pheno-

<sup>1</sup> The reader must observe that the standpoint adopted for the purpose of this special argument differs from that of the book as a whole, in which the *onus probandi* is laid on the spiritistic theory.—EDITORS.

mena of modified secretion to which the conventional name of *stigmatisation* has been given consist in a selective direction of cells or of even minuter bodily elements away from their settled customary performance, through changes which the predecessors of these cells have indeed traversed before,—but never without specific objective cause—never on so impalpable an invitation. The serum which rises in the “suggested” blisters is in itself no novel product; but its evocation without mechanical irritation shows (as I have urged elsewhere, see 543) a quite novel power to play upon the organism as with purposive manipulation from within.

### (3) PHYSICAL EXPENDITURE MODIFIED BY SUBLIMINAL CONTROL.

(a) *Mechanical Work Modified by Psychical Integration or Disintegration; Hysteria.*—And next as to the effect of subliminal control upon the organism's *expenditure*; in the first place upon its expenditure in muscular energy. The amount of muscular energy which the supraliminal self can control may at first sight be regarded as a compromise, achieved in the struggle for existence, between present and future convenience. It can put forth, that is to say, just so much energy as is generally compatible with avoiding any serious risk of injury to the organism. But this explanation will not take into account all the elements of the problem. The human organism is an imperfectly unified colony of cells; and there is nothing to show us that the precise degree of integration to which we attain in ordinary life is such as to enable our organism to exert its maximum of energy without risk of injury.

We find, in fact, that a capacity of greater effort may be the result or the concomitant either of disintegration or of further integration. The great increase of muscular power which sometimes accompanies mania is an instance of the first, and the manner in which the increased energy in such cases becomes apparent throws some light on subliminal operation generally. This subject has been fully discussed in Chapters II. and III. I have shown that the same increase of energy may follow on increased integration, of which I regard Genius as the palmary instance. In short, and as might have been expected, the katabolic as well as the anabolic forces, the output as well as the intake of the bodily frame, are amenable, in more ways than we can suppose ourselves to have yet discovered, to subliminal control.

(b) *Production of Heat, and other Specific Effects upon Matter, Subliminally Modified.*—Turning now to effects other than mechanical produced upon the material world, we find rather suggestions for experimentation than records of experiment adequately performed. The subjective sensation of *heat* can, of course, readily be produced by hypnotic suggestion, and in a sensitive subject perspiration may follow,—*si dixeris, Aestuo, sudat*:—but I know of no experiment which has compared the total heat emitted by the organism in a normal state and under

suggestion. Suggestions involving bodily odour and chemical conditions have thus far been confined to psycho-therapeutics, although here also there might well be experiments with a purely scientific aim. But the most important effect of a supernormal kind alleged to have been produced upon matter in the course of experiment on subliminal faculty is the old-fashioned mesmeric effluence, which, in the opinion of Elliotson, Esdaile, &c., was proved to affect not only the human organism, but water and other inanimate matter (see 541 E and K). This view is entirely out of fashion now, and we ourselves have wholly failed to confirm it by experiment; but the history of hypnotism has consisted so largely in the confident disavowal, followed by the gradual re-discovery,—though often with a new interpretation,—of phenomena alleged by the earlier mesmerists, that it would, I think, hardly be safe to set aside this “mesmerisation of objects” as due merely to suggestion, until it shall have been tested by many more experiments, performed with modern exactitude and care.

(c) *Emission of Light, and Generation of Electrical Energy Modified.*—

A like need for experiment exists with regard to phenomena of *luminosity*, alleged from time to time to accompany abnormal conditions of the human frame. “Some startling but apparently well-authenticated cases,” says the writer of the article on “Phosphorescence” in the *Encyclopædia Britannica*, “are on record of human beings having been luminous owing to certain states of disease.” Of such cases I shall have more to say presently. This phenomenon has been frequently noted both in and by persons in a trance condition; but usually under circumstances where one cannot be sure that the effect was not a merely subjective one. With Mr. Moses, however, it was repeatedly observed during séances, being generally visible to Mrs. Speer, and sometimes to all the sitters. Mrs. Speer writes: “I have often seen Mr. Moses enveloped in a luminous cloud or white mist, and when he rubbed his hands phosphorescent light seemed to be emitted from his fingers. This light enabled him to see his own hands in the dark.” I find an entry in Mr. Moses’ notebooks to the effect that on one occasion at least he saw his hands luminous when he had returned to his own rooms after a séance. I shall return to this subject hereafter when dealing with “Spirit-Lights”; but this phosphorescence of the sensitive himself seems to belong rather to the category of subliminal control. It seems not improbable that such manifestations may be made more intelligible by further discoveries on the lines of those recently made by physicists as to the luminescent effects produced by obscure radiations whose existence was previously unsuspected.

(4) ACTION ON THE INCARNATION OF LIFE ON THE PLANET.

(a) *Prenatal Suggestion through Intermediate Organism of Parent.*—

We come next to the problem of the influence of subliminal control on the realm of *life*,—on the manner in which the sum of life on earth is

supplied by fresh incarnations from the unknown environing energy. The first question will be as to the power of suggestion, by influencing the mother, to influence the unborn child. And so large a collection has now been made of cases where an impression, produced (more often, of course, by accident than by design) upon the mother has been reflected by the offspring (see 526) that I feel entitled to assume such influence as highly probable, if not established.<sup>1</sup> This fact, if fact it be, is of an importance greater than has yet been realised. We cannot fix a *terminus a quo* before which such influence is impossible; and the much-needed science of "eugenics" seems likely to depend largely upon a psychical factor.

(5) MENTAL NUTRITION (SENSORY AND SUPERSENSORY RECEPTIVITY)  
 SUBLIMINALLY CONTROLLED.

(a) *Hyperæsthesia*; *Anæsthesia*; *Analgesia*.—We have now dealt with the influence of the subliminal self in upbuilding the organism, and in modifying the organism's effect upon its environment. With the discussion of its effect upon the world of *life* we have reached as it were the watershed of physical and psychical determination; and we proceed now to the region of intellectual effects;—of influence subliminally exercised, first upon sensory receptivity, and then upon motor response.

Subliminal modifications of sensory receptivity, important as they are, have been already so fully discussed in Chapter V. that we need here do no more than recapitulate them, thus preparing the reader for the still more potent sway which we shall find ascribed to spirits over the perception of men. Briefly, then, the senses can be either stimulated or suspended to an extent hardly yet fathomed. Cases of *hyperæsthesia* are recorded which seem scarcely compatible with that we know of the structure of the sensory end-organs themselves.

So profound an *anæsthesia*, on the other hand, may be produced that prolonged and painful operations can be undergone without evoking a murmur. Nay, what is even more remarkable, the sense of *pain* may be abrogated while other sensations remain intact, and an *analgesia* produced which is no result of disease or disintegration, but apparently the highest—the most serviceable—condition to which the organism has yet been raised.

(b) *Hypermnèsia, Manifested in Dreams or Automatisms*.—The subliminal control of *memory*—of the stored-up knowledge derived from past sensation—shows a similar advance upon the supraliminal. To retain in supraliminal memory—or sufficiently near the threshold to be summoned at will—even facts or scenes upon which we have deliberately fixed atten-

<sup>1</sup> The best list of references is to be found in a book otherwise of little value, "Ædæology," by S. B. Elliott, M.D., Boston, U.S.A., 1893. See also Professor Macalister on Stigmatisation (*ad fin.*) in *Encyclopædia Britannica*. The list of cases has been much extended since Professor Macalister wrote.

tion is a task which often exceeds our powers. But some reason has been shown for believing that in the subliminal memory we possess at least a much fuller, if not a complete, record of all that has passed, even, as we say, "unnoticed," across our visual or auditory field; and in hypermnestic dreams and crystal vision we seem to peep for the moment into a treasure-house whose existence was not suspected till now.

There seem, moreover, to be various influences, as yet hardly realised or defined, which should rather rank as sensory than under any other heading, namely, the *heteræsthesia* discussed in 541.

(c) *Telepathy; Veridical Hallucinations; Sensory Automatism.*—And here we reach a critical point in our series; the introduction, namely, among phenomena which may be regarded as merely extending powers already known, of those newly recognised and manifestly supernormal faculties of telepathy and telæsthesia (or clairvoyance) with which so much of our work in psychical research has been concerned. Can we still regard ourselves as passing only from one to another degree of faculty exercised in the already known environment? or are we beginning to observe human faculty operating in an environment new to science? At first sight, the least inconceivable explanation of telepathy might seem to lie in assuming a fresh form of ether-waves which should carry the vibrations of one brain and imprint them on another.

I have already shown (632-634) the inadequacy of this theory to explain even many simple experimental cases—still more cases of collective percipience, of telepathy from the dead, and of the faculties analogous to telepathy to be discussed immediately,—telæsthesia and clairvoyance, precognition and retrocognition. We may still, however, find some points of transition between at least the supraliminal manifestations of telepathy and phenomena already known. And telepathy is thus linked with the *sense-perception* and the *memory* which we have just been discussing;—even as we shall presently find it linked with emotion and will. In the first place, the *hyperæsthesia* which I have claimed for the subliminal self seems sometimes to pass gradually beyond the point which any sensory influence can be stretched to cover. We must then assume at least a mingling of some form of supernormal acquisition of knowledge;—telepathy if we have an agent's mind already possessed of that knowledge, telæsthesia if no such agent can be suggested.

The *hypermnesia*, again, of which we were but now speaking seems often to act as a kind of *nidus* for germs of knowledge borne home from some other quarter. In itself this extension of subliminal memory is most significant of hidden faculty. For the extended memory itself implies intellectual operation; it is not a mere indiscriminating photograph, but an impressionist or sometimes even a symbolical picture, where facts subjectively important are brought into intentional prominence. And that picture—let us take for example an actual picture seen in a crystal—is selected from amongst a presumable multitude of its congeners, and pre-

sented to supraliminal view at the useful moment. And often, as I have said, among the contents of this subliminal memory unexpected items float up into cognisance; crystal-vision or hallucination turns out to be *veridical*—to tell truly of a fact which no actual observation, however acute, can ever have stored up in the subliminal memory. We find, in short, that the subliminal consciousness does not only acquire and retain a fuller picture of its material surroundings than the every day waking man can boast, but also acquires knowledge by means of its own, and especially<sup>1</sup> by telepathic impression from other minds.

(d) *Telæsthesia or Clairvoyance; Perception of Distant Scenes; Retro-cognition, Precognition.*—The knowledge which is received by telepathy is knowledge which has been already worked up, so to say, into manageable form in another mind. Is it possible that this power of spiritual perception can be still further extended? that the human spirit can absorb knowledge without the aid either of its own bodily senses or of other minds?

I believe that our answer must be affirmative, and indeed that this power of *telæsthesia* is a faculty perhaps of wider range than telepathy itself. Naturally, we cannot always distinguish such a phenomenon from telepathy; and in many cases of “telepathic clairvoyance” both powers seem to have been at work;—the agent’s crisis summoning the percipient’s subliminal attention, and the percipient then discerning details of which the agent was not himself directly conscious. Such scenes seem to come midway between telepathy proper and the telæsthetic perception of quite indifferent scenes, presented to the percipient in waking vision or crystal-picture or dream, as it were at random;—as though the casual slipping of a shutter in some vast *camera obscura* had thrown upon the mind’s receptive surface a remote and irrelevant segment of the reflected totality of things.

Nor is this all. For it is, perhaps, under this wide heading of telæsthesia that mention should be made of a still more surprising extension of view, from things distant in space to things distant in time also. I need not here repeat the arguments which indicate that these perceptions, although partly due to spiritual communications, seem also partly due to faculties of the subliminal self.

(6) MENTAL EXPENDITURE; RESPONSE TO STIMULI MODIFIED BY  
SUBLIMINAL CONTROL.

(a) *Subliminal Ideation; the Inspirations of Genius.*—From this brief review of the influence of the subliminal self on mental nutrition, let us turn to consider its influence on mental expenditure. There is, of course, no hard and fast line between the two, Ἔισμὲν ἐνεργείᾳ, and all our consciousness is Will in the making. All cerebration, in other words, is probably at once sensory and motor; and at any rate when we are dealing with “subliminal messages” it must seem a matter almost of

chance whether the message shall take the *sensory* form of hallucination, visual or auditory, or the *motor* form of an impulse to write or speak. But first we have to deal, under this heading, with something which is not for us in common parlance either sensory or motor;—namely, *ideation*; or such intra-cerebral readjustments as involve only images which fall short of hallucination and impulses which have not yet set the muscles in action.

I have urged elsewhere (in Chapter III.) that even our habitual current of thought bears abundant testimony to cerebration beneath the ordinary threshold of consciousness.<sup>1</sup> With all of us there are subliminal uprushes—incursions of ideas and images ready-made and vivid into the superficial stratum of more continuous, but less ardent, less flashing thought. Such uprushes, although alike in *mechanism*, leave *products* of very different worth. For most men nothing better than dust and scoriæ is flung up from the subterranean chambers; for few only do the rock-fragments bear in their cavities the precious crystals which have gathered in hidden laboratories into the emerald's or the ruby's glow.

(*b*). *Motor Automatism; Concurrent Consciousness; Hyperboulia*.—So long as we confine ourselves to these intra-cerebral responses to external stimuli, we have no obvious line to draw between the ideas which we manufacture piecemeal above the threshold and those which come to us ready-made from below. Even here, no doubt, there are physiological effects already indicating an extension of mental influence over the bodily frame. When, in the poet's words, "a great thought strikes along the brain, and flushes all the cheek," the sudden uprush of ideation has affected the vaso-motor system in a way which we cannot deliberately rival. But yet this glowing thought has come mixed with cooler thoughts; it runs, so to say, into the amalgam of common life. We have now to note that a point may be reached, in some men if not in all, where the two streams of faculty are not *conjoint* but *concurrent*; the subliminal faculty using the organism in a separate and definite manner, in writing, namely, or speech, which in reference to the man's habitual processes seems automatic or even quasi-external, and which suggests to him that some intelligence other than his own must be moving his hand or speaking through his mouth. Sometimes, as I believe, such an external intelligence is indeed at work; oftener the man's own deeper self is thus acting on his empirical self, and writing its own messages with the hand to which it has, after all, an equal claim.

<sup>1</sup> It may be worth while to remind the reader that the first important statement in English of the Leibnitzian view of "latent modifications" of minds occurs in Sir W. Hamilton's "Lectures on Metaphysics" (Lect. XVIII.). Dr. Carpenter, to whom the theory is sometimes popularly ascribed, added little except the term "unconscious cerebration." But in reality Leibnitz, with his "insensible perceptions," was nearer the truth (as I conceive it) than either Hamilton or Carpenter; for he did not explicitly deny accompanying consciousness; and that there *is* a subliminal consciousness I regard (as my readers know) as certain.

From many points of view these automatic motor messages form for us a central and instructive phenomenon. In the first place it is obvious that they are closely allied with—sometimes *interchangeable* with—sensory hallucinations. They thus materially support the view that these phantoms also are in the same sense *automatic*; that is, that they are for the most part at least shaped by the percipient's own subliminal self, and presented to his supraliminal perception as a method of informing or influencing him from the depths of his own being. In the second place, they enable us to set out a continuous series from the transitory phenomena of hypnotic suggestion at the one end to changes of personality and "spirit-possession" at the other end. We start, say, from Edmund Gurney's post-hypnotic experiment, where you tell a man a fact in the trance which on waking he forgets,—but which he can nevertheless write out automatically with no recognition of its source. Here we know perfectly whence the fact originally came; we can feel sure that no telepathic, no disembodied influence has been brought to bear. Then come the ordinary mass of spontaneous automatic messages, presumably self-originated, since they contain no fact which the automatist may not have learnt by ordinary sensory means. And from this point the automatisms may diverge in several directions. They may, as I have already said, begin to show knowledge which, cannot have been acquired by normal means;—which seems as if it must have come telepathically from living men;—or even knowledge which, alike in its substance and in its lacunæ, seems coincident with the presumable knowledge and ignorance of some departed spirit.

This is of course the most interesting form of development. But the automatisms may also become markedly impressive in a different way. While still showing no actual knowledge beyond the automatist's normal reach, they may nevertheless assume a character so distinct,—a mode of self-expression so deeply involving the entire organism,—that they come to rank as new phases of personality, representing fresh positions of relative stability into which the man's psychical being may be thrown.

And here again, while thus led forward to our impending notice of Modifications of Personality, we are also led backward to our previous account of psycho-therapeutics and self-suggestion, of the modification of physical nutrition by subliminal control. What we there described, so to say, from the outside, we are now regarding from the inward or subjective point of view. For these motor automatisms pass insensibly into hyperboulia; that is to say, the same subliminal motor response to stimuli which guides the automatist's hand in this strange fashion is not limited in power to mere writing or vocal utterance; it can work upon stomach or liver as well as upon hand or tongue. It has overpassed the traditional bounds in one direction; it shows next that it can overpass them in another; it leaves us asking what bounds it may not overpass. Much in the same way did Frenchmen once speculate as to what causes in a

paper constitution the First Consul was likely to respect. The nerve-system is a kind of traditional Constitution; the Will is a force whose strength, whose very nature, is all unknown. The Will, we say, acts directly on striped muscle and not on unstriped. What is this but a convention which wills obey because they have always obeyed it? What boundary line can the physiologist draw through the phenomena of man's bodily life, assuring us that *here* the purposive must necessarily end, and the unpurposed, the inevitable begin? If Will does anything, why should it not do all?

(c) *Extradition of Will-power beyond the Organism; Telergy; Self-projection.*—And if the despot chooses to ignore his own country's Constitution, what guarantee have we that he will respect treaty-obligations abroad? The access of one man to another, the power of one man over another is limited, so to say, by international laws so ancient that no one dreams of infringing them. Then suddenly—to take the best-known case of hypnotisation at a distance—Dr. Gibert throws the absent Léonie into a trance, and impels her to hasten through Havre to his house. This is an *invasion* of an independent kingdom, against all rules of war. And yet it finds, as Napoleon's invasions often found, a party in the invaded realm itself which supports the invader; the impulse given from a distance to Léonie's subliminal self finds something in that self not only competent to discern it but willing to obey.

Mere metaphor, however, cannot satisfy us here. We have reached a point where it is indispensable that we should form at least some provisional working conception not only of what telepathy is not—but of what it possibly may be. Its laws, we have concluded, are not cognate to the known laws of the material world. It is a transference, not of a pattern of vibrations, but of a knowledge, an impulse, which seems to implant itself in the percipient's mind like a living thing. The "telepathic impact," as we have sometimes called it, is no blunt shock. It may be sudden; but it may also be persistent; it may sometimes be overwhelming, but it can be insinuating too. It is not a bolt discharged and done with; it is a vital influence at work on the percipient's subliminal self.

No argument has been as yet urged in this discussion to show that man possesses a spirit which preceded birth or which survives death. The question of individual pre-existence, individual survival, belongs to a later stage of our review of vital faculty. But, nevertheless, I think that those who have been willing to go even thus far with the general scheme here set forth will feel that the subliminal self whose influence over the organism seems to be at once so latent and so profound must be regarded as something other than a mere coenesthetic focus. It must (so to express it) be at least an earthly soul, a provisional spirit.

We have, then, to imagine this spirit or quasi-spirit as acting first normally upon its own organism and then telepathically upon the organisms of others. How are we to conceive it at work? In its own

organism, to begin with, it acts, I suppose, especially upon the nervous system;—primarily on the brain. To act on the brain—to direct its thought and volition—the spirit must, I again suppose, be able to modify in countless ways each individual cell. And must not such a selective or directive influence be intimate enough to affect severally each molecule of which each cell is composed? *Something* must so affect them; and to stop short of this power for the spirit would simply be to postulate some other intelligence engaged in preparing the spirit's work. Assuredly neither the molecule nor the atom is the last word of analysis, as even the ordinary physicist would now agree. The whole process may be something far subtler than an action on molecules; but thus much of subtlety there needs must be. *Selective guidance of each individual molecule*;—let us at least, then, use this formula as a compendious expression for the entirely interpenetrating control which we must assume that a man's own spirit exercises over his brain.

And next, in a case of telepathy, the agent is somehow the cause that the percipient's brain shall be influenced in this same delicate, penetrating way. How shall we imagine the mechanism of such influence? Shall we say that the spirit of the agent affects the spirit of the percipient, and thus the spirit of the percipient influences his own brain? Or shall we say that the agent's spirit directly influences the percipient's brain in like manner as it influences his own? There may seem little to choose between two such unprovable conceptions. Yet, looking forward to evidence which we shall presently have to meet, I think that the second alternative should provisionally not be excluded. For we shall have cases where inanimate matter outside an organism is, as I believe, directly affected by some spirit; and the question will arise whether the spirit so acting must necessarily be a spirit discarnate, and outside the medium, or may also possibly be the medium's own. I do not wish to prejudge this question, as against the possibility that the medium's own spirit may be the agency which, in such a case, directly affects the external world; but if such is ever to be our explanation, it is certainly simpler to suppose that here also the agent's spirit is directly affecting the percipient's brain,—not needing, so to say, to invite the percipient's own spirit to accomplish that task.

On this view we shall have an intelligible series—though a series advancing by leaps and bounds—to represent the achievements of Will, as it shakes itself free from the limitations which are but shadows as contrasted with its own reality. In the first place we have *hyperboulia*;—the extension of the Will's power over tissues in the organism which its mandates have ordinarily failed to reach. In the second place, we have *telergy*;—the extension of its power over the brain molecules of an organism other than that with which it is primarily in connection. And in the third place we shall have "telekinesis" and the like;—a group of phenomena involving control over inorganic matter, and over organic matter both within and without its own organism.

This last extension, however, will lead to our third category,—the category of phenomena claimed as controlled by spirits external to the agent or medium himself. Before passing on to such matters we must briefly review the phases of personality which subliminal influence creates or reveals in the living or dying man. We must thus lead up to some comprehension of the nature of Death, before we deal with spirits whom we assume to have passed through that crisis undestroyed.

(7) MODIFICATIONS OF SUBLIMINAL PERSONALITY.

(a) *Birth ; as Spiritual Individuation.*—With the profounder conception of the Self which our inclusion of its subliminal elements implies, we find associated profounder severances and re-arrangements in its constituent elements ;—more significant changes, so to say, in its internal configuration. I desire to compare these with the modifications of personality which occur in ordinary life ; to compare them, of course, with the purpose of ultimately showing that here also we are making a forward step in precisely that path of which spirit-control is in some sense the goal. The first modification of personality of which we have cognisance, the first on our former list of supraliminal changes, was the crisis of *birth*. From our former point of view that crisis was one of physiological individuation only. Regarding the organism now as in truth an *organon*—as an instrument through which a spirit essentially distinct therefrom exercises the faculties which subserve its self-expression—we shall ask ourselves what else has occurred at birth, besides the separation of a new bud from the genealogical tree which is rooted in earth's prehistoric past. At present we have seen reason for conjecturing that this at least has occurred ;—the individuation, in connection with the organism, of some form of *spiritual faculty*,—of faculty, that is to say, which must have been called into being in some other environment, since the struggle for existence in this material world could not have originated or developed it. Such, as I have elsewhere urged, are the faculties concerned in telepathy and clairvoyance ; they are modes of perception which the corporeal organism may restrict but can hardly in any conceivable way have evolved. Yet although we may trace this one side of our lineage to a spiritual or metetherial world, it does not follow that we can therefore claim that our personalities now incarnated in these bodies are the continued manifestation of personalities which have already lived as distinctive entities elsewhere, or which can survive as personalities that other crisis of bodily death to which the fact of incarnation necessarily exposes them. Let us see whether other phases of terrene personality throw any light upon this problem.

(b) *Sleep and Trance ; Self-suggested or Telepathically-suggested ; with Clairvoyant Visions.*—Parallel with our heading of "sleep" in the column of supraliminal faculties we have the heading of "trance" in the sub-

liminal. And in its first and simplest aspect trance is *suggested sleep*,—sleep imitated by the subliminal self from the familiar spontaneous pattern, but often improved in the imitation, both in restorative efficacy and in fitness for ends other than physical recuperation. From the thought-transference experiment with lightly hypnotised subjects to the *sommeil à distance* inspired by Dr. Gibert or Dr. Janet in “Léonie”;—from the hyperæsthesia of some of M. Binet’s subjects to the “travelling clairvoyance” of “Jane” (573 B) we find each supernormal faculty in turn facilitated by the abeyance of man’s habitual attention to the stimuli of the material world. The degree to which this protection from intrusive thought, or intrusive pain, may be carried is hardly yet explored; but the same abstraction which is enough to induce in many subjects a complete indifference to severe surgical operations, may perhaps hereafter be utilised to assist in securing undisturbed intensity of thought.

And in the meantime most of these states of sleep or trance present an unsolicited crop of ideas and pictures of their own. All *dreams*, indeed, according to my definition, are properly subliminal; they do not belong to the superficial memory, although they lie so close to it that they may get included in it by a sort of accident. They are bubbles breaking upon that surface from the deep below. It is natural, therefore, that this easiest method of communication should be taken advantage of by the subliminal self to send upward messages of deeper import. All the newly-noted forms of faculty which we have already touched upon find expression either in dreams or in the sleep-waking intervals which are a kind of transitory emergences into a condition on the other side of sleep. Hypermnnesia is oftenest shown in dreams, and clairvoyance in the sleep-waking or somnambulant stage of hypnotic trance. In dreams also retrocognition and precognition are manifested; faculties which, since their origin is obscure, I am now claiming solely for the unaided subliminal self.

(c) *Ecstasy*.—Under this heading I include experiences where the subliminal self in trance changes its environment and passes for a time into the spiritual world, retaining such relations to the organism as enable it to return to its ordinary condition.

(d) *Death; as Irrevocable Self-projection of the Spirit*.—Then when the last change comes, and we ask ourselves with what added ground for speculation we now strain our gaze beyond that obscurest crisis, we find, I think, two considerations which the study of subliminal powers has suggested; one of them in harmony with the highest thought of philosopher and poet; the other, not indeed positively inconsistent therewith, but still recalling us to the psychology of the Stone Age, and the crude animism of hardly human men.

For first we shall say that in estimating what there is in our being which may conceivably survive the tomb, we can now claim to have discerned something within us which belongs to an environment which is

exempt from earthly conditions, and which may antecede at once and interpenetrate our material scheme of things. Those ancient views, therefore, which represent the soul's immortality as determined by its very nature and origin find themselves now as never before supported and reinforced.

I refer especially to such cases as those described in Chapter VI. of "projection of thought," or—as I there called it—"psychical invasion," which show some kind of energy or perception exercised by the spirit at a distance from its physical base of operation,—telepathically upon other minds, telæsthetically in other parts of space. In "telepathic clairvoyance," the percipient seems to himself to be present in the scene where the so-called agent actually is at the time. And in reciprocal cases, not only is the percipient conscious of invading the agent's presence, but the latter is in some way aware of the invasion. Further, the descriptions of several cases of experimental self-projection concur in the impression felt of spiritual transportation, of tethering connection with the body, of return thereinto with a shock.<sup>1</sup> And two narratives of animation suspended to the verge of death (Dr. Wiltse and M. Bertrand, see 713 A), have dwelt on that crisis as an apparent escape of the spirit from the body, to which it is ultimately retracted by a remaining psychical link of attachment. These cases begin like some of the cases which we class as "hallucinations experimentally produced"; they remind us, as they proceed, of narratives of "travelling clairvoyance"; and they reach a point where the new centre of perception seems within an ace of altogether superseding the old.

These singular and possibly purely subjective cases are no actual proof of anything whatever. But they deserve notice here, where we are taking stock of any such indications of the true nature of death as can be gathered from evidence which does not even pretend to come from departed spirits, or to rest on anything beyond the personal experience of living men.

"Ἔσονται ἐπειγομένη"—"with a rush it hurried forth"—says Homer of the issuing spirit,—whose significance for him still hung between *breath* and *soul*. Homer may be too old a witness, and Dr. Wiltse too new; but, indeed, what other intelligible conception can we find in the ages between them? What, save the ghastly monkish dream—ghastly though enshrined, this also, in world-shaking verse—of the sleep in the charnel-house, and the trump that echoes *per sepulcra regionum* and summons into a new concretion the dust of the dead?

At least we have done with *that*; and, pausing here before we review such evidence as may seem to have come to us from behind the veil, we may at least feel that it is a spiritual entity and not a re-integrated skeleton, which we now follow with dim anticipation upon its unknown solitary way.

<sup>1</sup> See *Proceedings* S.P.R., vol. x. p. 29, and pp. 270 *sqq.*

### III. THIRD SERIES:—PHENOMENA CLAIMED AS SPIRITUALLY CONTROLLED.

(1) *Subliminal Consciousness, Discerning and Influenced by Disembodied Spirits in a Spiritual World; who Co-operate in Producing Objective Phenomena.*—And here at last we have reached the point where we should begin to reap the benefit of this long introduction. In entering on the third of our parallel series—that to which the other two have been intended to lead up,—our scheme, that is to say, of vital faculty as observed under the control of some spiritual agency, we are not now plunging into a chaos of entirely new problems. Most of those problems, although of course not solved, have at least been already *stated*, in some similar form; and at each point we shall be taking up a line of thought on which we have made some beginning.

We have, then, to deal with the human spirit under new conditions; as brought into immediate relations with the spiritual world. We shall be concerned primarily with the subliminal consciousness; for it is in that region that the link of union lies; and many of the phenomena are discernible to the “purged eye” of so-called clairvoyance alone. But nevertheless this commerce with disembodied spirits, like commerce with embodied spirits, affects man’s whole being; and we shall have to discuss many phenomena of an absolutely objective kind.

In one way, indeed, to get on to direct spirit-intercourse from the obscure subliminal phenomena which we have till now been discussing is a sort of emergence into a clearer air. What we have dimly inferred is now plainly asserted; what we have conjectured among contending possibilities is now set plainly before us. We are in the position in which a tadpole would be who had learned theoretically that what he was breathing in his pond was not the water but the oxygen dissolved therein; and who then should have it granted to him to raise his head above water, and to perceive frogs and other animals respiring the translucent air. So, for us too, the metetherial element has thus far been dissolved amid material things; we are now to come in contact with beings for whom that hypothetical environment is the natural and predestined home.

Before we go into detail, let us reflect for a moment on the fact that such intercourse should be possible. Given the fact of telepathy, need this be a surprise? We have seen that the existence of such a form of metetherial energy involved in human life, though it cannot actually prove the spirit’s survival, yet suggests it so strongly that evidence to survival from other quarters need no longer seem hard to reconcile with the known scheme of things. And if survival there be, then the fact that spirits should influence men will certainly not in itself be surprising. It will seem now no isolated or unique phenomenon, but the inevitable deduction from a universal law. That law is the direct transmission of thought and emotion from mind to mind, and the *telergy*—to use here a word more active in its connotation than telepathy—the telergy by which this trans-

mission is effected may be as universally diffused in the metetherial world as heat in the material.

(2) PHYSICAL NUTRITION MODIFIED BY SPIRIT-CONTROL.

(a) *Spirit-suggestion; Psycho-therapeutics.*—To the limiting conditions under which this energy reaches the chosen sensitive among the mass of men, we shall have to return hereafter. It will be well to proceed first to trace some of the effects of that “control,” or intercourse, under the same series of headings which we have now twice already pursued.

First, then, as to the effects of spirit-control on bodily nutrition. Obviously if we are agreed in thinking that the suggestion of a living hypnotiser is virtually nothing more than a hint somehow conveyed to the *self*-suggestive powers of the patient, it will not be easy to be sure that a *spirit's* alleged command or benediction, or promise of cure, is really operating otherwise than as a similar stimulus to something which is really done by the patient himself. In Mr. Moses' case there were assurances given that his physical condition was often benefited by spirit-power; but in the few definite instances which he records of a healing effect, it is to actual touches and strokings—like mesmeric passes—that the benefit is ascribed. Similar experiences are attributed to D. D. Home. We shall have something more to say of this mesmerisation later on; and also of that form of psycho-therapeutic which consists in a clairvoyant diagnosis alleged to be given by a spirit, and followed perhaps by advice avowedly based upon a recollection of earthly learning.

(b) *Stigmatisation.*—The agency of spirits in the production of *stigmatisation* is open to the same kind of doubt. Religious stigmata, indeed, as following upon more intense feeling than mere experimental stigmata (such as suggested blisters resembling some letter of the alphabet) seem even more manifestly connected with the workings of the *addolorata's* own spirit. Mr. Moses has three curious cases. In one of them the mere written suggestion of a spirit is followed by the appearance of letters on his arm,—resembling, apparently, the linear wheals which follow a line drawn with the finger-nail in some cases of nettlerash, and which depend on a slight diffusion of serum beneath the skin. In another case an erythematous patch on the forehead follows on a perhaps imaginary touch during a dream or vision. In a third case what seems to have been a real touch at a séance breaks the skin, and leaves an inflamed wound.

It is noticeable, with regard to what will follow later, that something like actual material contact should sometimes be insisted upon, as appears from Mr. Moses' records, in the production by spirits of a phenomenon which we have seen the subliminal self produce with no material intervention.

(c) *Novel and Purposive Metastasis of Secretion.*—Except, however, for this insistence on actual touch, the stigmatic phenomena have thus far followed the now well-known type. Yet it may occur to us to ask

whether spirits acting thus on the organism, and endowed with the more intimate insight into the molecular constitution of things with which I have credited them, could not go further still, and split up the proteids of the body in some unfamiliar way. These are, of course, complex enough to be split up, not only into the various proximate elements, normal or pathological, which have already been detected in the body, but into an indefinite number of other compounds as well. It may be said, indeed, that novel products of proteid decomposition, even if they could be produced, would escape recognition save by the accomplished chemist. There is, however, one of our senses which in certain directions can even outmatch in delicacy the chemist's skill. And there is in animal bodies an unexhausted reservoir of potential odours capable of stimulating this sense to the full. Where the skunk is possible, all is possible; and it need not be a hopeless task to draw from the human organism fragrances which may bear to skunk or musk-rat the relation which the most delicate tint of mauve bears to the original tar. On one secretion in particular Professor Ramsay, F.R.S., has favoured me with the following remarks: "Perspiration consists of caproate of glyceryl, mixed with the free acid, I believe. It does not smell nice; but pure caproates are very fragrant if the right alcoholic base is combined. I fancy that woodruffe and verbena are of the nature of turpentine, and have probably the same percentage composition. However, so far as I know, they have not been investigated."

Bearing all this in mind, let us return to certain passages which have perhaps hitherto seemed among the most grotesque and incredible which the records of Mr. Moses' séances contain. I refer to the frequently attested welling or stillation of various "liquid scents," mainly verbena and woodruffe, and on one occasion at least *altering* on request, from a circumscribed patch on the top of Mr. Moses' head. The guides affirm that this secretion is restorative; and on one occasion especially, when Mr. Moses is tried and depressed by sitting long amidst a rough crowd, it is stated that the scent is produced and evaporated in unusual quantities in order to protect him from the exhausting influence of his surroundings.<sup>1</sup>

<sup>1</sup> I may give here another instance of this phenomenon, contributed by Mr. J. F. Collingwood to *Light* of November 2nd, 1892. "I was one evening sitting with him," says Mr. Collingwood, "when he complained of not feeling well. I perceived a very sweet perfume, and remarked, as it increased, 'What a delicious scent! Where does it come from?' 'From me, the top of my head,' he replied. I felt the crown, which was wet with a pleasant odoriferous substance. I dipped the corner of my handkerchief in it, and kept it for months hardly diminished in potency. Mr. Stainton Moses told me that the development of these perfumes was intended as a healing process, and he was often relieved in that way." It may be observed that circumscribed patches of hyperhidrosis occasionally occur on the scalp; so that we have here, in my view, an evolutive phenomenon taking the same form as a morbid or dissolutive one. It should be added that in bromidrosis the odour has been in various cases compared to that of various flowers and fruits. — (Hyde's *Diseases of the Skin*, p. 102.)

The reader will readily see the interpretation which, in my view, these facts must receive. I regard the disembodied spirit's influence on the organism as more instructed, so to say, than the influence of the subliminal self;—just as the influence of the subliminal self is more instructed than that of the supraliminal. Where the one can adapt, the other can originate; where the subliminal self can reproduce by a novel method the secretion which the organism has already learnt to form, the other can compose a fresh secretion, with a definite aim.

A definite aim, I say, speaking at present of the odoriferous and recognisable character alone. But it is not impossible that the secretion may have had a therapeutic value as well. It may conceivably have carried off waste products more effectively than the ordinary perspiration of which it seems to have been a modified form.

However this may be, the above brief discussion may have suggested to us that it is by the comparative method here adopted that we have the best chance of bringing these grotesque marvels into some true analogy with experiments already known to science.

### (3) PHYSICAL EXPENDITURE MODIFIED BY SPIRIT-CONTROL.

(a) *Mechanical Efficiency Increased and Fulcrum Displaced.*—Having thus dealt briefly with spirit-influence as exercised upon the processes of nutrition, let us go on to consider in what way this influence seems to affect the output of energy,—streaming from the organism into the molecular or the etherial world. And, first, let us consider mechanical work done in simple, molar form—the movements of heavy untouched objects which recur so habitually in records such as these. When we hear of such a movement we ask ourselves whether it can be shown to be consistent with the ordinary mechanical law of action and reaction, and with the wider generalisation of the conservation of energy. Where is the fulcrum? How great, and whence derived, is the energy employed? The question of the fulcrum might conceivably be settled by actual experiment. In its present condition it forms part of the more general problem of so-called “ectoplasy,” or extrusion from the organism of vital energy, which will be considered under a later heading. As to the *source* of the energy, we must needs suppose that to be in the organism of the medium, unless it should be shown to exceed any amount of which we can suppose his organism capable. At first sight it has sometimes seemed (as with D. D. Home) to exceed this amount. But in our estimation we must bear in mind that (as was said above) an increase of at least momentary muscular power may come from one of two causes—may be either the result of integration or the concomitant of disintegration. As the concomitant of disintegration, in hysteria or mania, the symptom is a familiar one, and indicates the unequal conservation of efferent and inhibitory stimuli. A reckless order—as for a Balaclava charge—is given to the muscles, and there is no wise superior officer to countermand or restrain.

But, on the other hand, the weakness of the general, while it permits of rashness in the army which has got out of hand, may also fail to utilise the healthy ardour of an obedient host. The strong-willed, educated *savant* can sometimes compress the dynamometer more forcibly than the robust ploughman;—not because his hands are stronger, but because he can at a given moment throw a greater proportion of his total energy into them. How far such increase of power might go we know not. The limit of the force which human muscles could theoretically exert is far from being reached in common life.

If, then, it is asked whether these phenomena appear to transgress the law of Conservation of Energy, we can affirm that they do *not*,—in the sense that the work done, so far as measurable in foot-pounds, does not manifestly exceed the work which the sensitive's organism, could we suppose it handled as a familiar instrument by a mind completely understanding it, could probably accomplish without permanent injury. And we may add that, according to statements made by the controls in Mr. Moses' and other cases, some of the force thus used is taken from other persons present; in which case there would probably be an ample surplus, after all the recorded feats had been performed.

But the possible satisfaction—in some obscure manner—of the law of Conservation of Energy brings us but little nearer to a justification of the alleged phenomena. We do not know, in fact, how much energy such phenomena would need, for no amount of energy, applied in any way known to ourselves, could possibly produce them.

(*b*) *Control over Individual Material Molecules; Resulting in Abrogation of Ordinary Thermal Laws, and in Aggregation and Disaggregation of Matter.*—These novel dealings with matter, while very various in character, are all of them such as to suggest that here also the agent (though perhaps not consciously) is acting upon molecules and not upon masses; here, also, in the inanimate and inorganic world, just as it seemed to me might be the case in spirit-action upon a living brain.

Let us consider for a moment the advance in power over nature which such a mode of action would imply.

Habitually we deal with matter in a molar manner; taking little or no account of the molecular changes involved in the execution of our molar designs. Since the rise of the kinetic theory of gases—say for this last half-century—we have also been able to deal with matter molecularly, but merely (as Maxwell expresses it) in *statistical* fashion;—dealing with molecules in immense numbers, and achieving results which, though far more delicate and penetrating than any molar results could be, must nevertheless seem rude and wholesale to any intelligence which can actually discern the molecules which we merely infer. “Our actual knowledge of concrete things,” says Maxwell,<sup>1</sup> “is of an essentially *statistical* nature, because no one has yet discovered any practical

<sup>1</sup> *Theory of Heat*, chap. xxii.

method of tracing the path of a molecule, or of identifying it at different times."

The mathematical physicist and the chemist, in fact, have somewhat the same sort of knowledge of their molecules that the Registrar-General has of the population. So much hydrogen combining with so much oxygen will make water; explode them together and you get your drop; but who can say which hydrogen-atom will combine with a given atom of oxygen? "There will be about so many marriages next year," says the Registrar-General; but he perforce leaves the individual brides and bridegrooms to sort themselves. To foresee or to guide the affinities of each several molecule would be for the physicist as great a step in advance as it would be for the Registrar-General could he foresee or guide every impulse to wedlock in the United Kingdom.

Assume, then, for the sake of argument, a power like this. Assume that we can distinctly see and easily deal with each of the countless millions of molecules contained in a single room. We see them distinguished one from another by speed, by direction of movement, by size, by complexity, by intrinsic vibration;—this last difference corresponding to what we deem difference of elemental constitution. We can therefore direct or combine all these as we will. We can, for instance, to take one of the phenomena here recorded, disequalise the temperature of two parts of a closed chamber by directing the swiftly-moving molecules to one side of an imaginary partition, the more slowly-moving to the other, and thus making the belts of cooler and warmer air of which Mr. Moses tells us. But here I pause; for the argument has reached a point where it is liable to attack on two opposite sides. On the one side it will be regarded as intolerably novel and extravagant; while on the other side it will be set down as the mere plagiarism of a familiar physical speculation. It was, in fact, at about this point of an argument which, as the reader has seen, had led me by a vital or psychological rather than by a physical road to this conception of selective molecular action, that it became plain to me that Professor Clerk Maxwell's *Sorting Demons* had been already trained—if I may so say—to the very performances which I was now ascribing to spirit-power. The reader has probably already recollected these imaginary creatures; invented by the great physicist to illustrate a process by which it would be theoretically possible to arrest the dissipation of energy and to disequalise anew the temperature of the Universe. I turned to Lord Kelvin's *Popular Lectures and Addresses*, vol. i. p. 144, for the fullest description of the natural history of this minutest species of Chimæra,—*bombitans in vacuo* to some purpose now! I found what virtually amounts to an explanation, on this hypothesis, of most of the phenomena of Mr. Moses' séances, so far as concerned with inanimate matter.

He is a being (says Lord Kelvin, of Maxwell's Demon) with no preternatural qualities, and differs from real living animals only in extreme smallness and agility. He can at pleasure stop, or strike, or push, or pull any single

atom of matter, and so moderate its natural course of motion. Endowed ideally with arms and hands and fingers—two hands and ten fingers suffice—he can do as much for atoms as a pianoforte player can do for the keys of the piano—just a little more, he can push and pull each atom in any direction.

He cannot create or annul energy; but just as a living animal does, he can store up limited quantities of energy, and reproduce them at will. By operating selectively on individual atoms he can reverse the natural dissipation of energy, can cause one half of a closed jar of air, or of a bar of iron, to become glowing hot, and the other ice-cold; can direct the energy of the moving molecules of a basin of water to throw the water up to a height, and leave it there proportionately cooled (1 deg. Fahrenheit for 772 ft. of ascent); can "sort" the molecules in a solution of salt or in a mixture of two gases, so as to reverse the natural process of diffusion, and produce concentration of the solution in one portion of the water, leaving pure water in the remainder of the space occupied; or in the other case separate the gases into different parts of the containing vessel. The classification, according to which the ideal demon is to sort them, may be according to the essential character of the atom; for instance, all atoms of hydrogen to be let go to the left, or stopped from crossing to the right, across an ideal boundary; or it may be according to the velocity each atom chances to have when it approaches the boundary—if greater than a certain stated amount it is to go to the right; if less, to the left. This latter rule of assortment, carried into execution by the demon, disequalises temperature and undoes the natural diffusion of heat—the former undoes the natural diffusion of matter. By a combination of the two processes the demon can decompose water or carbonic acid, first raising a portion of the compound to dissociational temperature (that is, temperature so high that the collisions shatter the compound molecules to atoms), and then sending the oxygen atoms this way, and the hydrogen or carbon that way; or he may affect decomposition against chemical affinity otherwise thus: Let him take in a small store of energy by resisting the mutual approach of two compound molecules, letting them press as it were on his two hands, and store up energy as in a bent spring; then let him apply the two hands between the oxygen and the double hydrogen constituents of a compound molecule of vapour of water, and tear them asunder. He may repeat this process until a considerable proportion of the whole number of compound molecules in a given quantity of vapour of water, given in a fixed closed vessel, are separated into oxygen and hydrogen at the expense of energy taken from translational motions.<sup>1</sup>

Let us then consider with what degree of success a well-trained demon

<sup>1</sup> Having appealed to Lord Kelvin's authority in the above discussion, I feel bound at once to add that no one would probably be less willing than the illustrious author himself to sanction the use which I proceed to make of his brilliant conceptions. In a lecture, delivered 1883, and republished 1891, in the second edition of *Popular Lectures and Addresses* (Nature Series), vol. i. p. 265, Lord Kelvin gives his view on our whole range of subjects with perfect clearness.

"Now I have hinted at a possible seventh sense—a magnetic sense—and though out of the line I propose to follow, and although time is precious, and does not permit much of digression, I wish just to remove the idea that I am in any way suggesting anything towards that wretched superstition of animal magnetism, and table-turning, and spiritualism, and mesmerism, and clairvoyance, and spirit-rapping, of which we have

from Lord Kelvin's laboratory could have acquitted himself at a séance of Mr. Moses' or of D. D. Home's.

*He can cause one half of a closed jar of air or of a bar of iron to become glowing hot, and the other ice-cold.*

Here at once he scores a success which will make him an almost unique "mediumistic" reputation. Among modern civilised mediums at any rate—whatever may be the case in savage countries—Home is the only one who has obtained the *fire-test* under good observation. When he put his own head in the glowing fire, or handed blazing coals to the company in a lady's pocket handkerchief, as described by Sir William Crookes, Lord Crawford, and others, all he needed was the familiar demon who took care that between the glow and the handkerchief there should always be a layer of slowly-moving, cool, fresh, carbon-molecules, while the frenzied spinning carbon-molecules at a red heat were kept easily and completely within their imaginary wall. Having accomplished this, it would be mere child's play for our demon to disequalise the temperature of Dr. Speer's study, and to produce the alternate belts of cold and warm air of which Mr. Moses has told us above. The recorded fall of six degrees in the minimum thermometer, and the cold winds over heads and hands, would be trifling examples of the same power.

*He can direct the energy of the moving molecules of a basin of water to throw the water up to a height and leave it there proportionately cooled.*

Grant him liquid scent, then, of which more presently, and he can make it fall in cool dew from the ceiling as easily as not. Or he may have been at work when the following incident, testified to by Lord Dunraven, occurred with Home. (*Experiences in Spiritualism*, p. 77.) "He then again raised the glass [of brandy] over his head, and the liquid was withdrawn. He then told me to come and hold my hand above the glass; I did so, and the liquid fell over and through my fingers into the glass, dropping from the air above me."

*He can sort the molecules in a solution of salt, so as to reverse the natural process of diffusion, and produce concentration of the solution in one portion of the water, leaving pure water in the remainder of the space occupied.*

He could, then, have continued the little experiment described above.

heard so much. There is no seventh sense of the mystic kind. Clairvoyance, and the like, are the result of bad observation chiefly, somewhat mixed up, however, with the effects of wilful imposture, acting on an innocent, trusting mind."

If, as to my innocent, trusting mind seems not impossible, the time should some day come when critics shall say of these *Proceedings* that they have merely brought out as novelties things which every one already knew, it may be of interest to refer to this utterance of the President of the Royal Society, and foremost *savant* of Great Britain. And if, as I also conjecture, Lord Kelvin's own speculations on matter and energy should find both confirmation and development in a better understanding of these telekinetic phenomena—we shall have a palmary example of the historic truth that a leader of thought in one age often prepares, while he protests against, the thought of the next;—may be at once its most contemptuous opponent and its most illuminating precursor.

" [Home] then said, ' I am going to take the strength from the brandy,' and he began making passes over the glass and flipping his fingers, sending a strong smell of spirit through the room. In about five minutes he had made the brandy as weak as very weak brandy and water ; it scarcely tasted at all of spirit. Both Lindsay [now Lord Crawford] and I tasted it at the moment, and also some after the séance was over."

A little practice would have enabled our demon to carry this trick a step further, as follows :—

" Home then made some very curious experiments with flowers ; he separated the scent into two portions, one odour smelling exactly like earth, the other being very sweet." And so a fresh lemon with its acid removed, " the flavour being a sort of mawkish alkali ; some describing it as like magnesia, others as like washing soda."

Visiting, we will suppose, Mr. Moses' séances after these exploits, our demon would very easily have drawn the scent from the flowers, as described below.

*The classification according to which the ideal demon is to sort them [the atoms] may be according to the essential character of the atom ; for instance, all atoms of hydrogen to be let go to the left, &c.*

This looks promising for that manufacture of liquid scents, pearls, and imitation gems which went on briskly at Dr. Speer's. Only our demon may be puzzled to get at his hydrogen, for instance, which he may not find lying about loose in a gentleman's study. Water and coal gas, however, he will probably find there ; will these do ?

*The demon can decompose water or carbonic acid, first raising a portion of the compound to dissociational temperature, and then sending the oxygen atoms this way and the hydrogen or carbon that way.*

He has really now, I think, gone through all that is necessary, and we need hardly trouble him to keep his little hands uncomfortably strained, in order to store up energy ; unless, indeed, this be needed for a feat which he cannot well have practised in outlying space ; namely, that triumph over the force of *cohesion* which is necessary to get a handbell through a party wall, or an orange through the keyhole.

In some such half-ironical fashion, as it seems to me, can we best deal at present with these mysteries of the constitution of matter, which are in reality as yet almost equally beyond the grasp of sage or of simpleton. I have shown that the things which 'Mr. Moses' guides are said to do are things of which great minds have loved to fancy the doing. I have shown that since in their view there was not a spirit to do them, they have found it necessary to invent one. "Whom therefore they ignorantly worship" —the being whom they conceive as moving at ease and naturally in a clearly seen molecular world—him do these records declare to them as the operative agency amid marvels which once again "contempt prior to examination" has led most of our best minds to neglect and ignore.

I shall not venture further *in propria persona* upon this dangerous

ground. But I will quote here one of the answers of Mr. Moses' guides when appealed to on these points, that the reader may, at any rate, judge how far what they say is in accordance with speculations of which it is not likely that either they or their medium had ever heard. In fairness to them and to him I quote first (from Mr. Moses' note-books, see 943 A), one of their emphatic declarations that in his case all physical phenomena were absolutely subsidiary to the spiritual development which was their central aim :—

*April 16th, 1876.*—No good end was to be got by lingering on the plane where everything is more or less vague and shifting ; and where whatever truth may be gained is only an elementary enlightenment of material ignorance. It is not for you to deal with the plane of Physics ; come upward to the realm of Spirit. For others it may be well to investigate the lines of contact between Matter and Spirit. It is not your work. Leave it. For others it may be well to develop the tentative attempts of spirit to project itself on the plane of matter. Leave it. It is not your work. Your organism is unfitted for it, and you could not attempt it without risk.

I will now quote a few words on the removal of scent from a flower :—

I want to ask how my flower came to be so dead ?

"The odour was all drawn from it. Hence the perfumes that you had during the séance. The vital principle of the flower was gone. Hence it was dead ; and the decay was owing to that fact. The principle was abstracted, even as the vital force is drawn from you."

Then was the strain on it mere decay ?

"Yes, it withered and died because its spirit was gone ; even as your earth body will wither and die when the spirit leaves it. You saw much of this before, when Odorifer scented flowers for you, and drew the perfume from them. It is not new.

+ RECTOR."

We have now considered both some apparently *molar* displacements of matter, and some that must needs have involved *molecular* rearrangement. And it will probably be admitted that even the coarser phenomena—movements of tables and the like—must have involved some molecular process to get the requisite power from the medium's organism to operate at the new fulcrum. We have, therefore, a mixture of processes resembling the way in which we ourselves work with processes quite strange to us. It seems as though these might often be interchanged at pleasure ; and there are passages which describe two cameos—one of them as having been actually cut and chipped in the séance-room by invisible hands, and the other as having been shaped directly by "will-power," with no carving process. A *third* way of effecting the same end is also mentioned ;—that of *suggesting* the work to a mortal artist.

One of the most interesting of all modifications of matter presumably contained in the room consists in "direct writing,"—the disposition of coloured matter in a form simulating the handwriting of some identified

spirit. This phenomenon occurred at an early date in the experiences of Mr. Moses.

In such cases the *content* as well as the *method* of the writing is naturally important, in so far as it may throw light upon the identities concerned. There are here two separate questions. Firstly: Are the spirits who thus write directly the same as those who write through the medium's hand? Secondly: Are they the spirits who they profess to be? The first of these questions must, I think, be answered in the affirmative. The direct signatures closely resemble the automatic signatures, and the two forms of writing are intimately intermixed. Sometimes, for instance, letters were formed under the shadow of Mr. Moses' hand, while he himself wrote as usual; or the letters were even formed under his gaze (when he was alone) in the light. The authors of the automatic script always claimed authorship of the direct script also.

But on the other hand, I do not see that the direct writing *adds* to the evidence for identity supplied by the automatic writing, except in so far as it shows that the *claim* to identity pervades every manifestation. Beings who can make pearls and carve cameos can presumably deposit chalk and arrange patterns thereof just as they choose, imitating any signature known to them with none of that special difficulty in the imitation of characteristics of handwriting which is felt on earth. Direct writing, in short, seems to be conditioned in much the same way as other phenomena by the mind of the medium.

The colouring matter used might either be apparently derived from some chalk pencil already in the room, or might have no obvious source.

And it may here be observed that, just as in the phenomena which looked the most crude and massive we seemed to discern on closer scrutiny an element of molecular guidance, so also even in phenomena on a physically small scale, like these directly-written signatures, we have constantly to face the question—Has matter been rearranged in the room itself?—*e.g.* disaggregated and reaggregated into what seems like green chalk when there was no green chalk in the room before? Or has it, on the other hand, been brought from *outside* the room by "passage of matter through matter," as the phrase goes? In reality I think that we have not knowledge enough to make a broad distinction between seemingly different operations of this transcendental kind. D. D. Home's guides denied the possibility of the passage of matter through matter; but Sir William Crookes has narrated how in Home's presence a thick stalk passed uninjured through a chink in the table, through which no human power could thus have pushed it. Again, when, as quoted a few pages above, Home's guides withdrew the brandy from the brandy-and-water, was not that a passage of the material alcohol through the material water? To suppose that the special form of cohesion which we call solidity is alone insuperable by such powers as these does not seem to me a specially plausible view. Even in our own world we could

hardly have guessed, *a priori*, that a bullet would sink, or a floating cork rise through apparently solid cold pitch by the slow force of gravity forcing asunder the tenacious mass, or that a copper wire could be passed insensibly through a block of ice by melting and regelation. Or let me, on the other hand, suppose a man who had never seen anything but explosions of dynamite. To him it would seem easy to shatter rocks with gases, but almost impossible to lift or pierce the vast superincumbent weight of air. We should have to explain to him that it was really easier to shoot through air than through rock, if you only propelled your rifle bullet slowly enough to allow the air to get out of the way. Or to get matter through matter may be like the puzzles which consist in getting linked rings through linked rings; there is plenty of space if you can only circumvent the attachments. I do not think then that we need either postulate a fourth dimension to explain Mr. Moses' *apports*, or even adopt the more anthropomorphic conception that they were taken up one chimney and down another. At the same time, there are few of the incidents recorded which this last supposition might not be pressed to cover.

(c) *Control over Etherial Manifestations: with Possible Effects in the Domains of Light, Electricity, Gravitation, and Cohesion.*—Our next topic, could we deal with it with fuller knowledge, must needs be one of far-reaching significance. The influence of spiritual control upon *etherial* phenomena, if once understood, might bring us nearer than any other line of inquiry to a comprehension of the mode of interpenetration of the metetherial world with our own. Unfortunately, while our observed facts are rare and difficult, the explanations professing to come from the other side are far from clear. It is sometimes said, for example, that *raps*—the percussive sounds which occur so frequently in all series of these psycho-physical phenomena—are of *electrical* origin. But no attempt is made to work this out, and in themselves the raps suggest rather a suspension and re-establishment of the force of *cohesion* than any form of electric discharge. Again, the alteration of the weights of objects, frequently recorded both with D. D. Home and with Mr. Moses, may conceivably be the manifestation of some control over *gravitation*, otherwise than by the opposition of another force, such as living men can apply; but no information, so far as I know, has been offered on this point.

The only etherial phenomenon of which, as spiritually controlled, we have clear and frequent instances is *light*. And this indeed is offered to us in many forms, and needs our careful study. We must needs begin by an enumeration of the known sources of terrestrial light, to some of the less familiar, among which we shall, if I mistake not, trace a certain affinity in some of the luminous phenomena recorded.

Light, as we know, is a term somewhat vaguely given to two pheno-

mena habitually concurrent, but essentially distinct; namely, to a certain type of etherial undulation, and to a certain sensation experienced by such animated beings as possess visual organs, and evoked as a rule by the aforesaid type of undulation.

Let us take first objective light, as it is called, or the light-waves themselves, and consider the various sources from which they are derived. They may be generated by special forms of etherial disturbance, or they may be originated by molecular or by vital activity. Without aiming at a precision of phraseology not here essential, let us take light in relation to the worlds of matter, ether, and life, in the order in which we have touched upon those worlds in previous discussions.

(L. 1.) LIGHT ACCOMPANYING INANIMATE MOLECULAR MOTION.

(a.)—*Incandescence*. When matter is raised to a certain temperature, as by arrest of motion, chemical action, combustion following minute subdivision, &c., light-waves are generated, among waves of many other amplitudes.

(β.)—*Phosphorescence*. Phosphorus and some of its compounds during the process of slow oxidation emit light-waves either solely, or at least in far greater proportion to heat-waves than is the case in ordinary oxidation, which is generally non-luminous until it gives rise to incandescence. To this head belongs the phosphorescence of decaying matter, when not due to luminous microbes.

(γ.)—*Luminescence and Fluorescence*. Many bodies after insolation, or after exposure to dim light, or sometimes even to ultra-violet rays, (perhaps *all* bodies if their temperature is sufficiently reduced), have the power of re-radiating a part of the incident energy in the form of light. Some so-called phosphorescences due to heat (short of incandescence), to cleavage, to crystallisation, &c., probably fall under this category, for which one may propose the name of *luminescence*, since there is a practical inconvenience in extending the term phosphorescence to phenomena in which phosphorus is not concerned.

(L. 2.)—LIGHT ACCOMPANYING SPECIAL FORMS OF  
ETHERIAL DISTURBANCE.

I introduce this heading rather for the sake of completeness, than as venturing to affirm that light could accompany electric or magnetic oscillations in a hypothetical absence of matter. If a magnetic field has really been seen as luminous, it is perhaps here that such a phenomenon should be placed.

(L. 3.)—LIGHT ACCOMPANYING VITAL ACTION.

(a.)—*Vital Secretory Phosphorescence*. Under secretory phosphorescence I include all cases where animal luminosity appears due to the

secretion by the animal of a substance capable of emitting light, presumably (though not certainly) due to slow oxidation. The glow-worm (*Lampyrus noctiluca*) and the firefly (*Elater noctilucus*) are the stock examples of this. It is an interesting but uncertain question how far the light of these and other luminous animals is under their own control. Professor Herdman, F.R.S., kindly writing to me on the subject of animal luminosity, says:—"In many cases there is probably a connection with the nervous system (e.g., *Nyctiphanes* and other *Schizopoda*), and the luminosity is the result of a reflex, if not of a voluntary action; and so possibly might be regarded as a direct transmutation of nerve energy into an ethereal disturbance visible as light."

In many species, however, the luminous substance retains luminosity after the death of the animal.

(β.)—*Excretory Phosphorescence.* Under this term I include the various forms of elimination of phosphorescent matter, as a waste product from the system. This last phenomenon, as will be seen, is of much importance for our present purpose. It is at present the only unquestioned form of emission of light from the human subject. It is well known that in phthisis, cancer, and other diseases where much phosphorus has been administered by the mouth, the breath, the perspiration, and other excretions and secretions, are frequently observed to be slightly luminous. The perspiration in subjects of *milliaria* is also said to be sometimes luminous, although the phosphorus thus excreted must come from the ordinary stock contained in the body.<sup>1</sup>

(γ.)—*Vital Luminescence.* Some experiments cited by Dr. T. L. Phipson, whose little work on *Phosphorescence* (1870) is still the best collection known to me of the rarer phenomena, suggest to him that the light emitted by a mushroom (*Agaricus olearius*), and perhaps that emitted by a centipede (*Scolopendra Electrica*), and a firefly (*Lampyrus italica*), may be a *luminescent* phenomenon, and depend at least partially on previous absorption of light. There seems no *a priori* reason against this view, which, if proved true for these organisms, would probably apply to others as well.

(δ.)—*Vital Fulguration.* Certain phanerogamous plants have occasionally been seen to emit positive flashes of light. The daughter of Linnæus had the good fortune to make the first and classical observation on the garden nasturtium in 1762, and the phenomenon has since been witnessed in sunflowers, marigolds, and orange lilies by other observers. This light appears to be truly electric, and not to be merely the result of a current passing through the organism (as when a man lights the gas with his fingers), but to imply a generation of electricity within the organism itself.

The diffused electric luminosity, which has sometimes been seen (as by Dr. Kane, the explorer, cited by Phipson, p. 161) to illuminate the human skin, may be in some sense a vital phenomenon, or may be due

<sup>1</sup> See (for instance) *Diseases of the Skin*, by Dr. H. Radcliffe Crocker (1888), p. 160, &c.

to friction ; but in any case belongs rather to the surface of the skin itself than to the vital processes going on underneath.

(ε.)—*Vital Photogeny*. By this name I designate the direct production of light by living organisms, as a result or bye-product of their own metabolism. Such, I cannot but think, is the explanation of the widespread luminosity of low marine forms, especially when transparent :—a source of light, in comparison with which the greasy organs of glow-worm and firefly sink into insignificance. *Noctiluca miliaris*, to take one species alone, “ offers,” in the lofty language of Humboldt, “ the magnificent spectacle of a starry firmament reflected in the sea.” On these primitive forms Professor Herdman writes : “ It is in these cases of simple, undifferentiated protoplasm that I fancy the luminosity might be an exaggeration of some necessary accompaniment of metabolism, or practically of life, *i.e.* of the functions of the living protoplasm. It would then be a katabolic action or molecular disturbance which might be supposed to affect the surrounding ether so as to produce light. We might imagine that this katabolic action goes on always in living protoplasm, but so slightly as not to produce visible light, while in some cases (cells, tissues, or organisms) it has become emphasised, and then ‘ seized upon ’ by natural selection as serving some useful purpose (which may be a very different purpose in different cases), and so perfected.” “ This,” adds Professor Herdman, “ is speculation,” and it is only as such that I venture to print it here. As will be presently seen, it is precisely the conclusion to which observations of a very different kind had already pointed me.

A few words only need be added here as to subjective or phantasmal luminosity. The immediate link between objective and subjective light may be said to be the intra-cerebral flash, seen when the optic nerve is pressed or cut, or the brain concussed.

Then come the whole series of illuminated phantasms ; either simply phantasmal lights, diffused or definite, or figures seen in darkness, or otherwise more highly illuminated than the objects around them. All these sensations of light, like other phantasms, are *primâ facie* subjective ; but as with other phantasms, we have the difficulty of collective hallucinations, and the gradual merging of these phantasms into the physical phenomena with which I am here dealing.

Turning back to the luminous phenomena recorded in Mr. Moses’ séances, have we now any clue as to the mechanism of their production, or as to the headings in our scheme of luminosities under which they most fitly fall ? I will at once say, that at least two of the less familiar of these headings do appear to me to be applicable to lights produced under spirit control. I mean Excretory Phosphorescence and Vital Photogeny.

*Excretory Phosphorescence under Spirit Control*.—I have already noted, under subliminal phenomena (II. 3. c.), the luminous appearance of Mr. Moses’ hands, which he records as persisting after a séance. We

have also seen reason to suppose that the emanation of scent from Mr. Moses' head was a form of hyperidrosis purposely modified by spirit control. May not the appearance of his *hands* also have been due to the phosphorescent perspiration of which we have just heard as a symptom after much phosphorus has been taken into the system? The "guides" themselves alleged that many of the lights depended upon phosphorus extracted from the medium's organism. May not the glow on the hands represent an after-effect of this extraction? The sweat glands are, as we know, readily responsive in common life to psychical stimuli, and Dr. Milne Bramwell has found that hyperidroses which have obstinately resisted medication will sometimes yield at once to hypnotic suggestion. We have often observed that supernormal agencies are wont to follow as closely as possible processes familiar to the organisation, whether in health or in disease.

Nor was this glow confined to the hands alone. A kind of luminous cloud, which might be due either to breath or to some subtle cutaneous transpiration, was often observed round Mr. Moses' head and shoulders at séances. And on one marked occasion the phosphoric smoke was dense enough seriously to alarm Mr. Moses himself and Dr. Speer.

The luminosities which we have thus far been discussing have been of the apparent nature of cloudy *emanations* from the medium or similar collections of cloudy light in his near vicinity. Or if they have shown a tendency to *concentration*, it has been in the form of "spirit-lights," or apparently solid receptacles of quasi-phosphoric brightness—brightness, however, so steady and permanent as, by Sir William Crookes' own account, to have baffled his skill in imitation.<sup>1</sup> Their general appearance has been not inconsistent with the proffered explanation—that they are made from phosphorus extracted from the medium, and perhaps from other members of the circle, and mingled or prepared in some manner beyond our earthly skill.

*Vital Photogeny under Spiritual Control.*—But we have next to deal with a class of lights whose nature and behaviour seem markedly different. These are lights which are not widely diffused but small and more or less definite, and which concentrate not into solid inert masses, but into *hands*. Of this ectoplasmic formation of hands we must speak in the next section. For the moment I will only point out that these lights seem to be a directly *vital* phenomenon.

It is, perhaps, "this muddy vesture of decay" which hides from us in common life the glow which is an inseparable attribute of that life itself; and the radiance which at the outset of evolution the ocean-organisms attain in their primitive simplicity is achieved once more when intermediate stages have been passed through, and life and matter are manipulated with the freedom and mastery of the spirit-world.

I trust that as our knowledge increases there may prove to be some

<sup>1</sup> Crookes' *Researches in Spiritualism*, p. 91.

usefulness, some reality, in the analogies between normal and supernormal modes of light-production on which I have here dwelt—but I am far from supposing that these analogies cover the whole ground. On the contrary, we see throughout these luminous phenomena a constant tendency towards a transition from objective to subjective light—from the luminosity of excreted phosphorus, or of vital metabolism, to light “which never was on sea or land,” and whose discernment seems no longer to depend on earthly vision, nor its source to be akin to any earthly glow. We are introduced, as discussion under a future heading will show, to a metetherial, which is also a *luminous* state of being—to spirits who are independent of our earthly sources of brightness, *solemque suum, sua sidera norunt*. If we endeavour to class their fulgent aspect among the headings which our scheme has offered, we should have to speak, I suppose, of *metetherial luminescence*, and to assume that they re-radiate the incident energy of some supernal world.

Here it is plain that all attempt at terrestrial analogy must cease; and in passing from the discussion of spirit-control over matter and ether to spirit-control over life itself, it seems fitting to remind the reader in clearest terms that no analogies can here be more than suggestive; that no exaltation or sublimation of forces already familiar will really explain the *modus operandi* of these intimate dealings with seen and unseen things. Even though known laws be at work they must be working in subjection to laws unknown. For the very assumption of a metetherial world, as natural and as uniform as our own, implies that our widest material generalisations can be no more than formulæ for special cases—deducible from laws still more fundamental, which must hold good whether matter and ether exist or no. Our world of matter is but a flocculence held in critical suspension, which a touch may dissolve or a touch precipitate. We cannot distinguish among metetherial energies; we can but say that “psychic force,”—if that be the least question-begging title that we can find for those energies as they affect mankind,—can form no true part of any mechanical synthesis of the universe which our science knows, and thus if we are asked if psychic force implies any disturbance of our law of the conservation of energy, we must reply that we have no reason to suppose that it does so; but that even this question can scarcely be so expressed as to be capable of definite answer. If life be regarded, as for example, by Prof. Lodge<sup>1</sup> as merely a “directive and guiding force exercised upon matter,” and “not affecting the amount of energy in the slightest degree”; then a like predication may be made as to the manifestations of psychic force,—all of them ultimately *vital* in character,—which we here encounter. But at the same time it is conceivable that energy might be so defined as to show that the production of these phenomena requires the expenditure, in a metetherial world, of some form of energy akin to the so-called “will-power” which we at least appear to ourselves to exercise here on earth,

<sup>1</sup> *Nature*, vol. xlv. p. 292.

although its true nature, or even its actual existence, is matter of controversy.

It is to "will-power" that the communicating spirits themselves ascribe their achievements; to some mode of operation quite unexplained,—but even more direct, more fundamental than those imagined molecular powers which I cited to show how men who believed that no "demon" existed found it necessary to invent one.

#### (4) ACTION ON THE INCARNATION OF LIFE ON THE PLANET.

(a) *Pre-conceptual Suggestion or Self-Suggestion.*—And if this has been already perceived in tracing spirit-influence on the material and ethereal worlds, much more will it be manifest when we come to our next heading,—the influence, namely, of spirits upon the incarnation of *life*; upon its derivation from its unknown reservoir and its distribution into organic matter upon this planet. What have we noted thus far as to human influence on the incarnation of life,—either under supraliminal or subliminal guidance?

Under supraliminal control we find life incarnated for the most part with no conscious forethought, and when incarnated following certain laws of heredity apparently determined by terrene conditions in the remote past. And when we do set ourselves to influence the processes of incarnation our results appear slight and external. We can perpetuate some spontaneous variation; we can select parents; we can surround with helpful conditions the new-born offspring. But in our attempts at "eugenics" in the higher races—in the human race,—we tinker from without, we cannot mould from within.

And yet, if we stoop low enough, we can mould life more profoundly than we have yet realised. Let us go down to the very dust or spray of animated being, to that myriad life which even on this planet is in a true sense interpenetrant with our own, and we find the multitude of species as flexible beneath our rapid hands as our own ancestors have been beneath the slow choice of Nature and from the dawn of planetary time. Let us get beneath the line of definite birth, among the protean forms of "protoplasmic rejuvenescence," and we can alter almost every apparent character of the micro-organism,—inward to the very mode of reproduction itself. The smaller the parcels in which life descends into generation, the more modifiable is it in the terrene laboratory; the cell is waiting for its cue, and a day of our treatment is for it as a thousand years.

Under subliminal control, on the other hand, it is with the highest creature that we must begin. If we wish not to manipulate from without, but to suggest from within, we must approach the strongly centralised organism through "the ruling part"—τὸ ἡγεμονικόν—its legitimate and subliminal king.

And in which direction then do we find that the disembodied spirit claims to extend his control over incarnate being? He sometimes claims

in the first place,—and it is a claim which we can neither confirm nor refute,—that he can push back *pre-natal* into *pre-conceptual* suggestion, and can so influence men and women already on earth, that they will give opportunity for the incarnation of some waiting spirit, who through such special access only can enter on the material world. And he claims too, with Plato, interpreter to men of the spiritual world,—that, as by a *pre-conceptual self-suggestion*, the descending spirit may choose and determine its earthly lot, somewhat as in the hypnotic trance a man may choose and suggest to himself the sensations and actions of subsequent waking hours. This may not mean more than that, in some few rare cases, a pre-existing spirit may have left the spiritual world to become a “missionary” to our planet.

(b) *Ectoplasmy or Materialisation; Temporary Extradition or Concentration of Vital Energy*.—But, leaving such speculations to derive elsewhere from cases of *precognition* what support they may, we must pass on to a spiritual influence on incarnation to which some records have actually testified, an influence which in a sense combines the supraliminal and subliminal types. For it implies a command of the central authority so complete as to admit with safety of extreme, though transitory, decentralisations;—of a manipulation of component parts of complex organisms freer than any with which we ourselves have influenced the attractions, the division, the rejuvenescence, of a simple and independent cell.

But first let us consider the different ways in which the material organisms of our planet may be regarded according as they are seen from a material or from a metetherial standpoint.

To our ordinary view each of the higher organisms appears a definitely coherent mass of matter, from which no important part can be separated or withdrawn without injury. There is nothing to prove to us that the life which animates each organism can exist separately from the organism. One organism can communicate with another only through certain definite channels; and each organism must run its separate course from birth to decay.

When, however, some glimpse of the subliminal working of these organisms has been attained, our relative conception of organism and informing spirit rapidly changes. We have now to recognise an informing life which, even if not yet proved capable of permanent existence apart from the body, does nevertheless act within the body as though with a separate initiative, controlling and modifying the organism in other than purely physiological ways. We find, moreover, that each individual organism is not so completely a *closed system* as at first appeared. Telepathic influences pass from one to another; and sometimes the spirit seems in some sense to leave the body, on some clairvoyant excursion, or when death is imminent, and to return to it again as though to a tabernacle from which it is itself detachable and distinct.

And now imagine the disembodied spirit as he regards this solid planet and the organisms which inhabit it. To him the metetherial world is clear and real; the material world is unstable, shadowy, chaotic. Definite and permanent he sees the spirits that are lodged therein; arresting each some transitory group out of the hurricane of molecules by a cogency that is all its own. The organism for him is the mere cloud of matter through which the spirit works; its apparent periphery is no real boundary-wall. He sees one incarnate spirit telergically affecting another incarnate spirit's brain; and to him that extra-peripheral, ultra-organic influence is the natural, the inevitable mode of communion.

He finds himself able to influence some of these organisms; to rule them as their own indwelling spirit rules them, only with more knowledge of the possibilities of such control. He knows, let us say, the very way in which unbegotten life descended into generation; he can see beyond the narrow portal of the *omne vivum ex ovo*; behind the first quiver of the first slime-speck—the *princeps limus*—which entangled in carbon-compounds the Promethean fire. And thus he can push the vital force through and past the illusory integument; he can act—with more or less of apparent likeness to fleshly, to organic action—upon external matter which the medium's ignorantly-guided body could not, without such training, have contrived to reach.

This is the phenomenon which (using a term adapted for the purpose by Professor Ochorowicz) I shall here call *ectoplasmy*—the power of forming, outside some special organism, a collection or reservoir of vital force or of vitalised matter, which may or may not be visible, may or may not be tangible, but which operates in like fashion as the visible and tangible body from whence it is drawn.

Nay, more. To the disembodied spirit the organisms which he sees accreted about his incarnate fellows are no isolated, encapsuled things. The identity, the unbridgeable separation is for him—if it is anywhere—in the spirit-world. These protoplasmic clouds can mix, in his view, as easily as the tails of comets; or say as though from the tidal afflux of half-colliding vaporous suns some glowing prominence shot forth, to fall back presently, again divided, and a part attracted into each parent mass. Only by some such metaphor, perhaps, can we picture the spirit's next achievement, and the fusion of portions of the vital force of several persons into an agency which he wields in independence of them all; "drawing power," as the phrase goes, from the circle as well as from the medium, and accomplishing mechanical work by the aid of their bodies, but at a distance from each.

All the energy that he exerts, then, is vital energy; it is drawn from the organisms of the persons present, even when the effect achieved (as the production of a cold wind) is unlike the effects to which living organisms commonly give rise. But, for the most part, the effects which he produces do resemble the organism's natural actions, and hence, indeed, the

objections of triviality and uselessness largely arise. The "telekinetic movements" (to use Mr. Aksakoff's term) which it is easiest to produce seem to differ from movements which the medium himself could have made only by starting from a point in space at some little distance outside his apparent periphery. The movements are interesting, not as spectacles in themselves, but as indications that life can act at some distance from a living organism; just as the movement of a half-drowned man's finger is interesting to the friend who knows not whether there still be life in that organism at all.

The condition of the medium from whom this vital force is being drawn seems to vary from complete tranquillity to extreme agitation, according to the ease or difficulty of the process. With Mr. Moses there were sometimes agitated movements during some difficult manifestation (as the giving of minute direct writing); but generally he was tranquilly entranced, with his arms resting on the table in front of him.

Let us now survey the various grades of these ectoplasic phenomena.

We will begin with the phenomena which keep closest to the medium's person, and in that sense prepare the way for the production of visible hands, &c., acting at a distance of some feet.

(*a*) And first I may mention a mode of dealing with the medium's body which involves no actual extradition of any part of its substance, but which, nevertheless, seems to imply a molecular manipulation (so to say) of its soft tissues. I refer to the elongations noticed with Mr. D. D. Home. In these cases—if, provisionally, they can be contemplated as actual objective occurrences—the intercostal regions seemed to be the especial seat of the extension, which is described as rapid and painless, although sometimes followed by vomiting.

(*β*) Another and apparently more developed form of prolongation has been observed with Mr. Moses. These are phantom arms and hands, reproducing the arms of the medium, coat-sleeves, shirt-cuffs, and all; and extended generally from the shoulder, straight out, and above the true arms. These supplementary or "counterpartal" arms (suspicious objects enough, until observed under good conditions) seem never to have been actually touched, but are swiftly retracted into the medium, or simply vanish, if an attempt is made to grasp them. Nevertheless, the hands in which they terminate do appear to move objects.

Odd and unexpected as these phantasmal arms are, they are instructive in more than one respect. In the first place they supply in a certain way a missing link between mere phantasms and ectoplasic phenomena. We know that as a rule phantasmal appearances exert no objective effect upon the material world;—and we know also that to this rule there seem to be some few exceptions. It is through these shadowy, yet materially active, prolongations,—collective hallucinations which yet can affect the solid world,—that the line of continuity, if such there be, between purely sub-

jective phantasm and firmly materialised hand or body may have to be drawn.

In the second place, these reproduced coat-sleeves stand apparently midway between two phenomena not obviously allied;—viz., the appearance of dying persons as though draped in their habitual clothing,—and the greater facility (attested by Mr. Moses' guides) of manufacturing a duplicate of some object already existing on earth, rather than a new and original object of their own devising.

Perhaps we may link the two by saying that everything which is not a purely earthy phenomenon must be for us mortals to some extent *symbolical*; and that the simplest form of symbolism depends on mere *reminiscence*; that thus the line of least resistance for the psychic force or telergic impulse leads to the upbuilding of the ectoplasmic fabric upon the basis of thoughts and images which are already fashioned and stored in the human spirit.

( $\gamma$ ) In the classes of ectoplasms already enumerated, there has been at least an apparent continuous connection with the body of the sensitive;—although, in the last-mentioned case especially, that connection is of a very shadowy kind.

We now come to ectoplasms without apparent connection with the organism from which we still must suppose them to be in some way derived. Two incomplete forms of such isolated ectoplasm first present themselves; the one manifesting, so to say, definition without visibility; the other, visibility without definition.

As examples of a certain amount of definition without visibility, I take *touches* and *imprints*. Slight but unmistakable touches are often observed even when the ectoplasmic process never gets any further, nor is identified with any one spirit. Imprints are more rarely recorded.

( $\delta$ ) A commoner way in which the detached ectoplasm begins its development is with an appearance of cloud, or light, or luminous mist, surrounding some object which is presently moved,—the stem of a flower broken, or a bell carried about the room. Such appearances, already mentioned under the heading of *vital photogeny*, are frequently recorded both with D. D. Home and with Mr. Moses. Their connection with ectoplasms is shown by the fact that sometimes some of those present have perceived a hand, while others have seen only a cloud or a light; and sometimes all present have seen the cloud or light change into a hand. The hand seems to oscillate about the limits of definite visibility, like vapour which in a changing temperature condenses and re-expands.

Two short passages (quoted from Mr. Moses' note-books) will illustrate this semi-materialisation.

Q: The beads that came in the light seemed to be projected from behind me; in the dark they seemed to fall.

A. "It is necessary to use the force or power emanating from your body more carefully in light. It is far more difficult to regulate it. The objects

were thrown near you gently. At other times they were allowed to fall as might chance."

Q. One seemed to come out of the letter I was handing to Mrs. G.

A. "No, but the movement of your hand threw off force, as in darkness you may see luminous vapour proceeding from the fingers. The force is given off at the fingers and head most, hence objects are brought or moved more readily near your head or hands. Hence the movement of objects over your head and the production of the scent. Hence, too, rubbing the hands is useful, and placing the fingers on the table charges the wood. So when you moved your hand it gave the opportunity which was used."

Q. That scent from my head is very curious. Is it put on, or drawn out?

A. "Drawn out, but I cannot tell you of that."

*Monday, March 23rd, 1874.*

Q. Can I have any information about that extraordinary writing?

(We held a séance last night at which some very minute direct writing was given by Doctor and Prudens.)

A. "It was done with great pains and care as an experiment. We can do more than that."

Q. It is the most curious piece I ever saw. Who wrote it?

A. "The spirits who signed, aided by many others. We were assisted last night by a powerful band who were able to overcome unfavourable conditions. We have said before that no such manifestation is ever done by us alone, but by many assistants."

Q. The writing is so minute and clear.

A. "We could do more minute writing and will endeavour so to do. Much power was used in endeavouring to complete the manifestation with care. To that reason is due the physical contortion which attends the manifestation. It is more difficult to write with minute care. We will show you what we can do one day."

Q. Doctor and Prudens were the actual amanuenses?

A. "Yes, they actually wrote, as you would see from the character of the writing. It is always so."

Q. I thought Prudens' writing was not his, but an imitation.

A. "That would not be allowed."

Q. Was the pencil actually used?

A. "Oh, yes."

Q. Was a hand materialised?

A. "Not as you understand it, but sufficiently so to use the instrument. It would not have been visible to the natural eye."

Q. The pencil would have seemed to move alone.

A. "Yes, to the natural eye."

(*ε*) In describing these imperfectly aggregated ectoplasms we have already touched on the next class, that of quasi-organic detached ectoplasms. These are especially hands, sometimes with wrists or arms attached, but now with no mere shadowy or duplicated drapery, but a drapery which is their own, and for the time being is as tangible as themselves. Such hands are reported in the cases of D. D. Home and Mr. Moses.

These ectoplasms, moreover, when developed, may be *recognisable*;

they may serve as indications of identity. With D. D. Home this seems frequently to have been the case; and the special shape and character of hands seen formed one of the most generally impressive points in his phenomena. In Mr. Moses' case the hands (except once in a photograph) were not claimed as belonging to personal friends; but the lean brown hand and wrist which usually appeared (Mr. Moses' own hand being thick, plump, and white) seemed appropriate to the Arabian philosopher to whom it was asserted to belong.

Amongst these detached ectoplasms must be reckoned the phenomenon of "the direct voice." Utterance may be referable to an ectoplasmic throat as distinctly as grip to ectoplasmic fingers;—and may form of course an even higher manifestation,—capable of manifesting more intelligence and of giving more convincing indications of identity. But this phenomenon (which I believe myself to have observed elsewhere) has been only imperfectly shown in the cases on which this present survey is based.

(ζ) Nor is it desirable here to dwell at length upon the most advanced type of ectoplasmy;—when an apparently complete form seems to live for the time an independent life. This never occurred through Mr. Moses. Something like it occurred through D. D. Home several times; though the solidity of the form was not tested. No more, therefore, need here be said than that this completer development of the isolated or independent ectoplasm differs in no fundamental way from the types which we have already discussed. On the frequent fraudulent simulations of this phenomenon, there is no need here to dwell. But for those who admit that a hand can be temporarily thrown off in this strange kind of asexual gemmation, it would be illogical to deny the possibility of a whole apparent human form thus originated, and thus re-absorbed or disappearing.

At whatever point, indeed, among the phenomena of ectoplasmy we may draw our evidential line, it seems to me probable that we have here got at the root of most of the physical phenomena assignable to external control. It is this power of using the vital force of men which brings unembodied beings into relation with the material world. It is this power, too, which links the physical with the mental phenomena of spirit-control;—enabling the unseen guide to use the machinery of thought as well as of motion, in ways which the unaided organism could never have devised. To some of these intellectual phenomena we must now turn.

#### (5) MENTAL NUTRITION MODIFIED BY SPIRIT CONTROL.

(a) *Ordinary Sensory Perception Spiritually Controlled.*—The next heading in our previous series was *sensory receptivity*. In the scheme of supraliminal faculty this included the ordinary action of the sense-organs, whose limits so largely determine our intellectual life. In the subliminal scheme, we found that the action of these senses was sometimes heightened in hyperæsthesia, and sometimes deadened in anæsthesia

more or less complete. We found also,—and this was the most significant extension of faculty,—that under certain circumstances the sensation of *pain* could be voluntarily inhibited, and the organism thus devoted without interruption to those higher purposes, with which pain,—an ancient form of warning, now often worse than useless,—too frequently interferes.

Passing on to the effects on sensory receptivity produced by spiritual control, we find, as under previous headings, that the effects which self-suggestion can produce on the organism are produced also, and with apparently greater facility, by spirit power; and moreover that a new delicacy of directive or selective action is observable under the more skilful manipulations (so to say) of disembodied intelligence. Such at least is the claim advanced; although naturally it is often only by the analogy of other phenomena occurring in connection that one can be guided in attributing these intellectual results to an external rather than a merely subliminal influence. The hyperæsthesia, anæsthesia, or analgesia of *trance*, for example, does not in itself indicate whether a spirit external to the subject has been at the work or no. If however during a trance D. D. Home places his head without pain or injury amid glowing coals, and if we *there* admit a spirit's action (although perhaps on the environment rather than on the organism), we may consequently attribute to similarly external influence other forms of insensibility shown during the same or similar trances. And in connection with *trance*, when we reach that topic, there will be further instances of the abeyance in which ordinary sensation can be held by spirit-control.

(*b*) *Memory Controlled; Retrocognition Spiritually Given.*—And somewhat similarly, just as the subliminal control over memory is greater than the supraliminal, so it is claimed by spirits also that they can influence the sensitive's memory; can make him recall things forgotten or never noticed, and on the other hand, can obliterate from his recollection things previously known. This claim—thoroughly concordant with our scheme—is hardly capable of objective proof.

(*c*) *Sensory Automatism Spiritually Controlled; Phantasms of the Dead, &c.*—This parallelism of action continues under our next heading of "sensory automatism." Even as the subliminal self can present visual or auditory phantasms for supraliminal observation; even as the human agent, acting telepathically, can present—still through subliminal agency—his own phantasmal appearance for the percipient to recognise, so can the spirit. The "ghost" of common parlance—the "phantasm of the dead"—may often seem but a dreamy and purposeless reflection of some portion only of the departed spirit's being; but, nevertheless, it comes from that spirit, I believe, as truly as the still living agent's phantasm comes from *him*, in his dying or his critical hour. The spirit here is acting *concurrently* with the supraliminal intelligence, just as the subliminal intelligence has already done.

(d) *Telasthesia Developed into Perception of Spiritual Environment; Precognition.*—But this series of spiritual modifications of sensory receptivity which has thus far seemed merely to run parallel with the similar modifications introduced by subliminal control, takes here a great, a significant extension. We have come to the heading of *telasthesia*—to the point where the man's unaided spirit has seemed already, though still acting in the physical, the planetary, environment—to transcend the bounds of space. Whether and how far at the same time it has learnt to transcend the bounds of *time*—in retrocognition or precognition—is a point which we have not here felt it needful to discuss at length. But now, when we consider the scope of clairvoyance under spiritual guidance, we find that the word must assume a strange and novel meaning. There are, indeed, some instances of spiritually-guided clairvoyance of the terrestrial type. It was clairvoyance of that kind, one may say, when, under spiritual control, Mr. Moses felt himself present—though rather as by *translation* than by clairvoyant vision—at the distant funeral of his friend.

But the form of clairvoyance characteristic of spirit-guidance is that which enables the sensitive to perceive the spiritual environment interpenetrating the environment which we know.

To perceive it how? with what senses? with what standard of interpretation or faculty of control? We cannot say. We know that even our perception of this common world is in a sense symbolical; that the whirling molecules are translated for us by our narrow senses into patterns which our minds can comprehend. Still more strangely symbolical must be man's perception of those things which come to him through channels which he knows not, and on a tide of life which he can neither sound nor stem. When hues beyond his spectrum are revealed to him, with what words shall he describe the broadening ray? We have seen the single phantasm presented as by a special subliminal effort to the still dominant supraliminal view; we have seen the ghost stand in detachment and incommensurable amid a scene of common day. But at the farther stage at which we have now arrived there is for the percipient a fusion of subliminal and supraliminal outlook; he sees the terrene perspective still, but the cloud *quæ nunc obducta tuenti Mortalis hebetat visus* has been caught away, and he sees moving through the familiar outlook the visitants of an interwoven world.

Such a condition—varying in degree and duration—has been described in various places as coming upon Mr. Moses during or after a séance. The habit of double perception grew on him as time went on, and is described in the latter paragraph of a letter which I print as given in *Light*, January 20th, 1894.<sup>1</sup>

<sup>1</sup> The letter is quoted by *Light* from Col. Olcott, to whom it was written September 4th, 1876. I have not seen the original MS., but the internal evidence of genuineness is convincing.

I have followed out the train of thought myself of late. Myself, what is it? I do things one day, and especially say things, of which I have no remembrance. I find myself absorbed in thought in the evening, and go to bed with no lecture for the morrow prepared. In the morning I get up, go about my work as usual, lecture a little more fluently than usual, do all my business, converse with my friends, and yet know absolutely nothing of what I have done. One person alone, who knows me very intimately, can tell by a far-off look in the eyes that I am in an abnormal state. The notes of my lectures so delivered—as I read them in the books of those who attend my lectures—read to me precise, accurate, clear, and fit into their place exactly. My friends find me absent, short in manner, brusque and rude of speech. Else there is no difference. When I “come to myself” I know nothing of what has taken place, but sometimes memory recurs to me, and I gradually recollect. This is becoming a very much more frequent thing with me, so that I hardly know when I am (what I call) my proper self, and when I am the vehicle of another intelligence. My spirit friends *give hints, but do not say much*. I am beginning, however, to realise far more than I once could, how completely a man may be a “gas-pipe”—a mere vehicle for another spirit. Is it possible a man may lead the life I do, and have *no* Individuality at all? I lead three distinct lives, and I often think that each is separate. Is it possible for a man, to ordinary eyes a common human being, to be a vehicle for Intelligences from above, and to have no separate personality? Can it be that my spirit may be away, learning perhaps, leading a separate spiritual life, whilst my body is going about and is animated by other Intelligences? Can it be that instruction is so administered to my soul, and that growth in knowledge becomes manifest to me as now and again I return from my spirit life and occupy my body again? And is it possible that I may one day become conscious of these wanderings, and lead a conscious spiritual existence alongside of my corporeal existence?

Once or twice—once very lately in the Isle of Wight—my interior dormant faculties awoke, and I lost the external altogether. For a day and a night I lived in another world, while dimly conscious of material surroundings. I saw my friends, the house, the room, the landscape, but dimly. I talked, and walked, and went about as usual, but through all, and far more clearly, I saw my spiritual surroundings, the friends I know so well, and many I had never seen before. The scene was clearer than the material landscape, yet blended with it in a certain way. I did not wish to talk. I was content to look and live among such surroundings. It was as I have heard Swedenborg’s visions described.

#### (6) RESPONSE TO STIMULI SPIRITUALLY CONTROLLED.

(a) *Ideation Inspired by Spirits*.—We enter in this section 6 upon a group of phenomena of great interest and importance, but not of a type on which objective evidence can easily be forthcoming.

The belief that unseen powers *inspire* men—not merely by prompting their hands to automatic writing, but by “putting thoughts into their hearts”—is one of the most deeply-rooted, the most widespread, and the most encouraging to which the higher races of man have clung. It is strongly insisted upon by Mr. Moses’ guides; and will be found repeated

in various forms in his book, "Spirit Teachings." What are held as inspirations of this type, however, deal mainly with religious and moral conceptions, or if unknown and verifiable earthly facts are included, they are usually such as might with equal plausibility be deemed to arise from the thinker's subliminal self. The strong assertions made by spirits who show themselves able to operate powerfully in other ways may fairly, I think, be taken as carrying weight. They represent the fusion of the spirit's thought with the man's as sometimes becoming indescribably close and intimate. When we have compared the inspirations of a man's own "genius" to *subliminal uprushes*, or eruptions from a volcano, we might better compare the combination of spiritual and human thought to one of those cases where crystals of two totally different substances have developed within the space bounded by the same planes; and, intergrown as they are and interpenetrant, still testify by the optical characters of their minutest parts that here is no congeries of fragments, but two crystals made inextricably one.

(b) *Motor Automatism Spiritually Controlled; Possession.*—I have spoken of the difficulty of proving or tracing spiritual influence so long as its manifestations are purely intra-cerebral, are confined to infusing into the mind of the sensitive ideas which he cannot distinguish from his own.

But, as we know, there are various methods by which the authorship of certain ideas can be claimed by the inspiring intelligence. A distinctive mark can be affixed to them by the mode of their promulgation—by giving them expression *concurrently* with the expression of the sensitive's normal thoughts, or even while the sensitive's ordinary personality is plunged in trance. In the one case there may be automatic writing while the sensitive is reading or talking on other matters. In the other case there may be "trance-utterances"—replies to questions, or long addresses, given while the medium is unaware of what is going on around him, and of the words which issue from his lips. In each case, of course, the proof of spirit-influence depends not merely on the manner of the message, but on the facts which it contains, or on the supernatural phenomena with which it is in other ways associated. There is no need here to re-discuss these automatisms at length. They form, as the reader will see, a large part of Mr. Moses' phenomena, and almost the whole of those discussed in Mrs. Piper's case; and indeed in their various forms they supply the bulk of the evidence to the very existence of spirit control, which physical movements by themselves could never demonstrate.

One addition to previous descriptions, however, must be made, if we are to realise the extent to which these automatisms may be carried. The control may be pushed beyond the point at which our analyses of evidence generally stop. Consider, for instance, the scene (948 A), where Mr. Moses is entranced by the spirit of a suicide. Here we have evidential writing and utterance,—agitated words uttered in a

trance,—rude drawings made. But we have also more than this. We have an apparent *possession*; a temporary occupation of the medium's whole personality by the spirit which is finding utterance through him. This possession is not, indeed, a matter of evidence in the same sense that messages containing facts unknown to the writer may be evidence of external control. Yet we can hardly dissociate the two parts of the phenomenon; and if in such a case as this we believe that the message really came from the suicide, we shall probably feel also that the distress, the agitation, the bewilderment, which did not leave the medium for many hours, were due also to the influence or possession of the same unhappy soul.

The possibility of being thus dominated by some unwelcome spirit was naturally regarded by Mr. Moses with fear and dislike. His guides admitted it as a real, but not as an alarming, danger. Such spiritual infections, they said in effect, take root only in a congenial soil. The healthy spirit can repel their attack, much as the healthy organism destroys the germs which are perpetually seeking lodgment within it.

(c) *Extension of Will-power into the Spiritual World; Prayer.*—The next heading in the scheme of subliminally guided faculty for which we are now seeking parallels under spirit-control includes will-power extended beyond the organism, and affecting telepathically other incarnate minds. The parallel to this would be some influence exerted by incarnate men upon disembodied spirits. The exercise of such an influence must necessarily be almost impossible to *prove*; nor is it at first easy to imagine in what way it could plausibly be represented as taking place. At this point in our argument, however, we have become familiar with conceptions which, when looked at from both sides, do apparently imply some *reciprocal* action between spirits and incarnate men. But what further I have to say of prayer has been said in the final chapter of this book. And as to the last heading in my "Scheme of Vital Faculty," namely, "Modifications of Spiritual Personality," the reader who studies its projected headings will see at once how needful their discussion will some day be, and how far we are as yet from being able to undertake it. That must be the task of a later age. My own discussion, already so highly speculative, could hardly be pressed further without overstepping the limits of all legitimate speculation.

**926 B.** The following are references to the chief accounts of telekinetic phenomena in the *Proceedings* S.P.R. :—

"On some Physical Phenomena, commonly called Spiritualistic, witnessed by the Author," by Professor W. F. Barrett (vol. iv. p. 25).

"Notes of Séances with D. D. Home," by William Crookes (vol. vi. p. 98).

"On Alleged Movements of Objects, without contact, occurring not in the presence of a paid Medium," by F. W. H. Myers (vol. vii. p. 146, and p. 383).

"The Experiences of W. Stainton Moses," by F. W. H. Myers (vol. ix. p. 245, and vol. xi. p. 24).

"Poltergeists," by Frank Podmore (vol. xii. p. 45).

"The Fire Walk," by Andrew Lang (vol. xv. p. 2). This gives instances of an alleged capacity on the part of certain persons under certain circumstances of resistance to the normal effects of fire on the human organism. The phenomenon, if genuine, is not exactly telekinetic, but may rather be regarded as an extended form of motor automatism. Some mediums, especially D. D. Home, are said to have had the same power.

Other works dealing with telekinetic phenomena to which I may refer the reader are:—

*Report on Spiritualism of the Committee of the London Dialectical Society* (London: Longmans, Green, Reader & Dyer, 1871).

*Les Tables Tournantes*, par le Comte Ag. de Gasparin (Paris: Calmann Lévy; 4th edition, 1889). A pamphlet describing some of de Gasparin's experiments was published by Professor Thury under the title of *Les Tables Tournantes, considérées au point de vue de la question de physique générale qui s'y rattache* (Geneva, 1885). This is now out of print and rare. It contains various cases of movements obtained without contact, by seemingly careful observers.

*Experimental Investigation of the Spirit Manifestations*, by Robert Hare, M.D., Emeritus Professor of Chemistry in the University of Pennsylvania (New York, 1855).

*Researches in the Phenomena of Spiritualism*, by William Crookes; reprinted from *The Quarterly Journal of Science* (London: J. Burns, 1874).

*Animismus und Spiritismus*, von Alexander N. Aksakoff. 2 vols. (Leipzig: Oswald Mutze, 1890.) An account of this book, which deals chiefly with the theoretical side of the subject, in opposition to the views of von Hartmann, was given in a review by the present writer in *Proceedings S.P.R.*, vol. vi. p. 665.

*The Precursors of Spiritism for the last 250 years*, by A. N. Aksakoff (in Russian, St. Petersburg, 1895); reviewed by Dr. Walter Leaf in *Proceedings S.P.R.*, vol. xii. p. 319.

*The Scientific Investigation of Physical Phenomena with Mediums*, by M. M. Petrovo-Solovovo (in Russian, St. Petersburg, 1900); reviewed by Dr. Walter Leaf in *Proceedings S.P.R.*, vol. xv. p. 416.

For the physical phenomena connected with D. D. Home, see the references given in 938 A.

For the so-called "Reichenbach" phenomena, see the brief discussion given in vol. i., 541 D.

927 A. From *Proceedings S.P.R.*, vol. ix. p. 119. In the following case the phenomena described were various, but consisted mainly of automatic writing and speech. Some of the writings evinced a knowledge

greater than the automatist possessed. Especially two lines from Homer were correctly written in response to a request for some Greek, although the writer was certainly quite ignorant even of the Greek alphabet. Some indications of identity were also given.

Certain physical phenomena (the most important of which occurred in my informant's absence) were interpolated, as it were, at random among the intellectual phenomena, and carried with them no clear indication of their source; except that they occurred only in the presence of the sitter here styled Mr. Andrew.

For my introduction to Mr. O. (as I shall call him), the narrator of these incidents, I am indebted to the kindness of Mr. Andrew Lang. I first heard Mr. O.'s narrative from himself by word of mouth on November 20th, 1889, while the events were still fresh in his memory. I regard him as an excellent witness. The delay in producing the evidence has been partly caused by Mr. O.'s persistent but unavailing efforts to induce the survivors among his fellow-sitters to add their testimony to his own. I have reason to believe that their refusal is in no way due to any disagreement with Mr. O.'s account, but mainly to scruples of a quasi-religious nature. Such scruples have repeatedly balked our inquiries; but I hope that they may gradually die out among our informants, as the innocence and the importance of experiments of this kind come to be better understood. In Mr. O.'s own case there are, I think, amply sufficient reasons why his anonymity should be preserved. His brother—in deference to whose serious wish during dangerous illness the sittings were undertaken—is now dead.

I will add that the intimacy among the members of the circle was such that I cannot doubt that Mr. O. heard, without delay, from his brother and others, of the physical phenomena which had occurred during his own absence from the circle. Mr. O. writes in 1890:—

In the winter of '88-9 I began, along with a few intimate friends, to investigate the phenomena commonly called Spiritualistic. None of the company was at all anxious for any specific communication from another sphere, but partly for the gratification of an invalid brother, and partly for the sake of satisfying ourselves as to the possibility of some things we had read, we attempted a sitting. The results far exceeded our expectation. We were favoured with phenomena somewhat startling to novices in the art—phenomena styled in Scotland *uncanny*—but their interesting nature soon overcame our natural diffidence, and before the end of the winter we were on quite familiar terms with our unsubstantial vistsants.

As a rule the circle consisted of two of my brothers, two personal friends, and myself, though occasionally we admitted other members of the family, and once or twice an acquaintance. We were not Spiritualists, nor had we any desire to be known as such; all we did was done solely by way of experiment and amusement. The opportunity was the best possible; we had all our sittings in our own home, the circle was confined to personal friends in whom we had full confidence, so that there was neither motive nor opportunity for

deception. We usually met twice a week when my invalid brother was able for company, but during the winter months relapses of his illness caused interruptions; and indeed, I often thought the excitement of our sittings did not affect him beneficially.

Our sittings were all in the dark. Our medium was, in most cases, Mr. Andrew, though we had also a less efficient medium in the case of Mr. S—. The performances of the latter were mostly of a somnambulistic kind, and do not call for special notice.

With Andrew, however, phenomena assumed quite another aspect. He would play charming music on the violin, or produce beautiful pencil sketches of city and rural scenes. Sometimes the *locus* of these scenes was named, oftener not, but they were invariably unknown to any member of the company.

For a time I failed to see anything *very* unaccountable in Andrew's trance productions. I knew him to be an accomplished violinist and a fairly good sketcher, and I naturally put everything down to an unconscious exercise of his own skill. One little thing did perplex me, namely, the very different styles of handwriting he seemed to accomplish with equal facility.

I mentioned an invalid brother. He suffered from a heart affection known as presystolic murmur. At one sitting we consulted a medical man, who called himself Dr. Snobinski of Russia. This gentleman not only prescribed for my brother, but also furnished us with a diagram of the human heart, and put a special mark to indicate the valve diseased in my brother's case. How this diagram was actually drawn by a person ignorant of human physiology, and how the diseased valve was shown and explained by one ignorant of pathology, was more than I could account for.

On another occasion another doctor, calling himself Arnold, confirmed the diagnosis of Dr. Snobinski, and rated my brother for having neglected to follow the regimen recommended by the famous Russian. On this occasion, during examination of the chest, when the patient chanced to laugh, the doctor [in the person of Mr. Andrew] suddenly gave him a mild box on the ear with his open palm. This, I understood, was to rebuke his laughter, which, as is well known, is a dangerous luxury to one suffering from valvular disease.

At times we were entertained by a negro, who gave us no little fun. His effort to speak English was most amusing, and presented just those difficulties which perplex the negro in this more matter-of-fact sphere.

These phenomena had led me to perplexing thoughts, and, though unable to explain them on purely psychological grounds, I was slow to admit that the medium was not also the cause of the effects he produced. I had so far accounted for the music and the sketches; the varieties of the handwriting were a little puzzling, the diagram and the prescription a little more so, but I was still inclined to suspend judgment till I should acquire more facts. With a view to this, I one evening interrogated: "Where are you?" Answer: "In the sphere next the earth." "Could you tell anything of the future?" Answer: "We are as ignorant of the future as you are." This I thought was at least honest, and very probable, but too general to be of service to me in arriving at any decision. I resolved to put what seemed to me a searching test. None of the others knew Latin or Greek, so I asked an answer in Latin. This was readily given, but so badly spelt that I failed to fully translate it. Not yet satisfied, I asked any quotation from a Greek author—so that by comparison

with the original, identity or variation might be satisfactorily apparent. This resulted in a quotation from the *Odyssey*, Bk. xi., lines 57-8:—

Ἐλπήγορ, πῶς ἦλθες ὑπὸ ζόφον ἡρώεστα ;  
ἔφθης πεζὸς ἐὼν ἢ ἐγὼ σὺν νηὶ μελαίῃη.

These lines were beautifully written in cursive characters, and minute even to the accents. As a student I had read *Odyssey XI.*, but could not have given the lines from memory, or written them out with correct accents. On comparing the lines with the Greek text I found them to be without flaw. My puzzle was now twofold: (1) That I was not able to read the Latin proved that what was given was not anything I had previously been revolving in my own mind, but had come from an independent intelligence; (2) The medium was not acquainted with either Latin or Greek—did not know one from the other. Clearly I must now quit the hypothesis that the medium was the author of his own message, as not adequate to account for all the facts.

The Greek and the Latin [Mr. O. adds in a later letter] were both obtained at the same sitting. I asked for the Greek because the Latin was so badly written that I could not fully make it out. The medium that evening was *Andrew*, who, I am fully convinced, could not possibly have any knowledge that Greek would be asked for—and even if he had known, he could not have given it, since he did not know the Greek when it was given. The controlling spirit was unknown to any of the company. In reply to my questions he described himself as a youth of nineteen, according to *their* reckoning, but was only twelve years of age when he died. When I asked how he was occupied he told us he was still at school. This information led me to ask for the Latin and subsequently for the Greek.

Still more inexplicable was the evidential sign given to a doubting acquaintance. This gentleman requested permission to be present at one of the sittings, but his general behaviour there indicated that he regarded a sitting as a kind of farce. He brought with him another gentleman of equally sceptical temper. The first remark from the medium that evening was, "There are strangers present to-night." This remark seemed to our friend so commonplace that he requested evidence of the presence of a spirit. On being asked what evidence he would like, he jokingly said, "Bring a candle!"—an idea probably suggested by sitting in the dark. The wish had scarcely been expressed when a candle was placed on the table before him, with the request that he should immediately quit the company. The candle was found to be warm, a circumstance explained by the fact that it had been used in the next room only a few minutes before. My brother immediately went to the next room and asked for a candle. The good lady was much surprised to find that while the candlestick was still standing where she had placed it shortly before, the candle itself was gone. My brother then showed her the candle which he held in his hand, and this she identified as the one she had used a few minutes before—indeed there could not be two opinions, as there was only one candle in the house. This was regarded by the circle as the most wonderful result yet obtained. Here was proof amounting to a demonstration that a material object had been passed through matter; the candle had been brought from one room to another, though both doors (there were two doors in the room in which the sittings were held) were locked before the sitting was commenced.

This candle incident I give on the testimony of the others, as I myself was

not present that evening, a circumstance which I afterwards regretted. Personally I have not seen a case of matter through matter.

During that winter we obtained many interesting phenomena. The spirits (?) would strike any note we asked on a violin or harmonium which stood by. The notes requested would sound forth distinctly, though no visible hand was near; and this was done both in the dark and in the light, though more often in the dark.

One evening a visitant addressed one of my brothers as an old schoolfellow, and in proof of his identity he reminded my brother of a poem they had once learnt together as boys, namely, one by "Surfaceman" (Alexander Anderson), entitled "*The blood on the wheel.*" My brother perfectly recollected the exercise, and had no doubt as to the identity of the speaker. The wonderful thing here was that the medium had become acquainted with my brother later in life and had no knowledge of his schooldays.

Of the scientific value of these results I was not aware till I had the pleasure of meeting yourself, and if we had met some months earlier I should certainly have preserved the legible results of our sittings. They were destroyed in ignorance of their scientific worth, and chiefly because, associated with a departed brother whose early death we still lament. Though our sittings are long past their results still dwell with me in all but their first freshness. Circumstances conspired to break up our little company. Of our circle of five two have since married, one has left the district, and another has departed this life. The death of our most spirited member was the end of our meetings.

**927 B.** The experiences described in connection with Miss White and Miss Lottie Fowler (both of whom are now dead) seem analogous to experiences with Mrs. Piper. The case of Miss White comes from America, and is specially interesting both in the apparent fulfilment of the promise made by the alleged discarnate spirit control to appear to the narrator's sick wife, and in the apparent knowledge shown of the immediate approach of death.

From *Proceedings S.P.R.*, vol. viii. p. 227.

*January 28th, 1891.*

About eleven years ago I was much distressed owing to the illness of my wife, who suffered from cancer in the stomach. I heard about a medium, Miss Susie Nickerson White, who was said to have given some remarkable tests, and I called on her as a stranger and requested a sitting. My wife's sister purported to "control," giving her name, Maria, and mentioning facts about my family which were correct. She also called my wife by her name, Eliza Anne, described her sickness, and said that she would pass over, but not for some months. I said, "What do you call this? Is it psychology, or mesmerism, or what?" Maria said, "I knew you were going to ask that; I saw it in your mind." I said, "Do you get all the things out of my mind?" She replied, "No. I'll tell you some things that are not in your mind. Within three days Eliza Anne will say that she has seen me and mother, too, if I can get mother to come along." (My wife's mother had died about forty-five years previously, and my wife's sister had been dead from six to eight years.)

I kept these circumstances to myself, but within three days the nurse who was in attendance upon my wife came running to me and said that my wife was worse, and was going out of her mind; that she had called upon Maria and

mother, and had sprung out of bed and ran towards the door crying, "Stop, Maria! Stop, mother! Don't go yet!"

I soon consulted Miss White again, and Maria again purported to control. My wife had been unable for some days to retain any food in her stomach, could not keep even water or milk, and was very weak and also unable to sleep.

Maria told me to give her some hot, very strong coffee, with plenty of cream and sugar and some cream toast. This prescription amazed me, but it was prepared. My wife ate and drank with relish, and slept soundly afterwards. She lived upon this food for some days, but gradually became unable even to take this.

I consulted Miss White again, and Maria told me to get some limes, and to give my wife some pure juice of the lime several times a day; she said that this would give her an appetite and enable her to retain food. The prescription was a success; but gradually my wife failed, and I consulted Miss White again, and asked Maria how long my wife would continue to suffer. She said she could not tell exactly when she would pass away, but would give me a warning—"The next time she says she has seen me, don't leave her afterwards."

Some days later, as I was relieving the nurse about three or four in the morning, the nurse said, "Mammie" (meaning my wife) "says she has seen Maria again." In a few minutes my wife said, "I must go." And she expired.

(Signed) E. PAIGE, MARY A. PAIGE.

[Formerly Mary A. Dockerty, the nurse.]

[I have had long interviews with Mr. Paige. He seems to be a shrewd and careful witness.—RICHARD HODGSON.]

**927 C.** Concerning Miss Lottie Fowler, I quote accounts of two incidents, one recorded by Mr. W. Stainton Moses and the other by Mr. C. C. Massey. Mr. Moses' account is given in *Proceedings S.P.R.*, vol. xi. p. 78, as follows:—

Perhaps one of the most striking cases I can present is the first experience that occurred to me. (See *Spirit Identity*, pp. 124-126, Appendix V.):—

I inquired where I could see for myself these new phenomena, and was informed that Miss Lottie Fowler [a well-known professional medium] was about to hold a séance that very evening (April 2nd, 1872), at 15 Southampton Row. I went, and was greatly astonished at what I saw and heard. I need not take up time by detailing the occurrences of the first part of the sitting; most Spiritualists are familiar with the usual routine of Miss Fowler's séances. Much hazy nonsense was talked, and many vague statements made, which seemed to me to be of no use whatever as tests of spirit identity. I was rapidly becoming nauseated. I craved for something more clear, something on which I could rest as a staple piece of evidence. I inquired, therefore, whether I might endeavour to obtain some such proof for myself. Leave was at once given by the director of the circle, and I addressed the spirit who controlled the medium.

"You are tiring your medium, and making fun of us. Go and send some one who is serious."

The medium shivered and turned away, and the voice came as though troubled.

"You've nothing to do with me. I won't go. *Me no go.*"

"Yes, you will. You'll go and send some one else."

After more colloquy the medium shivered again, seemed to be in pain, and stood rooted to the spot, crouching as if in dread.

After a time the voice came again, but utterly changed; the voice, this time of a man, very calm and unimpassioned, instead of the child-voice speaking baby jargon.

"You want me?"

"Yes. What is your name?"

"I'd rather not tell you. You can ask me any questions."

"No. Tell me what you see, or describe any one whom you see near me. I will answer yes or no; no more."

"I see a man, very old, tall, with a long white beard, and long hair."

"Yes."

"The beard is very white indeed."

"No. Go on."

"He has a very high, broad forehead, and his eyes are drawn down. Why, he's blind!"

"Yes."

"And his face is black and blue. And" (here the medium shuddered violently)—"oh! what's that in his mouth? It's like slime—and mud—and oh! blood."

"Yes?"

"And—it's dark. I can't see."

"Go on. How is he dressed?"

"He has a long blue coat. No, not exactly a coat—something long. I can't see his feet."

"Where does he stand?"

"Right opposite; close by you."

"Can you see his name?"

"No. He seems in trouble. I think it's money. He looks so horrible. Let me go. Why do you keep me here?"

"Go, then. Do you know me?"

"No." (This very emphatically.)

I shall not attempt to describe the scene during the time that this conversation was held. I have quoted from a full and careful record written at the time, and the whole scene is photographed indelibly on my mind. Every one seemed petrified and astonished. They would have been still more so had they known with what photographic accuracy a scene in my own private experience was being re-enacted before my eyes. It was, I am sure, as unknown as I was myself. It was a scene that passed in a very distant part of Great Britain, and it was reproduced with a realistic power that bore down before it, as with torrent force, all doubt and hesitation. I felt that the man was there before me; himself reproducing the story of his death for my conviction.

Here we have the case of a man who went to a séance with absolutely no expectations in his mind; he did not know what to expect; he did not expect anything; and he got what in any police-court would be considered perfect evidence of life beyond the grave.

I quote Mr. Massey's account from the *Journal S.P.R.*, vol. v. p. 5.

*January 18th, 1890.*

On April 7th, 1883, died an old and dear friend of mine, by name Francis Paynton Pigott-Carleton (his patronymic was Pigott—he took the name of

Carleton on his marriage). On April 27th in the same year I took an old glove of his, given to me for the purpose by his widow, to Lottie Fowler, putting it into her hand when she was apparently into trance, and was "controlled," and requesting the "control" to get into *rapport* with the owner of the glove, and give me any particulars concerning that person. The "control" gave me a description of the person of my friend which I thought *remarkably* good. I then asked for the name. She, or the "control," seemed to listen for it, and then said, with apparent vexation, "Oh, it is all nonsense, I can make nothing of it. I hear only 'Pig—Pig'—that is not a name; what do they (*sic*) mean by 'Pig'?"

It is obvious that the first syllable of the name "Pigott" is that which would be accentuated most strongly, and the sound dropping (we may suppose), the latter half of the name would not be caught by an ear unfamiliar with it.

I had given her not the slightest clue, except the glove, which was not marked with the name, and she had never seen or heard of my friend, who lived in the country and was not interested in "Spiritualism," and was quite unknown to "mediums"; though his wife had on more than one occasion been with me to séances. (Not, however, to Lottie Fowler, to the best of my present memory and belief.) And I had not mentioned my friend's death among my spiritualistic friends, nor my intention to visit her to any one who might, intentionally or otherwise, prepare her.

C. C. MASSEY.

**934 A.** An account of the experiences of the Rev. C. B. Sanders was published in a book entitled *X + Y = Z; or, The Sleeping Preacher of North Alabama. Containing an account of most wonderful mysterious mental phenomena, fully authenticated by living witnesses.* By Rev. G. W. Mitchell. (New York: W. C. Smith, 65 John Street. 1876.) The book includes statements by numerous witnesses of the supernormal manifestations of Mr. Sanders, and additional corroborations were obtained by Professor James and Dr. Hodgson in reply to inquiries about the case. From these sources of information the following brief sketch is made.

Mr. F. G. Bromberg, of Mobile, Ala., a friend of Professor James, wrote to the latter in 1886:—

The book has only recently been called to my attention by Chief-Justice Stone, of this State, and a copy was sent to me by late Chief-Justice Brickell, whose home is at Huntsville, Ala., and amongst the witnesses cited in the book. In a letter which accompanied the book he writes as follows: "I have frequently seen Mr. Sanders, the subject of the book, and of many of the incidents related I heard soon after their occurrence. The witnesses or contributors referred to are of the most unquestionable, unimpeachable character. Two of them, Dr. Ross and Dr. Shelby, were of very considerable learning, and of very high character; the first as a theologian, the other as a physician." . . .

Judge Brickell's assurances put at rest all doubts as to the absolute integrity of all parties named therein, either as observers or observed. The elements of fraud, collusion, or fabrication are entirely eliminated from the problem to be solved.

Constantine Blackmon Sanders was born in 1831, near Huntsville, Alabama, the seventh child in a family of ten children. His father died when he was in his sixth year.

Constantine lived with his mother, and laboured on the farm until he was a full-grown man. From his mother, and others who knew him during the days of his youth, we learn that he was dutiful to his mother, kind to his sisters, moral in his habits, and avoided association with the vicious. His temperament was cheerful, and he had considerable fondness for music. From his early childhood his mind was much interested on the subject of preaching the gospel. And he was in the habit of preaching juvenile funeral sermons over dead chickens, pigs, &c., and baptizing the boys, both black and white; and, on this account, was often familiarly called "The Preacher."

When he was twenty years old he attended a revival meeting, and became deeply interested in religious matters; presented himself as a candidate for the ministry under the care of the Presbytery of Tennessee; was licensed to preach in 1855, and ordained in 1862. At the time he joined Presbytery in 1852, when he was twenty-one years old, he could scarcely read and write. In the spring of 1854, when studying at school in Elkton, Tenn., he had attacks of sickness, described by Mrs. Harlow, in whose family he was living, as follows. Until then his health is described as having always been good.

Though at times he had spells of mental trouble, yet, in the main, he was quite cheerful. When he had been with us about three months, he was taken quite sick of a flux. And when he had so far recovered as to be able to begin to walk, he was taken down with typhoid fever, and confined to bed again for several weeks. During this confinement he was seized with occasional convulsions, affecting at times his whole system, but especially his arms, chest, throat, and tongue. He also complained terribly of his head. Often would he exclaim:—

"It surely will kill me." On one occasion he said:

"My head feels like it has opened."

Taking my hand with his, he placed it on his head, when, to my astonishment, I found what appeared to be a separation of the bone, nearly wide enough to bury my little finger, ranging from above his eyes near the centre of his forehead to the top of his head, and from the top down towards and near to each ear. The opening increased in width as it reached the top of the head. This condition of his head I saw frequently. When the paroxysms would subside, the openings would nearly close up.

He had many similar attacks of these paroxysms during the next five years, accompanied by much physical suffering. In the meantime, in 1856, he married, and his family consisted in 1876 "of six healthy children, of more than ordinary promise." After recovering from an unusually violent convulsive cramp in 1859, he declared that it had been "shown to him that he would never have another spell of cramping." But although

the violent convulsions apparently did not recur, he still suffered much, as appears from the following statement made by Dr. W. T. Thach in 1876.

I have been acquainted with him about sixteen years. He has complained ever since my acquaintance with him, and he says, for a number of years previous, with a continuous headache, though differing in severity at different times, often becoming excruciating; and until a year or two since attended with violent lancinating pains in the chest, accompanied with great difficulty of respiration, which indeed I have often seen suspended for such a length of time as to induce me to believe it impossible that it could ever be restored; at length returning with a gurgling sound in the upper portion of the trachea. In these extreme cases the pulse is very feeble, and in frequency from 120 to such a celerity as to render it impossible to count it. Extremities cold, temples throbbing violently, eyes surcharged with blood to such an extent that frequently the blood would trickle down the cheeks in drops. These paroxysms are attended with very great nervous excitement, so that he cannot bear to be touched by any one without producing a shock to the system (very similar to that felt by one who comes in contact with a galvanic battery with considerable charge), which seems to increase the already excruciating pain.

With these paroxysms of suffering there is almost always a peculiar condition, to me inexplicable, and which I know not what to denominate, which those acquainted with him generally call "sleep," merely from the fact that, when recovered from this condition, he is totally ignorant of any and everything that has occurred while in this state (even the length of time that has elapsed, not knowing whether an hour or a week). Hence the name of the "Sleeping Preacher." And yet, at the time, he seems conscious of everything that is going on around him; and not only so, but of what is transpiring at any point to which his attention is directed, regardless of distance. The length of these paroxysms is quite variable, extending from a moment to hours and days, during which time he gets no natural sleep; the mind to all appearance being much more active than when in a normal condition; being all the time engaged in conversation or writing (of which he does a great deal), or some other active mental exercise. In this condition he frequently complains of hunger, and partakes of food as at other times. Except in cases of protracted spells of nervous sleep (when he gets none), he usually averages about three hours in twenty-four of natural sleep; yet the physical man does not seem to suffer from loss of sleep. He looks as hearty as any man, and weighs about 195 pounds.

This condition is not always attended with an unusual amount of pain, being often very cheerful; at which times he is more than ordinarily communicative.

In all of his notes, letters, and writing of every kind, while in this condition, he ignores the name of "Sanders." His signature is "X + Y = Z."

While in these sleeps, if left to himself, his thoughts are confined mostly to theology or medicine. And though never having studied medicine, he seems, while in this mental state, to be very conversant with it; using the technical names, giving the properties, uses, &c., thereof. He always examines the sick who may happen to be about him when in this state, without coming in contact with the patient; making in writing a diagnosis and prescription, which he will usually give, if requested. And I could mention a great many who have been relieved by his directions. I have frequently had him to give me the

exact condition of patients whom he had never seen, and who were miles distant. His prescriptions frequently contain medicines which cannot be procured in this country; which he makes arrangements to import; showing his comprehensive view of *Materia Medica* in this preternatural way.

Mr. Mitchell writes:—

This peculiar state, which is involuntary in its recurrence, is not usually heralded by any premonitions visible to those who may be present. He may be taking part in social conversation, when all at once, if looking at him, you will see his eyelids fall and his head droop; at the same time making a slight but audible noise through his nose, which may be called a grunt, usually repeated in quick succession two or three times, and he is asleep. The spell may continue for a few moments; a quarter, a half-hour, or an hour, or a number of hours; a day, or a night; or a day and night; or several days and nights; or a week, or even several weeks, without an interval of consciousness.

When in ordinary health, without bodily fatigue, or any strong or exhausting mental excitement, he can be easily aroused to consciousness, when he first goes into this state, by giving him a shake or by slapping him with the hand. In coming to consciousness, he seems to be momentarily surprised; and his body is slightly affected, as if lightly shocked by a galvanic battery.

When under the more favourable conditions of body and mind, upon his going to sleep, by immediately waking him up, he has been enabled to keep awake for many hours in succession, though there was a constant inclination to go to sleep. As a general rule, the longer the spells are protracted, the more intense are his sufferings. . . .

In these sleeps his eyes are generally closed, but there are instances in which they are as wide open as when awake. In this case, if he is free comparatively from suffering, one not acquainted with his peculiarities would not likely suspect that there was anything unusual in his condition.

The "sleeping personality" of Mr. Sanders, calling himself " $X + Y = Z$ ," "never betrays any scepticism nor the slightest taint of heresy," and seems to have held the ordinary chief orthodox doctrines of the church to which Mr. Sanders belonged. He apparently wrote a good deal—including letters to other persons, and instructions to his own normal self (to whom he invariably referred as "my casket,") and various books and papers which have not been published, and which he enjoined Mr. Sanders "on no account to exhibit till I come." This injunction appears in a message from " $X + Y = Z$ 's Valedictory to His Casket" in May 1876, when he took leave of his "casket," but indicated that at a later period he would return. In reply to inquiries in July 1890, Mr. Mitchell stated that the peculiar mental indications had recurred several times during the previous eighteen months.

The separation of the cranial bones referred to by several witnesses is a curious feature of the case, and in reply to a special inquiry, Mr. Mitchell states that "when the patient's head was greatly affected with pain the sutures would separate, but in some instances, when the suffering was slight while he was in one of his peculiar states, the sutures were not visibly separated."

The normal Mr. Sanders had no recollection of anything occurring in his "sleep" state, "but  $X + Y = Z$  seems to have had entire consciousness of Mr. Sanders, or of his 'casket,' as he always called him."

Hyperæsthesia might be invoked as an explanation to account for a few of the apparently supernormal incidents recorded, such as shooting a rifle ball through a hat "very near the centre" at the distance of forty yards at night when Dr. Thach, who describes the incident, could not even see the sights of the gun. Such an explanation might also be stretched to cover the cases of reading books and writing on paper under cover, allowing for a margin of malobservation or misdescription by the witnesses. It would, however, be quite inadequate to account for the bulk of the manifestations recorded. The cases on the whole suggest the action of telæsthesia rather than telepathy, although telepathy might be extended to apply to most of them, as, for example, his occasional knowledge of conversations and scenes occurring elsewhere, or of letters written or sermons preached at a distance.<sup>1</sup> He himself, however, described such matters as if seeing or hearing them directly. I now quote the details of a few cases in illustration of the supernormal powers of " $X + Y = Z$ ."

Mr. John W. Pruit gives the following account.

MERIDIANVILLE, ALA., *May 7th, 1876.*

I certify that one day about the middle of the month of February 1866, while Brother Sanders was confined to his bed from his dislocated thigh, I was at his house, and he was lying in his bed and in one of his so-called "sleeps." He attracted my attention by a hearty laugh.

I asked him the cause of his amusement.

He replied, "I was laughing at De Witt."

I asked what De Witt was doing.

He said, "He was having a hard scuffle to keep from falling off the fence, for the top rail was turning with him and he was trying to keep from falling over it."

Nothing more was said on the subject until De Witt arrived, which was in ten or fifteen minutes.

The fence where the difficulty occurred was from three-fourths to a mile distant, on the other side of a thick grove of timber and underbrush, and of an intervening hill.

And I further certify that no communication from any person or source was received in reference to De Witt until he arrived and confirmed what S. said.

J. W. PRUIT.

Mr. De Witt gives a concordant account, explaining the trouble he had in getting over the fence with a sack of pease in one hand and a bowl of custard in the other, and referring to the knowledge of the incident shown on his arrival by Mr. Sanders.

Various cases are described of Mr. Sanders' finding lost articles,—such

<sup>1</sup> Some of these cases resemble those given in Dr. J. W. Haddock's *Somnolism and Psychicism*, referred to in vol. i. p. 556.

as dollar-bills, coins, a watch chain, a bunch of keys,—or specifying correctly where they would be found. I give an instance. Mr. Bentley writes :—

STATE OF ALA., MADISON CO.,  
MERIDIANVILLE, *May 10th*, 1876.

In 1867, I lived two and a half miles east of this village, on what is known as the Harris place, on the other side of Brier Fork Creek ; and was engaged in selling goods in this place, spending the nights at home.

Some time during the summer a bunch of keys, among which was my wheat-garner key, was lost. After a lapse of about one week I requested Mr. William White, who was employed in the store and boarded at Rev. C. B. Sanders' in the village, on going to his dinner, to ask him to tell me where my keys were. On his return Mr. White said he made the request, but Mr. Sanders paid no attention to what he said, he being in one of his spells. However, during the same afternoon, while my younger sister, in company with other persons, was at his house, he told her that my keys were under the steps at the west door of my dwelling. In consequence of this information I returned home earlier than usual. As soon as I arrived I told my wife what I had heard. She ran immediately and found the keys under the door-step, just as Mr. Sanders had said, and somewhat rusty. They must have been thrown there a week before by a little child that played about the house.

I add that I know Mr. Sanders had not been in my house nor on the place for at least twelve months before that time.

A. J. BENTLEY.

We, the undersigned, certify that the above statements are true as far as they relate to us personally, and that we heard all the particulars, as above mentioned, at the time they occurred.

Mrs. JOSEPHINE E. BENTLEY.  
Miss MARY A. BENTLEY.

Several cases are given of his supernormal knowledge of accidents occurring to distant persons, such as the stumbling of a lady carrying some boiling-hot water, and the scalding of her arm in consequence (the incident occurring in another State) ; he also gave a description of injuries to another lady (thirty-five miles distant) from a lightning stroke, at the time of the occurrence. His account of a fire in Salisbury, N.C., with a description of "the tin-shop in which it broke out, and the extent of its ravages," reminds one of the incident of Swedenborg's description of the fire at Stockholm when he was at Gottenburg (see 936 A).

Several cases are also recorded of his knowledge that a distant person was just dying or dead. I quote one of these :—

On the same night he revealed the place of the lost gold coin, as before related, and perhaps about one hour afterwards, Dr. Blair, my wife, and myself being present, Mr. Sanders took his seat at the front window of the parlour. Our attention was attracted by manifestations of sympathy, sadness, and distress from him, accompanied by such expressions as "Poor fellow! What a pity!" He continued to repeat them, alternated with inarticulate expressions of intense emotion for a short time—I would say from one to several

minutes. Then he said, as well as I remember, "He is gone! gone! gone!" closing in a solemn whisper. There was for a short time a silence and stillness, such as usually is witnessed at the closing scene of a dying friend, which was broken by my asking him the cause of these manifestations. We were quite shocked on hearing his reply that "Lieutenant McClure has just died suddenly from an internal hæmorrhage, near Clarkesville, Tennessee."

We append the following facts: Lieutenant Robert McClure some few months previous had married Miss Pattie, daughter of R. W. Vasser, deceased (long a prominent citizen and merchant in this place), and had, a few days before this, gone on a visit to his father, whose residence was then, and still is, in the immediate vicinity of Clarkesville, Tennessee, about forty miles below Nashville, having left his wife at her mother's, as he expected to make a flying trip. On the next morning after Mr. Sanders' development, above written, a telegram was received from Clarkesville bringing to his young bride the unexpected and melancholy news of her husband's sudden death. And it confirmed, in every circumstance, what Mr. Sanders had stated the night before. Clarkesville, Tennessee, *viâ* Nashville, is nearly one hundred and fifty miles distant from Athens, Ala.

A recent letter, from a lady who was present, states that Lieutenant McClure died on Wednesday night, between eight and nine o'clock, the 2nd of November 1866. He was sitting in her room, reading aloud a book; had a paroxysm of coughing, and remarked to her that it was blood that he spit out. She put her babe down, which she was nursing, and assisted him in sitting down, for he had arisen to his feet. She thinks he did not breathe after being seated.

After writing these last two cases, I received the following testimony from  
J. S. Blair, M.D. G. W. MITCHELL.

Mr. Mitchell adds the corroborative testimony of Dr. Blair.

The last account which I quote is of an incident which occurred much later than those recorded in the book by Mr. Mitchell. An account of it was sent to Dr. Hodgson by Mr. Mitchell, in a letter of February 1891, which agrees with what follows from the witnesses themselves:—

BODENHAM, GILES CO., TENN., *May 27, 1891.*

We, the undersigned, certify that on Saturday night, August the [24th], 1889, Rev. C. B. Sanders, who was holding a protracted meeting with our pastor, Rev. G. W. Mitchell, at Mt. Moriah Church, repaired to our house, where they (the preachers) lodged. Mr. Sanders was suffering considerable pain in his head and chest, and lying upon a bed, and after hours spent in conversation and singing religious songs, and while Mr. Mitchell was temporarily absent—we think it was about eleven o'clock, or later—he said, with evident amusement, "Humph! Brother Forsythe, like a child, knelt down to pray and has gone to sleep." Mrs. Wheeler said to him, "How do you know?" He replied, "Child, you ask too many questions."

On that night, before Mr. Sanders dismissed the congregation, he proposed that all who would join in praying for the penitents until midnight to make it known by rising to their feet. To which Deacon Forsythe was a respondent. Mr. Forsythe lived about two miles on an air line from our home. . . .

GEO. E. WHEELER.  
Mrs. GEO. E. WHEELER.

WALES, TENN., May 28, 1891.

I, the undersigned, hereby certify that on the night of the [24th] of August 1889, I did kneel at my chair for prayer, in my own house, between the hours of eleven and twelve o'clock, and having been labouring day and night for a week past, and being quite weary, in a short time I went to sleep. I went to church next morning, and Deacon Long and myself were asked by a brother if we complied with our pledge last night. I replied that I did not fully, as I went to sleep on my knees a short time before the time expired. . . .

I had not heard then what Mr. Sanders had said about me at Mr. Wheeler's. When we got to the church door, Mr. Wheeler was telling the incident that took place at his house on the night before, as having occurred about the time I went to sleep.

R. H. FORSYTHE.

Mr. Mitchell writes in July 1902, that he has not been notified that Mr. Sanders has had any recent communications from "X + Y = Z."

**936 A.** For Kant's evidence in regard to the supernormal powers of Swedenborg, see *Dreams of a Spirit Seer*, by Immanuel Kant, translated by E. F. Goerwitz; edited by Frank Sewall (London: Swan Sonnenschein & Co.; New York: The Macmillan Company, 1900).

The three most famous cases are: (1) Swedenborg's communication to the Queen of Sweden of some secret information, which she had asked him for, and believed that no living human being could have told him. (2) The widow of the Dutch Ambassador at Stockholm was called upon by a goldsmith to pay for a silver service which her husband had purchased. She believed that it had been paid for, but could not find the receipt; so she begged Swedenborg to ask her husband where it was. Three days later he came to her house and informed her in the presence of some visitors that he had conversed with her husband, and had learnt from him that the debt had been paid, and the receipt was in a bureau in an upstairs room. The spirit had said that after pulling out the left-hand drawer a board would appear, and on drawing out this a secret compartment would be disclosed, containing his private Dutch correspondence and the receipt. The whole company went upstairs and the papers were found, as described, in the secret compartment, of which no one had known before.

(3) In September, 1759, at four o'clock on a Saturday afternoon, Swedenborg arrived at Gottenburg from England, and was invited by a friend to his house. Two hours after he went out and then came back and informed the company that a dangerous fire had just broken out in Stockholm (which is about fifty German miles from Gottenburg), and that it was spreading fast. He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he declared that the fire was extinguished at the third door from his house. This news occasioned great commotion throughout the whole city, and was announced to the Governor the same evening.

On Sunday morning Swedenborg was summoned to the Governor, who questioned him about the disaster. He described the fire precisely, how it had begun and in what manner it had ceased, and how long it had continued. On Monday evening a messenger arrived at Gottenburg, who had been despatched by the Board of Trade during the time of the fire. In the letters brought by him, the fire was described precisely as stated by Swedenborg, and next morning the news was further confirmed by information brought to the Governor by the Royal Courier. As Swedenborg had said, the fire had been extinguished at eight o'clock.

These cases are given in Kant's letter to Fräulein Charlotte von Knobloch, which is quoted in Appendix II. of *Dreams of a Spirit Seer*, the original letter being contained in Borowsky's *Darstellung des Lebens und Charakters Immanuel's Kant*, Königsberg, 1804, pp. 211 to 225.

See also *Documents concerning Swedenborg*, by R. L. Tafel.

**936 B.** Frau Frederica Hauffe, better known as the "Seeress of Prevorst," was one of the most noted of the group of somnambules who flourished in Germany in the early part of the nineteenth century. A history of her trances was published soon after her death by Justinus Kerner,—a well-known poet and physician to whom she had come for "magnetic" treatment,—under the title of *Die Seherin von Prevorst: Eröffnungen über das innere Leben des Menschen und über das Hereinragen einer Geisterwelt in die Unsere* (Stuttgart und Tübingen, 1829).<sup>1</sup> It was claimed that the Seeress possessed supernormal powers of vision, both of distant scenes and of the future; she was supposed to see and converse with discarnate spirits, who gave her information on their affairs and family history, and physical phenomena were observed in her presence. The evidence, however, for her supernormal powers was what would now be considered quite inadequate. She excited even greater interest by her supposed revelations of things spiritual. These revelations formed the study of Görres, Eschenmayer, and other members of a circle of mystics, and were expounded by them in the *Blätter aus Prevorst*, of which several volumes appeared from 1831 onwards. Besides the doctrine—more or less common to all the mystics of the time—of the threefold nature of man, the revelations of the Seeress included descriptions of certain intricate systems of circles—designated respectively Sun-Circles and Life-Circles—which represented symbolically spiritual conditions and the passage of time. Diagrams of these are given in Kerner's work. Their interpretation was furnished partly by cyphers, partly by words of the supposed primitive universal language written in the primitive ideographs. These have some resemblance to Hebrew characters, and the

<sup>1</sup> A second edition was published in 1832, and later ones in 1838 and 1846. An English translation, greatly abridged, by Mrs. Crowe, was published in London in 1845. See also *The Pioneers of the Spiritual Reformation: Life and Works of Dr. Justinus Kerner: William Howitt and his work for Spiritualism*, by Anna Mary Howitt Watts (London: The Psychological Press Association and E. W. Allen, 1883).

Seeress herself compared the language to Hebrew, and maintained that it resembled the language actually spoken in the time of Jacob, and that it was the common language of the inner life. She frequently spoke it in her trances, and it is asserted that she was quite consistent in her use of the words. It was supposed to be the primitive Nature-speech, which was lost and forgotten with the coming of sin, but something of which can be recovered in rare states of exaltation. There are, of course, many other instances of this type of supposed languages,—*e.g.* the unknown tongues spoken in Edward Irving's church,<sup>1</sup> and the Martian and other languages of M<sup>lle</sup> Hélène Smith (see 837).

**936 C.** The following is another case of ecstasy, which was reported to us along with a series of incidents suggesting an unseen protection or guidance. The narrator, Mr. J. W. Skilton, was a railway engineer, residing at Jacksonville, Florida, U.S.A., who had several times had veridical dreams or impressions, which in some cases saved himself and his train from serious accidents. One of these—a premonition of an accident—was published in *Proceedings S.P.R.*, vol. v. p. 333, and further cases in vol. xi. pp. 559–567. I quote from vol. xi. p. 560. Mr. Skilton's narrative is dated November 10th, 1890.

I would say that I have been engaged a great part of my life as a locomotive engineer, and this happened while engaged in that business. I was engaged with two other men one day about two o'clock P.M. in taking out some evergreen trees from a box car to take home and set out; they were large and heavy; I had to run the car up on the switch rails to get them out; but as there was no train due till forty minutes I would have plenty of time to get them out, and push the car back out of the way. There had been a great deal of other freight put in the car after mine was, so it was necessary to take out some of it before I could get at mine. I opened the car door, and a barrel of eggs fell out on the ground, and just at that instant I saw a medium-sized person standing at my right hand clothed in white with a bright countenance, beaming with intelligence. I knew what he wanted in an instant, although he put his hand on my shoulder and said, "Come with me." We moved upward, and a little to the south-east, with the speed of lightning, as it were; I could see the hills, trees, buildings, and roads as we went up side by side till they vanished out of our sight. As we passed on, this glorious being that was with me told me he was going to show me that bright heavenly world. We soon came to a world of light and beauty, many thousand times larger than this earth, with at least four times as much light. The beauties of this place were beyond any human being to describe. I was seated by the tree of life on a square bunch of what appeared to be a green velvet moss, about eighteen inches high; there I saw many thousand spirits clothed in white, and singing the heavenly songs, and I could think of but one verse that I had ever heard that would do justice to this heavenly music, and that is this: "Hark! what sweet music, what a song Sounds from the bright, celestial throng!" for it was the sweetest song I have ever heard. I here told my attendant that it was the first

<sup>1</sup> For a description of these, see *The Life of Edward Irving*, by Mrs. Oliphant (Hurst & Blackett, 1862).

time I had ever been perfectly at rest in my life. They did not converse by sound, but each knew the other's thoughts at the instant, and conversation was carried on in that way, and also with me.

After viewing the wonderful beauties of the place for some time, and the thousands of spirits, robed in spotless white, passing through the air, for they did not confine themselves to the surface, but went every direction as they pleased, I wanted to see my dear mother, two sisters, and a child of mine that had died some time before this. The request was granted at once, but I was not allowed to converse with them. They were standing in a row in front of me, and I looked at them and coolly estimated the distance we were apart at thirty feet, and wondered how these things could be. They seemed very much pleased to see me, and I shall never forget how they welcomed me when I first saw them, although no conversation passed. About this time my attendant told me we must go back; I wished to stay, but he told me my time had not come yet, but would in due time, and that I should wait with patience. At this we started back, and were soon out of sight of that heavenly land. When we came in sight of this world, I saw everything as it looked from a great height, such as trees, buildings, hills, roads, and streams, as natural as could be, till we came to the car that I had opened the door of, and I found myself there in the body, and he vanished out of my sight. I spoke then (just as I opened my watch and found it had been just twenty-six minutes that I had been engaged with that mysterious one), and said I thought I had left this world for good. One of the men said, "There is something the matter with you ever since you opened the car door; we have not been able to get a word out of you," and that I had done all the work of taking out everything and putting it back into the car, and one item was eight barrels of flour I had taken off the ground alone and put them back in the car, three feet and a half high, with all the ease of a giant. I told them where I had been and what I had seen, but they had seen no one.

This I count the brightest day of my life, and what I saw is worth a lifetime of hardship and toil. Being in good health, and in my right mind in mid-day, while busy about my work, and my mind not more than ordinarily engaged on the great subject of eternal life, I consider this a most extraordinary incident. I was told by this mysterious person that if we are counted worthy at death, we shall be accompanied to that bright world by one of those glorious beings, and this is my firm belief.

Mr. Skilton writes to me that he has never had any trance save this— which he regards as "worth a lifetime of hardship and toil."

As I have elsewhere said, I incline to believe that ecstasy is the highest condition into which a spirit still incarnate can pass. The so-called ecstasy of hysteria I regard as merely an instance of the imperfect simulations of various psychical states which the disintegrated personality of the hysteric readily affords. True ecstasy I regard as a condition where the centre of consciousness changes from the supraliminal to the subliminal self, and realises the transcendental environment in place of the material. The reminiscence of such a momentary enlightenment I regard as inevitably confused and coloured by pre-existing supraliminal notions. I no more accept Mr. Skilton's picture of the unseen world as exact than I accept Swedenborg's; but I incline to believe that both alike were in truth

exalted into an "interior condition," where their perception of the Cosmos, though less distinct and intelligible, was wider and profounder than our own.

937 A. [The first volume of Alphonse Cahagnet's *Arcanes de la vie future dévoilés* was published at Paris in 1848, and the second, reporting his sittings with Adèle Maginot, in 1849. This medium had been long known to him; she had been a natural somnambulist from her childhood, and he had "magnetised" her to put a stop to the spontaneous attacks which were impairing her health. He found her an excellent clairvoyant, especially for the diagnosis and cure of diseases. Later, she was chiefly consulted by persons who wished for interviews with deceased friends. It appears that Cahagnet took great care to report the communications, and to obtain signed attestations from witnesses, so that the case stands on a much higher evidential level than most early records of clairvoyants. An account of Cahagnet's work, quoting the records of some of the best cases, is given in an article by Mr. F. Podmore (in which he compares the trance performances of Adèle with those of Mrs. Piper) in *Proceedings S.P.R.*, vol. xiv. p. 50, and I give below some extracts from this article.]

The following (says Mr. Podmore) are a few representative records:—

No. 129.—M. Petiet asks for M. Jérôme Petiet. Adèle sees a young man, about twenty-four or twenty-six years of age (he was thirty), not so tall as his brother now present; auburn hair, rather long; open forehead, arched and very pronounced eyebrows; brown and rather sunken eyes; nose rather long, pretty well formed; complexion fresh, skin very white and delicate; medium-sized mouth, round dimpled chin. "He was weak in the chest; he would have been very strong had it not been for this. He wears a rough grey vest, buttons with a shank and eye such as are no longer worn. I do not think they are brass ones, nor of the same stuff as the vest. They don't look to me very bright. His pantaloons are of a dark colour, and he wears low quartered shoes without any instep.

"This man was of a stubborn disposition, selfish, without any fine feelings, had a sinister look, was not very communicative, devoid of candour, and had but little affection for any one. He had suffered with his heart. His death was natural, but sudden. He died of suffocation." Adèle chokes as this man choked, and coughed as he did. She says that "he must have had moxas or a plaster applied to his back, and this accounts for the sore I see there. He had no disease, however, in that part. The spine was sound. Those who applied this remedy did not know the seat of the disease. He holds himself badly. His back is round without being humped."

M. Petiet finds nothing to alter in these details, which are very exact, and confirm him in his belief that the application of this plaster, advised by a man who was not a doctor, brought on his brother's death, which was almost sudden.

"Signed the present report as very exact.

PETIET,  
19 Rue Neuve-Coquenard."

*Note.*—The buttons that Adèle was unable to describe were of metal, a dirty white ground, and surrounded by a blue circle. In this apparition there is a remarkable fact to be noted—viz., that Adèle experienced the same kind of illness as this man. I was obliged to release her by passes; she suffered terribly.

No. 117.—M. du Potet [a well-known writer on Animal Magnetism] wishes to call up M. Dubois, a doctor, a friend of his who had been dead about fifteen months.

Adèle said: "I see a grey-headed man, he has very little hair on the front of his head; his forehead is bare and prominent at the temples, making his head appear square. He may be about sixty years of age. He has two wrinkles on either side of his cheeks, a crease under his chin, making it look double; he is short-necked and stumpy; has small eyes, a thick nose, a rather large mouth, a flat chin, and small thin hands. He does not look to me quite so tall as M. du Potet; if he is not stouter, he is more broad-shouldered. He wears a brown frock-coat with side pockets. I see him draw a snuff-box out of one of them and take a pinch. He has a very funny walk, he does not carry himself well, and has weak legs; he must have suffered from them. He has rather short trousers. Ah! he does not clean his shoes every day, for they are covered with mud. Taking it altogether, he is not well dressed. He has asthma, for he breathes with difficulty. I see, too, that he has a swelling in the abdomen, he has something to support it. I have told him that it is M. du Potet who asked for him. He talks to me of magnetism with incredible volubility; he talks of everything at once; he mixes everything up; I cannot understand any of it; it makes him sputter saliva."

M. du Potet asks that the apparition may be asked why he has not appeared to him before as he had promised? He answers: "Wait till I find out my whereabouts; I have only just arrived, I am studying everything I see. I want to tell you all about it when I appear, and I shall have many things to tell you."

"Which day did you promise me you would do so?" "On a Wednesday." Adèle adds: "This man must be forgetful; I am sure that he was very absent-minded." M. du Potet asks further: "When will you appear to me?" "I cannot fix the time; I shall try to do so in six weeks." "Ask him if he was fond of the Jesuits." At this name he gives such a leap in the air, stretching out his arms, and crying "The Jesuits," that Adèle draws back quickly, and is so startled that she does not venture to speak to him again.

M. du Potet declares that all these details are very accurate, that he cannot alter a syllable. He says that this man's powers of conversation were inexhaustible; he mixed up all the sciences to which he was devoted, and spoke with such volubility that, as the clairvoyante says, he sputtered in consequence. He took little pains with his appearance; he was so absent-minded that he sometimes forgot to eat. When any one mentioned the Jesuits to him he jumped as Adèle has described. He was always covered with mud like a spaniel. It is not surprising that the clairvoyante should see him with muddy shoes. He had, in fact, promised M. du Potet that he would appear to him on a Wednesday or a Saturday. M. du Potet has acknowledged the accuracy of this apparition in No. 75 of the *Journal du Magnétisme*.

In effect, in the *Journal* of August 10th of the same year, in reviewing

the first volume, Du Potet gives handsome testimony to the striking nature of the impersonation, "si bien que je croyais le voir moi-même, tant le tableau en était saisissant. Bientôt cette ombre s'est enfuie en effrayant la somnambule; un seul mot avait causé cette disparition subite, et mon étonnement en fut porté à son comble, car ce même mot le mettait toujours en fureur." But Du Potet, for all that, is inclined to attribute the phenomenon to transmission of thought from his own mind;<sup>1</sup> and a few months later,<sup>2</sup> in reviewing the second volume, he takes occasion to give the result of his further inquiries on this séance. Generally, the minute description of the personal appearance and other particulars which were prominent in Du Potet's own mind at the time were correct; and other details were correctly given which Du Potet might have heard, but had certainly not remembered at the time. He had ascertained, however, from the widow and children, that Dr. Dubois took no tobacco; never had a *redingote* of the colour described; had no hernia, and consequently wore no bandage. Moreover, the apparition predicted never came off. Du Potet, however, adds expressly that Dr. Dubois was unknown in life to Cahagnet and his somnambule.

In some cases, with the express object of excluding thought-transference, the sitter came armed with the name of some dead person of whom he knew nothing—as in the following case. M. l'Abbé A——, mentioned at the beginning of the record, had had a successful experiment of the same kind at a previous sitting (No. 112).

No. 122.—Pastor Rostan, who is referred to in the preceding séance in connection with the conversion of M. l'Abbé A——, desired in his turn to obtain an apparition. He asked for a person unknown to him, whose name had been given to him; but there had been a mistake made in giving him this name; in consequence a person appeared whose description we took, but who could not be recognised. At least, such is this gentleman's version, and I do not imagine that I was imposed upon. I suggested a second séance to him, especially as he persisted in asking for a person entirely unknown to him, to such an extent had he been influenced by M. Hébert's arguments. He then asked his maid-servant to give him a name of one of her acquaintances who had been dead some time; he came armed with this name, and asked for Jeannette Jex. Adèle replied: "I see a woman who is not tall, she may be between thirty and forty years of age; if she is not hump-backed she must be crook-backed, for she carries herself very badly. I cannot make her turn round. Her hair is auburn, approaching to red; she has small grey eyes, a thick nose. She is not good-looking. She has a prominent chin, a receding mouth, thin lips; her dress is countrified. I see that she has a cap with two flat bands, rounded over the ears. She must have suffered from a flow of blood to the head, she has had indigestion. I see she has a swelling in the abdomen on the left side and in the glands of one breast. She has been ill a long time."

M. Rostan handed over the report to his servant, and gave it back to me after adding his signature and the following remarks:—

"This is correct as regards stature, age, dress, carriage, the disease and deformed figure.  
(Signed) J. J. ROSTAN."

<sup>1</sup> *Journal du Magnétisme*, vol. vii. p. 89.

<sup>2</sup> *Journal du Magnétisme*, vol. viii. p. 24.

But if M. Rostan was staggered by the result of his test, his friends apparently still ascribed the results to thought-transference, which gives Cahagnet occasion for some argument on the subject.

There are, indeed, indications that some at least of the alleged apparitions were subjective—inspired, that is, by the imagination of the medium, supplemented occasionally by telepathic drafts from the sitter. We should probably be justified in assuming—in default of any corroborative evidence as to their reality—that the accounts of heaven and of the occupations of the spirits therein, given in the first volume [of the *Arcanes*], had no more remote origin than the medium's own mind, whose workings were no doubt directed, now by memories of lessons learnt in childhood, now by hints of the Swedenborgian philosophy received from Cahagnet himself.

[Descriptions of various visions of heaven, quoted by Mr. Podmore, are here omitted.]

But there are other accounts which, while they point to the action of telepathy, are extremely difficult to reconcile with the theory of spirit-intercourse held by the recorder.

On two occasions Adèle was asked to search for a long-lost relative of the sitter. On each occasion she found the man *alive*, and conversed with his spirit.

M. Lucas, a carrier (*messenger*), of Rambouillet, came to inquire after the fate of his brother-in-law, who had disappeared after a quarrel some twelve years previously. Adèle in the trance found the man at once, said that he was alive, and that she saw him in a foreign country, where there were trees like those in America, and that he was busy gathering seeds from small shrubs, about 3 feet high. He would not answer her question, and she asked to be awake, as she was afraid of wild beasts. M. Lucas returned a few days afterwards, bringing with him the mother of the missing man.

No. 99.—Adèle, as soon as she was asleep, said:—"I see him." "Where do you see him?" "Here." "Give us a description of him again and also of the place where he is." "He is a fair man, tanned by the heat of the sun; he is very stout, his features are fairly regular; brown eyes, large mouth; he appears gloomy and meditative. He is dressed as a workman, in a sort of short blouse. He is occupied at present, as he was last time, in gathering seed, which resembles pepper-corns, but I do not think it is pepper; it is larger. This seed grows on small shrubs about one mètre high. There is a little negro with him occupied in the same way." "Try to obtain some answer to-day. Get him to tell you the name of the country where you see him." "He will not answer." "Tell him that his good mother, for whom he had a great affection, is with you, and asks for news of him." "Oh! at the mention of his mother he turned round and said to me, 'My mother! I shall not die without seeing her again. Comfort her, and tell her that I always think of her. I am not dead!'" "Why does he not write to her?" "He has written to her, but the vessel has no doubt been wrecked—at least he supposes this to be so, since he has received no answer. He tells me that he is in Mexico. He has followed the emperor,

Don Pedro; he has been imprisoned for five years, he has suffered a great deal, and will use every effort to return to France; they will see him again." "Can he name the place in which he is living?" "No; it is very far inland, those countries have no names." "Is he living with a European?" "No, with a coloured man." "Why does he not write to his mother?" "Because no vessels come to the place where he is. He does not know to whom to turn. Besides, he only knew how to write a very little, and has almost forgotten. There is no one with him who can render him this service; no one speaks his language; he makes himself understood with great difficulty. Besides that, he has never been of a communicative disposition or a talker. He seems to be rather a surly fellow. It is very difficult to get these few words out of him. One would think he were dumb." "In short, how can one manage to write to him or hear news of him?" "He knows nothing about it. He can only say these three things: I am in Mexico, I am not dead, they will see me again." "Why did he leave his parents in this manner, without saying anything to them, as he was happy at home?" "This man was very reserved; he hardly ever spoke. He loved his mother very much, but he had not the same affection for his father, who was a passionate, surly man, and often treated him brutally. The cup had long since been full. It was not the trifling dispute that he had had with his father the day before his departure that made him decide to go away; it had been his fixed determination for some time past. He told no one of it. He went away on the sly. Having kissed them all the evening before, he made good his escape next day, without another word. Do not be uneasy, madam; you will see him again!" This good woman burst into tears, because she recognised the truth of every detail given her by Adèle. She did not find anything at fault in the description. The disposition, the education, and the departure of her son were as Adèle said; but a greater semblance of probability is given to the clairvoyante's account by the fact that his relations had an idea that he had enlisted in Don Pedro's army, and at one time took some steps to ascertain the truth of it. M. Lucas told me of this detail on a journey which he afterwards made to Paris. No information was, however, obtainable. What no less contributed to the astonishment of this good woman, of M. Lucas, and the other people present at this curious séance, was to see Adèle put up her hand to the left side of her face to keep off the fiery rays of the sun in those countries, and appear to be suffocated with heat; but the most extraordinary part of this scene was that she had a severe sunstroke which turned the whole of that side of her face, from forehead to shoulder, bluish red, whilst the other side remained dead white. This dark colour did not begin to disappear till twenty-four hours later. At the time the heat of it was so great that one could not hold one's hand on it.

This simulation, by the subliminal consciousness, of the effects of severe sunburn is no doubt not more incredible than the production in hypnosis of mimic stigmata. Such physical effects of the imagination, if rare, are well authenticated. But if Cahagnet's last sentence refers to the heat of the medium's skin, I am afraid we must admit that the imagination of the recorder possibly played as prominent a part in the marvel as that of the patient.

[On another occasion, inquiry being made for a missing man, believed by his relatives to be dead, Adèle described him as alive, and gave many

details of his personal appearance, which were recognised as correct, and of his then whereabouts and occupations, which could not be verified. Full details are given by Mr. Podmore.]

We have, unfortunately (Mr. Podmore continues<sup>1</sup>), no corroboration of the truth of the statements made about those two persons. It follows, then, that in the two séances all that we are entitled to say is that Adèle was able to divine with, it may be admitted, singular accuracy the ideas present in the minds of her interlocutors. It was a striking example of telepathy; but we have no kind of proof that it was anything more, and from internal evidence it seems very unlikely that it was anything more.

It appears, in fact, that no evidence is forthcoming of Adèle's power of conversing with the living at a distance, since the only two cases in which she professed to do so could not be verified, and this affords, I submit, a strong presumption that she did not possess that power, and that the conversations here detailed were purely imaginary, the authentic or plausible details which they contained being filched telepathically from the minds of those present. The curious similarity of the two accounts also points in the same direction. Both men profess to have written home, but the letters must have miscarried. Neither can write now, because they are far from the sea, in the interior. Both have suffered much; both have been prisoners; both protest that their relations will see them before they die; neither, however, is in a hurry to come back; and neither is willing to discover the name of his present place of abiding.

To suppose, as the recorder supposes, that these narratives are authentic revelations obtained from actual conversations with the spirits of men living in unnamed, and—as Cahagnet explains at length—probably nameless localities in the interior of Mexico or Asiatic Russia, is to strain credulity to the breaking-point. But if these two narratives are not what they seem to be, what are we to say of the other narratives in the book, which are cast in the same dramatic form, and contain similar details harmonising with the expectations or memories of the interlocutors? If those are not authentic messages from the distant living, we require some further warrant for the assumption that these are authentic messages from the spirits of the dead. Considered in conjunction with the almost certainly subjective visions of Heaven and dead playmates which characterised the earlier trances, these later séances certainly point to an exclusively mundane origin.

We must, however, at least note that all the witnesses cited by Cahagnet seem to have been satisfied that nothing less than thought-transference would explain the revelations, and that any candid reader now must find it hard to resist the same conviction.

**938 A.** The chief sources of information as to D. D. Home's life and experiences are the following works:—

*Incidents in my Life*, by D. D. Home (1st edition, London, 1863; 2nd edition, 1864; second series, 1872).

<sup>1</sup> Mr. Podmore's argument is here abbreviated.

*D. D. Home: His Life and Mission*, by Madame Dunglas Home (London, 1888).

*The Gift of D. D. Home*, by Madame Dunglas Home (London, 1890).

*Report on Spiritualism of the Committee of the London Dialectical Society* (London, 1871). This contains the evidence of the Master of Lindsay,—now Earl of Crawford and Balcarres,—and others.

*Experiences in Spiritualism with Mr. D. D. Home*, by Viscount Adare (now Lord Dunraven; privately printed).

*Researches in the Phenomena of Spiritualism*, by William Crookes, F.R.S. Reprinted from the *Quarterly Journal of Science* (London, 1874).

*Notes of Séances with D. D. Home*, by William Crookes, F.R.S. (*Proceedings S.P.R.*, vol. vi. p. 98.)

See also a review by Professor Barrett and the present writer of Madame Home's first book, *D. D. Home: His Life and Mission*, in the *Journal S.P.R.*, vol. iv. pp. 101-136; a briefer review of her second book, *The Gift of D. D. Home*, in the *Journal S.P.R.*, vol. iv. p. 249; and a note on "The Character of D. D. Home" in the *Journal S.P.R.*, vol. vi. p. 176; also an article by Mr. Hamilton Aidé, "Was I hypnotised?" in the *Nineteenth Century* for April 1890.

**938 B.** I give here a brief summary of the review by Professor Barrett and myself of *D. D. Home: His Life and Mission*, just referred to.

Shortly after the book was published I met Madame Home in Paris, and she allowed me to examine the original letters of more than a hundred of her correspondents and compare them with the extracts and translations printed in the book, where I found that they were correctly reproduced. Our second aim was to acquire further evidence, either for or against the validity of Home's claims. Several fresh cases confirmatory of those given by Madame Home were obtained and printed in full in our review (pp. 122-136). The evidential value of Home's own narrative, *Incidents in my Life*, was much increased by a letter written to me by Mr. W. M. Wilkinson, the well-known solicitor, of 44 Lincoln's Inn Fields, stating that he had written nearly the whole of the book,—Home staying with him in his house, producing all the letters and documents, and giving him the necessary information; while the preface to the second series of *Incidents*, dealing with Sir David Brewster, was written by Mr. Wilkinson from information given him by Dr. Robert Chambers, to whom the proofs of the whole work were submitted. Dr. Chambers also wrote the introduction and concluding chapter of the first series.

There is thus a considerable body of evidence as to Home, which enables us to discuss the three questions: (1) Was he ever convicted of fraud? (2) Did he satisfy any trained observer in a series of experiments selected by the observer and not by himself? (3) Were the phenomena entirely beyond the known scope of the conjurer's art?

With regard to (1), Mr. Robert Browning told us the circumstances

which mainly led to the opinion of Home which he expressed in *Mr. Sludge the Medium*. A lady had repeated to him a statement made to her by a lady and gentleman that they had found Home experimenting with phosphorus on the production of "spirit-lights." This evidence, then, came to us at third-hand; the incident had occurred nearly forty years before, and it was impossible to learn more of it, since all the witnesses were dead and had left no written record.

We received one first-hand account, from a gentleman of character and ability, of a séance given in very poor light, where a small "spirit hand"—visible to all the sitters—appeared, and moved about. It seemed to him that he could see slight movements in the shoulder or upper part of Home's arm corresponding with the movements of the "spirit hand." Afterwards, "the movements of both plainly corresponded, and at length . . . I saw continuous connection in the upper outline of Home's arm and the thing, whatever it was, that supported the 'spirit hand.'" The sitting took place in 1855, but the account was not written until 1889. It is printed in full in our review (*op. cit.* p. 120).

There is also a frequently repeated story that Home was found in France to be using a stuffed hand; our inquiries into this tended to show that the story was a fabrication.

The most serious blot on Home's character was that revealed by the Lyon case. He had sittings with Mrs. Lyon, at which communications were given purporting to come from her deceased husband, and urging her to adopt Home as her son and give him £700 a year. An admitted letter from her to Home, in which she said that she presented him with £24,000 "as an entirely free gift," was stated by her at the trial to have been written at Home's dictation and under "magnetic influence." The strongest evidence against Home was furnished by memorandum books, in his own writing, containing accounts of his experiences with her, and communications in the form of a dialogue between her and her husband, in which Home was alluded to as "our beloved son." Of Mrs. Lyon, the judge observed that "Reliance cannot be placed on her testimony;" but there was much evidence besides hers to show that Home worked on her mind by spiritualistic devices, especially by suggesting communications from her husband, and the Court held that such transactions as those in question could not be upheld "unless the Court is quite satisfied that they are acts of pure volition uninfluenced." Such proof not being forthcoming, the case was decided against Home. (A review of the evidence in this case was furnished us by Mr. H. Arthur Smith, and is printed in our article, p. 117.)

We must observe, however, that the Lyon case, however discreditable to Home personally, has no clear bearing on the reality of his powers, since there seems to have been no assertion that any of the phenomena were produced by fraudulent means.

(2) With regard to our second question,—whether his powers were

tested by competent observers,—Home in this respect stands pre-eminent; since we have the evidence of Sir William Crookes (already referred to in 938 A) corroborated by the testimony of the Master of Lindsay (now Earl of Crawford and Balcarres) himself a *savant* of some distinction, and the privately printed series of careful observations by the present and the late Lords Dunraven.

(3) As to our third question—whether the phenomena could have been produced by conjuring—many of them, especially the “fire tests” and the movements of large untouched objects in good light, seem inexplicable by this supposition. The hypothesis of collective hallucination on the part of the sitters seems very improbable, because in most cases all those present saw the same thing;<sup>1</sup> and often without receiving from Home any audible suggestion as to what was about to happen.

The telekinetic phenomena observed in Home’s case were those which attracted most attention; but the communications given at his sittings purporting to come from deceased persons are also noteworthy, though the records of them are unfortunately very inadequate. In our article (*op. cit.* pp. 110–114) we give a brief abstract of thirty-five cases of “recognition” taken from Madame Home’s work, omitting those which rest on Home’s uncorroborated testimony.<sup>2</sup>

These cases are of very different evidential value. But many are first-hand accounts, volunteered by independent witnesses, of messages closely affecting themselves, and sometimes involving incidents which can hardly have been known to servants or dependants.

I conclude with some extracts from the list just referred to, which follows the paging of Madame Home’s book:—

1. p. 15.—Mr. S. B. Brittan’s testimony. Home suddenly becomes entranced; says “Hannah Brittan is here,”—a relative long since dead, and whose existence, as Mr. Brittan believes, was not known to any one “in all that region.” Home, entranced, acts as though a melancholic in terror of hell; Hannah Brittan “became insane from believing in the doctrine of endless punishment.”

12. p. 153.—Mrs. Senior’s evidence. At their first meeting Mr. Home describes Mr. Senior and adds, “You forgot to wind his watch, and how miserable it made you.” “Now this was a fact known to no living being but myself. I had wound the watch the night I lost my husband and resolved never to let

<sup>1</sup> The famous case of Home floating out at one window and in at another, related by Lords Lindsay and Adare, as witnessed by them, was quoted by Dr. Carpenter in the *Contemporary Review* for January 1876, as an instance of believers affirming that they saw the phenomenon, “while a single honest sceptic declares that Mr. Home was sitting in his chair all the time.” In reply to this, the only other person who was present at the time, Capt. J. Wynne, wrote a letter (seen by the present writer and printed in Home’s *Life*) stating that he also on that occasion had seen Home go out of one window and in at the other.

<sup>2</sup> A further list of cases where there is some first-hand evidence for the identity of an alleged communicating spirit is given in my review of *The Gift of D. D. Home* in the *Journal S.P.R.*, vol. iv. p. 251.

it go down again. I forgot to wind it one night, and my agony was great when I discovered it in the morning, but I never mentioned it even to my husband's sister, who was in the house with me." Home also mentions "Mary," Mr. Senior's mother.

13. p. 154.—Mrs. Senior narrates how at another séance Home, entranced, recalls private conversation (date, positions, and other details given) between herself and her husband.

16. p. 177.—Mr. B. Coleman's evidence. At his first séance messages are given by raps as from his aunts Elizabeth and Hannah. "I did not recognise the names. I had never known of any aunts of those names," but he learns that sisters of his father, thus named, died before he was born.

17. p. 196.—Mrs. S. C. Hall's testimony. Raps from deceased Madame Home to Mr. Durham, sculptor, saying, "Thanks for your early morning labour; I have often been near you." Mr. Durham had been rising early to work at a bust of Madame Home intended as a present to Mr. Home; "this fact was not even known in his own household."

18. p. 206.—Mrs. S. C. Hall's evidence. "Your father, Colonel Hall," is announced; test asked for, "The last time we met in Cork you pulled my tail." Colonel Hall had worn a *quene*, and this fact was correct.

20. p. 278.—Mrs. Hennings' testimony. Home says, "George is here"—nephew of Mrs. Hennings, recently deceased; mentions accident from bite of dog when a boy at Dulwich—correct. One of us has seen Mrs. Hennings, who, although very old, retains a singularly bright intelligence. She confirmed this statement, and added several details.

21. p. 278.—Mrs. Hennings' testimony. Home speaks in trance as from her father; "The night before your father passed away you played whist with him," some details, and explanation as to provisions of will. "Mr. Home had never seen my father, nor heard anything about him; and most wonderful to me was this detail of such long-past events, known only to myself."

22. p. 288.—Lord Lindsay's testimony (now Lord Crawford). Lord Lindsay misses train at Norwood, sleeps on sofa in Home's room; sees female figure standing near Home's bed, which fades away; recognises face among other photographs next morning; it was Home's deceased wife. Lord Adare (now Lord Dunraven) and two others, in Lord Adare's rooms, see (February 1869) a shadowy figure resembling this form, but cannot distinguish features.

26. p. 377.—Mrs. Peck's testimony. "By permission I put several *mental* questions, each of which was promptly and correctly answered, with the full names of friends and relatives deceased, and circumstances which could not have been known to any of those present; all, as I have stated, having been previous to the past twenty-four hours strangers to me." (Mrs. Peck was an American, staying at a hotel in Geneva.)

27. p. 378.—Mrs. Peck's testimony. Home, entranced, says: "There is a portrait of *his* mother." "I made no reply; but my thought was, 'There is *no* portrait of her.'" Home insists that there is, "with an open Bible upon her knee." There was, in fact, a daguerreotype thirty years old, which Mrs. Peck had forgotten, in attitude described—with indistinct book on knee, which was, in fact, a Bible.

**943 A.** A general account of "The Experiences of W. Stainton Moses" was given by me in *Proceedings* S.P.R. vol. ix. pp. 245-352, and vol. xi. pp. 24-113. The following extract is from vol. ix. pp. 245-252.

I. Among his printed works the most important for our present purpose are—

1. *Researches in Spiritualism*. This unfinished work was published in *Human Nature*—a periodical now extinct—in 1874-5, and not reprinted. It is now difficult of access.
2. *Spirit Identity*, published in 1879. This work also has been for some years out of print.
3. *Spirit Teachings*, published in 1883; [reprinted after his death in a *Memorial Edition* (London, 1894) with a short biographical notice by Mr. Charlton Speer.]

Two other volumes, *Psychography* and *Higher Aspects of Spiritualism*, contain little which bears on our present theme.

Besides these books, Mr. Moses wrote much in the weekly periodical *Light*, of which he was for some years the editor.

II. Mr. Moses' MSS. entrusted to me, and of which I have made use, consists of thirty-one note-books, ranging from September 1872 to March 1883, and various letters.

The note-books may be divided as follows:—

Twenty-four books of automatic script, numbered 1-24, and extending from March 1873 to March 1883.

Four books of records of physical phenomena, September 1872-January 1875. These books run concurrently with the books of automatic script. The first book of this series (April-September 1872) is missing. Those which remain I have numbered 2 B, 3 B, 4 B, and 5 B.

Three books of retrospect and summary, which I number 25, 26, 27. Books 25 and 26 recapitulate physical phenomena, with reflections. Book 27 is entitled *The Identity of Spirit*, and contains, in briefer form, much of the evidence first printed in *Spirit Identity*; which work, indeed, this later tractate may have been intended to supersede. Some of the *letters* also are of value, but mainly as adding contemporary confirmation to facts already to be found in the note-books.

III. Among the records made by friends the most important are Mrs. Stanhope Speer's "Records of Private Séances, from notes taken at the time of each sitting." Over sixty instalments of these records have now (October 1893) been published in *Light*. They begin in 1872 and go down to 1881—considerably beyond the date (1875) at which Mr. Moses' extant records of physical phenomena obtained in his séances cease. As will be seen later on, these independent and contemporary records are evidentially of capital importance. Dr. and Mrs. Stanhope Speer were Mr. Moses' most intimate friends; and they, often with another intimate friend, Mr. F. W. Percival (Barrister-at-Law and Examiner in the Education Department), were the habitual members, and generally the only members, of the small group who witnessed the phenomena about to be described.

Mr. Percival, the late Dr. Speer, Mr. W. H. Harrison, Dr. Thomson, and the late Mr. Serjeant Cox have at different times printed short first-hand records of certain of Mr. Moses' phenomena, and Mrs. Garratt and Miss Birkett took some contemporary notes of sittings at which they were present.

Two note-books and other MSS. by Dr. Speer have been placed in my hands, and contain independent contemporary records of much evidential value.

[Many additional records of the automatic script from Mr. Moses' note-books have been published in *Light* during the last few years.]

IV. In estimating the evidential value of *oral intercourse* as to Mr. Moses' phenomena, the character of my own friendship for him is an item on which I am bound to be explicit. Friendship it might truly be called, for it was based upon a consciousness of common pursuits of great moment, and I felt for him much both of gratitude and of esteem. He responded to my unfeigned interest with a straightforward intimacy of conversation on the experiences of which I cared so much to learn. But there was no such close personal attraction as is likely to prompt me to partiality as a biographer; and indeed both Edmund Gurney and I were conscious in him of something like the impatience of a schoolmaster towards slow students;—natural enough in a man whose inborn gifts have carried him irresistibly to a conviction, on the edge of which less favoured persons must needs pause and ponder long. I am bound to add that the study of his note-books, by making him more intimately known to me as he was in his best days, has brought me nearer to the warm and even enthusiastic estimate implied in the letters of various more intimate friends of his which lie before me.

More important, however, than the precise degree of attractiveness, or of spiritual refinement, in Mr. Moses' personal demeanour are the fundamental questions of sanity and probity. On these points neither I myself, nor, so far as I know, any person acquainted with Mr. Moses, has ever entertained any doubt. "However perplexed for an explanation," says Mr. Massey, "the crassest prejudice has recoiled from ever suggesting a doubt of the truth and honesty of Stainton Moses." "I believe that he was wholly incapable of deceit," writes Mr. H. J. Hood, barrister-at-law, who knew him for many years. The people who assumed that he must somehow have performed the phenomena of his dark séances himself—who asked triumphantly, "Where was Moses when the candle went out?"—even these never, so far as I know, suggested anything beyond unconscious fraud in a trance-condition.

A brief record of Mr. Moses' life, with some estimates of the work done by him in ordinary professional capacities, will help the reader to form something of a personal judgment on his character.

On the events of his life the Speer family, who were his most intimate friends, and are well acquainted with his nearest surviving relatives, are my main authority. Their importance as witnesses of the phenomena is so great that I must be pardoned for inserting a "testimonial" to the late Dr. Speer (M.D. Edinburgh), which shall not, however, be in my own words, but in those of Dr. Marshall Hall, F.R.S., one of the best known physicians of the middle of this century. Writing on March 18th, 1849, Dr. Marshall Hall says (in a printed collection of similar testimonials now before me): "I have great satisfaction in bearing my testimony to the talents and acquirements of Dr. Stanhope Templeman Speer. Dr. Speer has had unusual advantages in having been at the Medical Schools, not only of London and Edinburgh, but of Paris and Montpellier, and he has availed himself of these advantages with extraordinary diligence and talent. He ranks among our most distinguished rising physicians."

Dr. Speer held at different times various hospital posts of credit, and was much valued as a practising physician at Cheltenham and in London. The work of a physician, however, was rendered somewhat trying to him by an

over-anxious temperament; and as he possessed private means, and had strong scientific and artistic tastes, he quitted his profession at thirty-four, and preferred to spend the latter part of his life in studious retirement. Dr. Speer's cast of mind was strongly materialistic, and it is remarkable that his interest in Mr. Moses' phenomena was from first to last of a purely scientific, as contrasted with an emotional or a religious, nature.

I regret that I never met Dr. Speer, who died in 1889. His widow, Mrs. Stanhope Speer, is well known to me; and I regard her as an excellent witness. Her son, Mr. Charlton T. Speer (also an excellent witness), is an Associate of the Royal Academy of Music, and is well known in musical circles as a successful composer and performer.

With these words of preface I pass on to the facts—simple and ordinary enough in their external aspect—of Mr. Moses' life.

William Stainton Moses was born in Lincolnshire, November 5th, 1839. His father had been headmaster of a grammar-school at Donington, near Lincoln. His mother's family name was Stainton. Mr. Stainton Moses believed that the name Moses had been originally Mostyn, but that an ancestor had changed it in order to avoid some peril in the time of the Commonwealth. There seems no reason to suppose that the family, which had been for some time settled in Lincolnshire, was of Jewish descent. Mrs. Moses—still living and vigorous (1893) at the age of ninety-one—was a serious and intelligent woman, and brought up her only son with pious care. He showed ability; and the family moved to Bedford, about 1852, that he might have the advantage of education at Bedford College. There he did well, and in due time gained a scholarship at Exeter College, Oxford. In his school days he occasionally walked in his sleep, and on one occasion his mother saw him go down into the sitting-room and write an essay on a subject which had puzzled him on the previous evening, and return to bed without awaking. The essay thus written was the best of those sent up by the class that day (Mr. Moses tells us), and was fully up to the level of his waking performances. This is the only incident of which I have heard which in any way foreshadowed his future gift. He is not recorded as having been a specially nervous or excitable child; and he was at this time strong and healthy. In after life his health was bad; but his troubles were mainly respiratory—constantly recurring catarrh and bronchitis—until near the end of his life, when he was attacked by Bright's disease, which ultimately caused his death. His phenomena, it may be observed, were at their best when he was in his best health, and declined or disappeared altogether when he was ill.

To return to his Oxford career. At Oxford he was an ambitious and hard-working, but not in other ways a very noticeable, undergraduate. His health broke down from overwork, and he left Oxford without taking a degree, and spent some considerable time in travel, mainly with friends, but in part alone. He was already much interested in theology, and he lived for some six months (none of these dates are very precise) in a monastery on Mount Athos. Beyond the mere fact of his residence on Mount Athos, to which his surviving friends testify, all that is known of this period of seclusion consists of allusions made by his "spirit guides," who say that they directed him thither that he might study the Eastern Church, and be prepared by a comparison of theologies for the reception of a wider truth. Be this as it may, he recovered his health, returned to Oxford, took his degree, was ordained by Bishop Wilberforce, and

accepted a curacy at Kirk Maughold, near Ramsey, in the Isle of Man, at the age of twenty-four. He was an active parish clergyman, liked by his parishioners, and holding Anglican views of an ordinary type. On the occasion of an outbreak of small-pox he distinguished himself by his zeal and kindness; and it is recorded that in one case he helped to nurse and to bury a man whose malady was so violent that it was hard to get any one to approach him. During this period also he began to write for periodicals, *Punch* and the *Saturday Review* being specially mentioned. The memorial verses to the Rev. F. D. Maurice which appeared in *Punch* have since been quoted as of Mr. Moses' writing; and I should conceive that his other contributions were probably in this serious strain. He continued to write much, anonymously, for various periodicals during many years of his life, and showed an easy style and a good deal of miscellaneous knowledge.

After some four years of residence near Ramsey, he accepted the curacy of St. George's, Douglas, Isle of Man. Here also he was esteemed as an active clergyman, and admired as a preacher. In April 1869 he had a serious illness, and hearing that Dr. Speer, whom he knew slightly, was in the island on a holiday, he called in his medical aid. Dr. Speer brought him successfully through his illness, and invited him as a convalescent to the house which he was renting in the island. The foundations of a lifelong friendship with Dr. and Mrs. Speer were then laid.

In 1870 he took a curacy somewhere in Dorsetshire, where also he was liked, and was appointed "Lent preacher" for the county. A very severe attack of whooping-cough obliged him to interrupt his parish work, which, in fact, he never resumed. Dr. Speer invited him to become his son's tutor, and for seven years he filled that office in a way that attached to him both parents and pupil more closely than ever. In 1871 he was offered a mastership in University College School; and this post he held until failing health compelled him to resign it some three years before his death. The physical phenomena about to be described began in 1872, and continued with gradually lessening frequency until 1881. The automatic script began in 1873, and finally died out, so far as we know, in 1883. During these later years Mr. Moses was active in contributing to, and afterwards in editing, the weekly newspaper *Light*; and he took a leading part in several spiritistic organisations. Of one of these—the London Spiritualist Alliance—he was president at the time of his death. In 1882 he aided in the foundation of the Society for Psychical Research; but he left that body in 1886, on account of its attitude towards Spiritualism, which he regarded as unduly critical. It is worth remarking that although, as the fact of his withdrawal shows, many members of the Society held an intellectual position widely differing from that of Mr. Moses, and although his own published records were of a kind not easily credible, no suspicion as to his personal probity and veracity was ever, so far as I know, either expressed or entertained.

Mr. Moses' health became steadily weaker. He suffered greatly from suppressed gout, in addition to other ailments. A serious fall from the top of an omnibus made matters worse. In 1890 he was attacked by influenza in the severest form, and was reckoned, I believe, to have had twelve separate relapses or recurrences of that complaint. An accident to his eyes also gave him much trouble. He worked on, as best he could, to the last; but the period of decline was tedious and distressing; and it would be very unfair to judge

him from the utterances of these last years. When in September 1892 he passed from earth, we may surely trust that his achievements here had won their way to promotion, and his sufferings to repose.

Mr. Moses never married, and went very little into general society. His personal appearance offered no indication of his peculiar gift. He was of middle stature, strongly made, with somewhat heavy features, and thick dark hair and beard. His expression of countenance was honest, manly, and resolute. Many testimonies of affection and esteem appeared in *Light* and elsewhere after his decease; especially, of course, from those to whom his experiences and teachings had brought a convincing hope. I subjoin a few letters from friends who had good opportunities of estimating his value in the common duties and intercourse of life.

Dr. Johnson, of Bedford, writes to me as follows :—

“68 HIGH STREET, BEDFORD,  
*March 24th, 1893.*”

“DEAR SIR,—As the intimate friend and medical adviser of the late Stainton Moses I have had ample opportunities of thoroughly knowing his character and his mental state.

“He was a man even in temper, painstaking and methodical, of exceptional ability, and utterly free from any hallucination or anything to indicate other than a well-ordered brain.

“He was a firm believer in all that he uttered or wrote about matters of a spiritual nature, and he impressed me—and, I believe, most others he came in contact with—with the genuineness of his convictions, and a firm belief not only that he believed in the statements he had made and written, but that they were the outcome of a mind which had given itself up entirely to the study of a subject which he considered of essential value and importance to the welfare of his fellow men.

“I have attended him in several very severe illnesses, but never, in sickness or at other times, has his brain shown the slightest cloudiness or suffered from any delusion. I not only consider that he believed what he stated, but I think that those who knew him best would not for an instant doubt that all he stated were facts and words of truth.—Sincerely yours, WM. G. JOHNSON.”

In another letter Dr. Johnson says :—

“He was a most lovable character; kind and generous in his every action; and with a fund of information on most subjects which made him a most welcome guest.”

Dr. Eve, headmaster of University College School, writes as follows to Professor Sidgwick :—

“UNIVERSITY COLLEGE SCHOOL, GOWER STREET,  
LONDON, W.C., *March 18th, 1893.*”

“MY DEAR SIDGWICK,—Stainton Moses was an excellent colleague. He confined himself entirely to English; in that subject he took classes in all parts of the school, and his work was always well and methodically done. He taught essay-writing well, and was very skilful in appreciating the relative value of boys' essays, which is not easy. He was much looked up to by boys, and had considerable influence over them. On general points connected with the management of the school he was one of the colleagues to whom I most naturally turned for advice, and I have every reason to be grateful to him.—Yours very sincerely,  
H. W. EVE.”

Mr. F. W. Levander, a master at University College School, writes to me thus:—

“UNIVERSITY COLLEGE SCHOOL, GOWER STREET,  
LONDON, W.C., *May 16th*, 1893.

“DEAR SIR,—My acquaintance with the late W. Stainton Moses commenced in the year 1871, when he first became one of the masters here. This acquaintance soon extended beyond the nature of that generally met with between colleagues; it ripened into a constantly increasing friendship, which continued unbroken until his death. During the whole of this long period he always impressed me with the idea that he was thoroughly earnest and conscientious, and I believe that perfect reliance can be placed on all his statements.—Yours faithfully,  
F. W. LEVANDER.”

I have often heard Mr. Moses discussed by persons of opinions opposed to his own; and since I owe it to my readers to make the present paper not merely eulogistic, but as accurately descriptive as my materials allow, I feel bound to reproduce adverse criticisms. I have, then, heard him, in his later years, characterised as an obstinate, confused, and irritable controversialist. I have heard him described as lacking in the grace of humility, and in that spirituality of tastes and character which should seem appropriate to one living much in the commerce of the Unseen. But I have never heard any one who had even the slightest acquaintance with Mr. Moses impugn his sanity or his sincerity, his veracity or his honour.

**946 A.** From the preface to *Spirit Teachings*, by W. Stainton Moses.

The communications which form the bulk of this volume were received by the process known as automatic or passive writing. This is to be distinguished from Psychography. In the former case the psychic holds the pen or pencil, or places his hand upon the planchette, and the message is written without the conscious intervention of his mind. In the latter case the writing is direct, or is obtained without the use of the hand of the psychic, and sometimes without the aid of pen or pencil.

Automatic writing is a well-known method of communication with the invisible world of what we loosely call Spirit. I use that word as the most intelligible to my readers, though I am well aware that I shall be told that I ought not to apply any such term to many of the unseen beings who communicate with earth, of whom we hear much and often as being the *reliquiæ* of humanity, the *shells* of what were once *men*. It is no part of my business to enter into this ghost question. My interlocutors call themselves spirits, perhaps because I so call them, and spirits they are to me for my present purposes.

These messages began to be written through my hand just ten years since—March 30th, 1873—about a year after my first introduction to Spiritualism. I had had many communications before, and this method was adopted for the purpose of convenience, and also to preserve what was intended to be a connected body of teaching. The laborious method of rapping out messages was manifestly unfitted for communications such as those which I here print. If spoken through the lips of the medium in trance they were partially lost, and it was moreover impossible at first to rely upon such a measure of mental passivity as would preserve them from admixture with his ideas. I procured a pocket-book which I habitually carried about with me. I soon found that

writing flowed more easily when I used a book that was permeated with the psychic aura; just as raps come more easily on a table that has been frequently used for the purpose, and as phenomena occur most readily in the medium's own room.

At first the writing was very small and irregular, and it was necessary for me to write slowly and cautiously, and to watch the hand, following the lines with my eye; otherwise the message soon became incoherent, and the result was mere scribble. In a short time, however, I found that I could dispense with these precautions. The writing, while becoming more and more minute, became at the same time very regular and beautifully formed. As a specimen of caligraphy some of the pages are exceedingly beautiful. The answers to my questions (written at the top of the page) were paragraphed and arranged as if for the press, and the name of God was always written in capitals and slowly, and, as it seemed, reverentially. The subject matter was always of a pure and elevated character, much of it being of personal application, intended for my own guidance and direction. I may say that throughout the whole of these written communications, extending in unbroken continuity to the year 1880, there is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment, and guidance by spirits fitted for the task. Judged as I should wish to be judged myself, they were what they pretended to be. Their words were words of sincerity, and of sober, serious purpose.

The earliest communications were all written in the minute characters that I have described, and were uniform in style and in the signature, "Doctor, the Teacher," nor have his messages ever varied during all the years that he has written. Whenever and wherever he wrote, his handwriting was unchanged, showing indeed less change than my own does during the last decade. The tricks of style remained the same, and there was, in short, a sustained individuality throughout his messages. He is to me an entity, a personality, a being with his own idiosyncrasies and characteristics quite as clearly defined as the human beings with whom I come in contact, if indeed I do not do him injustice by the broad comparison.

After a time, communications came from other sources, and these were distinguished each by its own handwriting, and by its own peculiarities of style and expression. These, once assumed, were equally invariable. I could tell at once who was writing by the mere characteristics of the caligraphy.

By degrees, I found that many spirits who were unable to influence my hand themselves sought the aid of a spirit "Rector," who was apparently able to write more freely and with less strain on me; for writing by a spirit unaccustomed to the work was often incoherent, and always resulted in a serious drain upon my vital powers. They did not know how easily the reserve of force was exhausted, and I suffered proportionately.

Moreover, the writing of the spirit who thus became a sort of amanuensis was fluent and easy to decipher, whereas that of many spirits was cramped, archaic in form, and frequently executed with difficulty, and almost illegible. So it came to pass, as a matter of ordinary course, "Rector" wrote, but when a spirit came for the first time, or when it was desired to emphasise a communication, the spirit responsible for the message wrote for himself.

It must not be assumed, however, that all messages proceeded from one solitary inspiration. In the case of the majority of the communications printed in this volume this is so. The volume is a record during which "Imperator" was alone concerned with me, though, as he never attempted writing, "Rector" acted as his amanuensis. At other times, and especially since that time, communications have apparently proceeded from a company of associated spirits, who have used their amanuensis for the purpose of their message. This was increasingly the case during the last five years that I received these communications.

The circumstances under which the messages were written were infinitely varied. As a rule it was necessary that I should be isolated, and the more passive my mind the more easy the communications. But I have received messages under all sorts of conditions. At first they came with difficulty, but soon the mechanical method appeared to be mastered, and page after page was covered with matter of which the specimens contained in this book will enable the public to judge.

What is now printed has been subjected to revision by a method similar to that by which it was first written. Originally published in the *Spiritualist* newspaper, the messages have been revised, but not substantially altered by those who first wrote them. When the publication in the *Spiritualist* was commenced, I had no sort of idea of doing what is now being done. Friends desired specimens to be published, and the selection was made without any regard to continuity. I was governed only by a desire to avoid the publication of what was of personal interest only, and I, perforce, excluded much that involved allusion to those still living, whom I had no right to drag into print. I disliked printing personal matter relating to myself; I had, obviously, no right to print that which concerned others. Some of the most striking and impressive communications have thus been excluded, and what is printed must be regarded as a mere sample of what cannot see the light now, and which must be reserved for consideration at a remote period, when I and those concerned can no longer be aggrieved by its publication.

It is an interesting subject for speculation whether my own thoughts entered into the subject-matter of the communications. I took extraordinary pains to prevent any such admixture. At first the writing was slow, and it was necessary for me to follow it with my eye, but even then the thoughts were not my thoughts. Very soon the messages assumed a character of which I had no doubt whatever that the thought was opposed to my own. But I cultivated the power of occupying my mind with other things during the time that the writing was going on, and was able to read an abstruse book, and follow out a line of close reasoning while the message was written with unbroken regularity. Messages so written extended over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigour and beauty of style.

I am not, however, concerned to contend that my own mind was not utilised, or that what was thus written did not depend for its form on the mental qualifications of the medium through whom it was given. So far as I know it is always the case that the idiosyncrasies of the medium are traceable in such communications. It is not conceivable that it should be otherwise. But it is certain that the mass of ideas conveyed to me were alien to my own opinions, were, in the main, opposed to my settled convictions, and, moreover,

that in several cases information, of which I was assuredly ignorant, clear, precise, and definite in form, susceptible of verification, and always exact, was thus conveyed to me. As, at many of the séances, spirits came and rapped out on the table clear and precise information about themselves, which we afterwards verified, so, on repeated occasions, was such information conveyed to me by this method of automatic writing.

I argue from the one case to others. In one I can positively assert and prove the conveyance of information new to me. In others I equally believe that I was in communication with an external intelligence which conveyed to me thoughts other than my own. Indeed, the subject-matter of many of the communications printed in this volume will, by its own inherent quality, probably lead to the same conclusion.

I never could command the writing. It came unsought usually, and when I did seek it, as often as not I was unable to obtain it. A sudden impulse, coming I know not how, led me to sit down and prepare to write. Where the messages were in regular course I was accustomed to devote the first hour of each day to sitting for their reception. I rose early, and the beginning of the day was spent, in a room that I used for no other purpose, in what was to all intents and purposes a religious service. These writings frequently came then, but I could by no means reckon upon them. Other forms of spirit-manifestation came too; I was rarely without some unless ill-health intervened, as it often did of late years, until the messages ceased.

The particular communications which I received from the spirit known to me as "Imperator" mark a distinct epoch in my life.

I have noted in the course of my remarks the intense exaltation of spirit, the strenuous conflict, the intervals of peace, that I have since longed for, but have seldom attained, which marked their transmission. It was a period of education in which I underwent a spiritual development that was in its outcome a very regeneration. I cannot hope, I do not try, to convey to others what I then experienced. But it may possibly be borne in upon the minds of some who are not ignorant of the dispensation of the spirit in their own inner selves, that for me the question of the beneficent action of external spirit on my own self was then finally settled. I have never since, even in the vagaries of an extremely sceptical mind, and amid much cause for questioning, ever seriously entertained a doubt.

**947 A.** From *Proceedings S.P.R.*, vol. xi. pp. 106-7.

I will now give the account of "Rector"—one of the alleged remoter spirits—as to a quotation from a closed and unknown book. This spirit was, as described above, very intimately associated with Mr. Moses, and habitually wrote for "Imperator," and for the group of guides generally. His handwriting came more and more to resemble that of Mr. Moses himself. To him, moreover, was attributed the power of reading in books unknown to Mr. Moses, and of writing out matter there found through Mr. Moses' hand.

*Q.* Can you read?

*A.* "No, friend, I cannot, but Zachary Gray can, and Rector. I am not able to materialise myself, or to command the elements."

*Q.* Are either of those spirits here?

A. "I will bring one by-and-by. I will send . . . Rector is here."

Q. I am told you can read. Is that so? Can you read a book?

A. [Spirit handwriting changed.] "Yes, friend, with difficulty."

Q. Will you write for me the last line of the first book of the *Æneid*?

A. "Wait—*Omnibus errantem terris et fluctibus ætas.*"

[This was right.]

Q. Quite so. But I might have known it. Can you go to the book-case, take the last book but one on the second shelf, and read me the last paragraph of the ninety-fourth page? I have not seen it, and do not even know its name.

A. "I will curtly prove by a short historical narrative, that Popery is a novelty, and has gradually arisen or grown up since the primitive and pure time of Christianity, not only since the apostolic age, but even since the lamentable union of kirk and the state by Constantine."

[The book on examination proved to be a queer one called "*Roger's Antipopopriestian*, an attempt to liberate and purify Christianity from Popery, Politikirkality, and Priestrule." The extract given above was accurate, but the word "narrative" substituted for "account."]

Q. How came I to pitch upon so appropriate a sentence?

A. "I know not, my friend. It was by coincidence. The word was changed by error. I knew it when it was done, but would not change."

Q. How do you read? You wrote more slowly, and by fits and starts.

A. "I wrote what I remembered, and then I went for more. It is a special effort to read, and useful only as a test. Your friend was right last night; we can read, but only when conditions are very good. We will read once again, and write and then impress you of the book:—'Pope is the last great writer of that school of poetry, the poetry of the intellect, or rather of the intellect mingled with the fancy.' That is truly written. Go and take the eleventh book on the same shelf. [I took a book called *Poetry, Romance, and Rhetoric*.] It will open at the page for you. Take it and read, and recognise our power, and the permission which the great and good God gives us, to show you of our power over matter. To Him be glory. Amen."

[The book opened at page 145, and there was the quotation perfectly true. I had not seen the book before: certainly had no idea of its contents.] [These books were in Dr. Speer's library.—F. W. H. M.]

It is plain that a power such as this of acquiring and reproducing fresh knowledge interposes much difficulty in the way of identifying any alleged spirit by means of his knowledge of the facts of his earth-life.

**948 A.** [Abridged from *Proceedings* S.P.R., vol. xi. pp. 69–93.]

In his little book on "Spirit Identity" (1879), Mr. Moses had collected some of the most impressive of these cases of identity, and added some interesting matter as to the subjective side of his experiences. The book was never widely known; and when the small edition was exhausted Mr. Moses postponed the republication, on the ground that the book was imperfect, and that he had no time to improve it. I repeatedly pressed him on the subject; and when last we spoke of it (October 15th, 1886), he said that he would some time re-write the book, and would consult me as to further passages of MS. to be published. The book

was never re-written ; but an essay called "The Identity of Spirit," found among Mr. Moses' papers, and apparently intended to be read to the London Spiritualist Alliance, in some degree fulfils his expressed intention. I communicated this paper first to *Light*, the newspaper of which Mr. Moses was Editor until his death. I have carefully compared it with the MSS. on which it rests, and have found it accurate. I have also discussed it with Mrs. Speer, who helped Mr. Moses in its compilation and vouches for facts of verification, &c., not recorded in the MS. From this paper I cite the following instances. I add in square brackets a few notes where I have been able to bring some independent corroboration.

(1) It was in August 1872, that I first became acquainted with evidence of Spirit Identity. Dr. and Mrs. Speer and I were then sitting regularly almost every evening. A friend of Mrs. Speer's, of whom I had never heard, came and wrote through my hand her name, "A. P. Kirkland." Dr. Speer said, "Is that our old friend?" Then I wrote. "Yes. I came to tell you that I am happy, but I can't impress our friend to-night." The handwriting then changed, and there came communications from Mr. Callister (a friend of mine); and from my cousin, T. J. S.; and from another spirit, which I do not think it of importance to mention here.

With regard to these communications, they were distinct in style, and it is of importance to notice that the handwriting of Miss Kirkland was very similar to her own, which I had never seen, and that of Mr. Callister, on being questioned as to his identity, recalled to my memory a fact which had escaped it, and referred to a conversation, the last I had had with him on earth. This I do not adduce as evidence of identity, nor do I withdraw it as such.

This was on August 21st, 1872, and on September 4th in the same year there came a little sister of Dr. Speer's, particulars respecting which case are printed in "Spirit Identity," p. 59, as follows:—

(2) "I pass to a case in which a spirit who first manifested her presence on September 4th, 1872, has remained in permanent communication with us ever since. I note this case because we have the advantage of prolonged intercourse to aid us in forming an opinion as to identity, and because the spirit has not only given an unequivocal proof of her characteristic individuality, but has evidenced her presence in various ways. This is a remarkable case, too, as tending to prove that life once given is indestructible, and that the spirit which has once animated a human body, however brief its tenure, lives on with unimpaired identity.

"The spirit in question announced herself by raps, giving a message in French. She said she was a sister of Dr. Speer's, and had passed away at Tours, an infant of seven months old. I had never heard her mentioned, and her brother had forgotten her existence, for she lived and died before his birth. Clairvoyants had always described a child as being in my company, and I had wondered at this, seeing that I had no trace of any such relation or friend. Here was the explanation. From the time of her first appearance she had remained attached to the family, and her clear, joyous little rap, perfectly individual in its nature, is never-failing evidence of her presence. It never varies, and we all know it at once as surely as we should know the tone of a friend's voice. She gave particulars of herself, and also her four names in full. One (Stanhope) was new to her brother, and he verified it only by reference to

another member of the family (Mrs. Denis). Names, and dates, and facts were alike unknown to me. I was absolutely ignorant of the fact of the existence of any such person."

(3) On an evening in the month of January 1874, I repeatedly said to Mrs. Speer, "Who is Emily C——? Her name keeps sounding in my ear." Mrs. Speer replied that she did not know any one of that name. "Yes," I said very emphatically, "there is some one of that name passed over to the world of spirit." She could give me no information, and I was disturbed, in the way in which I always am when such things take place. This is one of the many cases occurring about this time. When the evening paper came in we looked (as we frequently did) at the obituary. I may say that our minds were set on this subject of identity. At our daily sittings fact on fact was given to prove it and to remove any doubts. It became a regular thing for us to receive a message giving such facts as an obituary notice would contain. We therefore looked for them, and we found an announcement of the death of "Emily, widow of the late Captain C—— C——." On a subsequent evening in the following year, the date of which I can produce, but which I have not by me at the moment, she returned again. Dr. Speer and I had gone out for a walk in the afternoon—I was then staying with him at Dudley Villa, Shanklin, Isle of Wight—and at our séance in the evening came "Emily C—— C——." I inquired what brought her, and her answer was rapped out on the table, "You passed my grave." Here I should explain that at this time I never went near a graveyard but I attracted some spirit, identified afterwards as one whose body lay there. I said, "No, that is impossible; we have been near no graveyard," and Dr. Speer confirmed my impression. The communication, however, was persistent, and we agreed that we would take the same walk the next day. We did so, and at a certain place I had an impulse to climb up and look over a wall, which quite shut out from the view of the ordinary passer-by what was behind it. I climbed up and looked over, and my eye fell at once on the grave of "Emily C—— C——," and on the dates and particulars given to us, all exactly accurate.

(4) Another instance similar in kind—though this is of a personal friend of Mrs. Speer's—is the case of Cecilia Feilden. (See "Spirit Identity," p. 58.) We were then at Shanklin, sitting regularly every evening, when on January 1st, 1874, there came a fresh sound, a little ticking sound in the air, close to Mrs. Speer. We inquired what it might represent, and were told that it indicated the presence of Cecilia Feilden, who had died 17 years ago. We asked why she came, and were told that she had been attracted to her old friend, Mrs. Speer, through me, and in consequence of Dr. Speer's and my presence at her grave at Bonchurch that afternoon. She answered many questions, and finally rapped out, "I must now depart. Adieu." This word Miss Feilden always used at the end of her letters. Mrs. Speer tells me that she seldom concluded a letter otherwise. I had never known her, or heard of her until Dr. Speer pointed out her grave. When we rose from the table we found that a piece of marked paper, which we had put down under the table, had written upon it the words, "passed 17 years."

(5) Again, there is the case of Henry Spratley. We were then the same circle, sitting in the same way, on January 2nd, 1874, and I can aver that not one of us had ever heard of this person. He had lately departed (December 1873), and it was alleged that he had been brought by the controlling spirit,

"Imperator," for purposes of evidence, and in pursuance of a plan intended to break down my persistent scepticism. We had from him messages of the usual type, saying simply who he was, when he was born, and when he died. We found it difficult, I remember, to verify the facts, but in the end Mrs. Speer succeeded in doing so by writing (1) to the Post Office, making a general inquiry, to which no answer came; (2) to the vicar of Maidenhead, with no reply (we afterwards discovered that he was on his holiday); (3) to the "present occupant of Moor Cottage," the address given to us by the spirit; (4) to his nearest surviving representative, who wrote back with some surprise to say that all things were quite true. "My father lived here till he died on December 24th."

(6) Another account to which I should like to refer is that of Rosamira Lancaster:—

"On February 28th, 1874, and following evening a spirit came by raps, and gave the name of 'Rosamira.' She said that she died at Torquay on January 10th, 1874, and that she had lived at Kilburn. She stated that her husband's name was 'Lancaster.' At this time I was troubled about details, and so I asked her husband's Christian name, and I got 'Ben,' and then the power failed. (The obituary showed that the full name was Benjamin.) I then passed under the control of 'Imperator,' and he said that he had tried as far as he could to bring this spirit to us. Afterwards the truth of the statements was verified by me, and they were found to be absolutely exact; and it is, perhaps, important to say in this connection that not only were they (*i.e.* the facts) literally true, but that nothing was said that was not true; nor was there any surplusage of detail—only plain, definite, positive facts."

[We have verified this death from an announcement in the *Daily Telegraph* of January 15th, 1874, of course published long before the name was given by raps at the séance. It is therefore quite possible that the name should have been unwittingly seen by Mr. Moses, and here reproduced from his subliminal memory.—F. W. H. M.]

(7) I will now quote the case given in "Spirit Identity," p. 193 (Appendix III.), of a "Man Crushed by a Steam-roller," as contributed by an eye-witness of the séance [F. W. Percival] to the *Spiritualist* of March 27th, 1874.

"On the evening of Saturday, February 21st, a few friends met together at the house of Mrs. Makdougall Gregory, 21 Green Street, Grosvenor Square, W. The party numbered six in all, and included the Baron Du Potet, and the gentleman to whose mediumship we are indebted for the 'Spirit Teachings' which have appeared from time to time in your columns. There was no intention of having a séance, and ordinary topics were the subject of conversation, when suddenly, in the middle of dinner, this gentleman surprised us by saying that he felt a spirit standing near him between himself and the Baron (who sat on his right); whether good or bad he could not tell, but the influence was by no means pleasant. The spirit was also perceived by the Baron, to whom it conveyed the impression that it was in a state of great distress, and that it was the spirit of a person then alive. Nothing more was said at the time, but the medium continued to feel a disagreeable influence near him, and spoke of it to me when dinner was over. As soon as we reached the drawing-room he was impelled to sit down and write; and when a pencil and paper had been brought, his hand was moved backwards and forwards with great rapidity, and an object was roughly drawn on the paper

which resembled a horse fastened to a kind of cart or truck. Several attempts were made to depict it more clearly, and then the following sentences were written:—'I killed myself—I killed myself to-day—Baker Street—medium passed.' Here the writing became unintelligible, as the medium grew more and more agitated, until at length he rose from his seat in a state of trance, and exclaimed in broken sentences: 'Yes, yes. Killed myself to-day, under a steam-roller. Yes, yes. Killed myself—blood, blood, blood.' The control then ceased, but the medium felt the same unpleasant influence for some hours afterwards, and could not entirely shake it off for some days. In reference to the communication, I may state that, although the medium had passed through Baker Street in the afternoon, neither he nor any one present was aware that a man had committed suicide there in the morning by throwing himself under a steam-roller. A brief notice of the occurrence appeared in the *Pall Mall Gazette* in the evening, but none of the party had seen that paper. It is worth remarking that on the front of the steam-roller which was used in Baker Street a horse is represented in brass, and this, perhaps, may serve to account for its appearance in the medium's drawing where we should certainly not expect to find it."

[It appears that the deceased was a cab-driver, and the drawing more probably had reference to this, as Mr. Podmore suggests in *Studies in Psychical Research*, p. 131, footnote. See also the reference to this case in the entry connected with Blanche Abercromby, section 949.—F. W. H. M.]

(8) Out of a profusion of cases here is one of a different kind. In the year 1880, one Thursday afternoon (date unknown), Dr. and Mrs. Speer and I had dined together, and the party included a lady who had been visiting a connection of Dr. Speer's family in that spring. There she had seen, and been much attracted to, a lovely little girl about seven months old. The child used to be brought in after dinner, and the lady in question grew very fond of her. Between the time of leaving her friends and coming to London the child passed away. It is important to notice that none of these points had ever been mentioned to, or were known by, myself. On the occasion to which I refer, this lady had risen from her seat and was about to place herself in another chair, when I suddenly called out, "Don't sit down on it, don't sit down on it. Little Baby Timmins." None of us knew its first name, and they asked me. I said "Marian; the grandmother has brought it." I then suddenly came out of the trance in which I had been, and in my own natural voice—so different to the voice in which I had been speaking—said, "Mrs. Speer, will you have some coffee?" quite ignorant of all that had passed. We wrote, and then found out a fact unknown to any of us,—that the child's name was Marian. I do not put this forth as a complete piece of evidence, for the lady may have heard and forgotten the name:

[Mrs. Speer has described to me this incident, which is remarkable as the only *observed* case where Mr. Moses had a sudden access of unconsciousness during ordinary life, although he himself mentions others.—F. W. H. M.]

As evidence from another point of view, I may mention that I have had repeated cases of signatures which are veritable fac-similes of those used by the persons in life; such, for example, are the signatures of Beethoven, Mozart, and of Swedenborg, in connection with Judge Edmonds. It is remarkable that his signature, or rather initials, in my book are those which he used, and that Swedenborg's signature, a very peculiar one, is a fac-simile of his known handwriting; quite unknown, however, to me.

948 B. I add two other cases not included by Mr. Moses in his paper on "The Identity of Spirit." (From *Proceedings S.P.R.*, vol. xi. p. 100.)

(1) *Fanny Westoby*.—This case was described by Mr. Moses to Edmund Gurney and myself, while it was still fresh, on our first meeting with him, May 9th, 1874.

On the evening of April 8th, 1874, while at Bedford with his father and mother, Mr. Moses, who had been receiving messages about ancient religions during the day, began to ask a question, "I should like—" when a meaningless drawing was made in place of intended words.

Q. What is all that? And why was I stopped?

A. "A spirit wishes to communicate, and we are commanded to permit her. She is not able to write with ease, but will communicate through us. Her name is Fanny Westoby. Do you know the name?"

Q. I do not remember.

A. "Your mother knows her well. She is a cousin of hers. She passed from your earth May 15th last.

Q. Was she married?

A. "Yes, her maiden name was Kirkham."

Q. Fanny Kirkham. Yes, I have a dim remembrance. She used to live at Markby.

A. "She says that she was born in Alford, in the house now occupied by Sam Stevenson. She then lived at Markby, and, having married, at Belchford. She passed away at Horncastle, at 63 years of age. You do not remember her, when, in the year 1845, you went to see her at Markby. Her mother, Elizabeth Kirkham, was then just released from a lingering illness, and your mother had gone to condole with her cousin. You were taken round the farm, and rode on a goat (she is anxious on this point), and she threw you in sport into a heap of wheat which was being threshed. The result was that you were severely bitten by the harvest bug. She is very anxious that you should recall this to your mother."

Q. I will. But is it wise?

A. "You will not be able to induce her to search into this matter, but you may satisfy yourself that what is said is true."

Q. Has she any message?

A. "She says, 'I lost much of my opportunity for progress through the gratification of bodily appetite, which cast me back. My course of progress is yet to come. I find my present life not very different from yours. I am nearly the same. I wish I could influence Mary, but I can't get near her.'"

Q. Can she assure me that she is F. W.?

A. "She can give you no further evidence. Stay, ask your father about Donnington and the trap-door."

Q. I have not the least idea what she means. All the better. I will ask. Any more? Is she happy?

A. "She is as happy as may be in her present state."

Q. How did she find me out?

A. "She came by chance, hovering near her friend [*i.e.* Mrs. Moses], and discovered that she could communicate. She will return now."

Q. Can I help her?

A. "Yes, pray. She and all of us are helped when you devote your talents willingly to aid us."

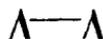
Q. What do you mean?

A. "In advocating and advancing our mission with care and judgment. Then we are permeated with joy. May the Supreme bless you." [Book VIII. pp. 78-83.]

"X Rector."

[I have inquired of my mother and find the particulars given are exactly true. She wonders how I remember things that occurred when I was only 5 years old! I have not ventured to say how I got the information, believing that it would be unwise and useless. My father I can get nothing out of about the trap-door. He either does not remember or will not say.]

[April 9th, 1874. My father has remembered this incident. A trap-door led on to the roof in the house he occupied at Donnington. The house was double roofed, and a good view could be had from it. F. K. on a visit wanted to go there, and got fixed half-way amid great laughter.

 Elevation of double roof.]

[We have verified Mrs. Westoby's death in the Register of Deaths.—F. W. H. M.]

(2) *President Garfield*.—This is a communication made, not by the departed spirit itself, but by friends.

30 ST. PETER'S, BEDFORD.

*September 20th, 1881, 10 A.M.*—This morning, on waking at 5.54 A.M., I was aware of a spirit who desired to communicate. It turned out to be Mentor, with him B. Franklin, [Epes] Sargent and others. They told me in effect "The President is gone. We were with him to the last. He died suddenly, and all our efforts to keep him were unavailing. We laboured hard, for his life was of incalculable value to our country. He would have done more to rescue it from shame than any one now left." I asked why it had been deemed necessary to come to me with the news. It was replied that a period of great activity in the spirit world was now being renewed, and that my sympathies with him and with his work, and their own knowledge of me, had inclined them to bring the news. The *Daily News* contained no tidings, though the bulletins were bad. It seemed, on the contrary, that the news of the previous night which they contained was a little more favourable. I walked down to the station feeling convinced that the news would come, but up to 11.30 A.M. could not hear of it. About 12.37 I again went and found that a rumour had reached Bedford. The evening papers—*Globe* and *Echo*—which I purchased at 4.30 P.M. gave me the first mundane information of the event. It is now stated that he died at 10.50 P.M. on the 19th (yesterday). That in English time is 3.50 A.M. of this day (20th) or two hours before I woke and got the message.

I have since learned that the death was sudden, and the remarkable fluctuations are not inconsistent with efforts such as described.

*September 21st.*—The latest reports fix 10.35, not 10.50 P.M. [or 3.35 A.M. English time] as the exact time of death.

956 A. Reports and discussions on the case of Mrs. Piper have been published in *Proceedings* S.P.R., vol. vi. pp. 436-659; vol. viii. pp. 1-167; vol. xiii. pp. 284-582; vol. xiv. pp. 6-78; vol. xv. pp. 16-52; vol. xvi. pp. 1-649.

The following passages are quoted from the report by Professor William James, *Proceedings* S.P.R., vol. vi. pp. 651-59 :—

I made Mrs. Piper's acquaintance in the autumn of 1885. My wife's mother, Mrs. Gibbens, had been told of her by a friend, during the previous summer, and never having seen a medium before, had paid her a visit out of curiosity. She returned with the statement that Mrs. P. had given her a long string of names of members of the family, mostly Christian names, together with facts about the persons mentioned and their relations to each other, the knowledge of which on her part was incomprehensible without supernormal powers. My sister-in-law went the next day, with still better results, as she related them. Amongst other things, the medium had accurately described the circumstances of the writer of a letter which she held against her forehead, after Miss G. had given it to her. The letter was in Italian, and its writer was known to but two persons in this country.

[I may add that on a later occasion my wife and I took another letter from this same person to Mrs. P., who went on to speak of him in a way which identified him unmistakably again. On a third occasion, two years later, my sister-in-law and I being again with Mrs. P., she reverted in her trance to these letters, and then gave us the writer's name, which she said she had not been able to get on the former occasion.]

But to revert to the beginning. I remember playing the *esprit fort* on that occasion before my feminine relatives, and seeking to explain by simple considerations the marvellous character of the facts which they brought back. This did not, however, prevent me from going myself a few days later, in company with my wife, to get a direct personal impression. The names of none of us up to this meeting had been announced to Mrs. P., and Mrs. J. and I were, of course, careful to make no reference to our relatives who had preceded. The medium, however, when entranced, repeated most of the names of "spirits" whom she had announced on the two former occasions and added others. The names came with difficulty, and were only gradually made perfect. My wife's father's name of Gibbens was announced first as Niblin, then as Giblyn. A child Herman (whom we had lost the previous year) had his name spelt out as Herrin. I think that in no case were both Christian and surnames given on this visit. But the *facts predicated* of the persons named made it in many instances impossible not to recognise the particular individuals who were talked about. We took particular pains on this occasion to give the Phinuit control no help over his difficulties and to ask no leading questions. In the light of subsequent experience I believe this not to be the best policy. For it often happens, if you give this trance-personage a name or some small fact for the lack of which he is brought to a standstill, that he will then start off with a copious flow of additional talk, containing in itself an abundance of "tests."

My impression after this first visit was, that Mrs. P. was either possessed of supernormal powers, or knew the members of my wife's family by sight and had by some lucky coincidence become acquainted with such a multitude of their domestic circumstances as to produce the startling impression which she did.

My later knowledge of her sittings and personal acquaintance with her has led me absolutely to reject the latter explanation, and to believe that she has supernatural powers.

I visited her a dozen times that winter, sometimes alone, sometimes with my wife, once in company with the Rev. M. J. Savage. I sent a large number of persons to her, wishing to get the result of as many *first* sittings as possible. I made appointments myself for most of these people, whose names were in no instance announced to the medium. In the spring of 1886 I published a brief "Report of the Committee on Mediumistic Phenomena" in the *Proceedings of the American Society for Psychical Research*, of which the following is an extract:—

"I have myself witnessed a dozen of her trances, and have testimony at first hand from twenty-five sitters, all but one of whom were virtually introduced to Mrs. P. by myself. Of five of the sittings we have *verbatim* stenographic reports. Twelve of the sitters, who in most cases sat singly, got nothing from the medium but unknown names or trivial talk. Four of these were members of the Society, and of their sittings *verbatim* reports were taken. Fifteen of the sitters were surprised at the communications they received, names and facts being mentioned at the first interview which it seemed improbable should have been known to the medium in a normal way. The probability that she possessed no clue to the sitter's identity was, I believe, in each and all of these fifteen cases, sufficient. But of only one of them is there a stenographic report; so that, unfortunately for the medium, the evidence in her favour is, although more abundant, less exact in quality than some of that which will be counted against her. Of these fifteen sitters, five, all ladies, were blood relatives, and two (I myself being one) were men connected by marriage with the family to which they belonged. Two other connections of this family are included in the twelve who got nothing. The medium showed a most startling intimacy with this family's affairs, talking of many matters known to no one outside, and which gossip could not possibly have conveyed to her ears. The details would prove nothing to the reader, unless printed *in extenso*, with full notes by the sitters. It reverts, after all, to personal conviction. My own conviction is not evidence, but it seems fitting to record it. I am persuaded of the medium's honesty, and of the genuineness of her trance; and although at first disposed to think that the 'hits' she made were either lucky coincidences, or the result of knowledge on her part of who the sitter was and of his or her family affairs, I now believe her to be in possession of a power as yet unexplained."

... As for the explanation of her trance-phenomena, I have none to offer. The *prima facie* theory, which is that of spirit-control, is hard to reconcile with the extreme triviality of most of the communications. What real spirit, at last able to revisit his wife on this earth, but would find something better to say than that she had changed the place of his photograph? And yet that is the sort of remark to which the spirits introduced by the mysterious Phinuit are apt to confine themselves. I must admit, however, that Phinuit has other moods. He has several times, when my wife and myself were sitting together with him, suddenly started off on long lectures to us about our inward defects and outward shortcomings, which were very earnest, as well as subtle morally and psychologically, and impressive in a high degree. These discourses, though given in Phinuit's own person, were very different in style from his more usual talk, and probably superior to anything

that the medium could produce in the same line in her natural state. Phinuit himself, however, bears every appearance of being a fictitious being. His French, so far as he has been able to display it to me, has been limited to a few phrases of salutation, which may easily have had their rise in the medium's "unconscious" memory; he has never been able to understand *my* French; and the crumbs of information which he gives about his earthly career are, as you know, so few, vague, and unlikely sounding, as to suggest the romancing of one whose stock of materials for invention is excessively reduced. He is, however, as he actually shows himself, a definite human individual, with immense tact and patience, and great desire to please and be regarded as infallible. With respect to the rough and slangy style which he so often affects, it should be said that the Spiritualistic tradition here in America is all in favour of the "spirit-control" being a grotesque and somewhat saucy personage. The *Zeitgeist* has always much to do with shaping trance-phenomena, so that a "control" of that temperament is what one would naturally expect. Mr. Hodgson will already have informed you of the similarity between Phinuit's name and that of the "control" of the medium at whose house Mrs. Piper was first entranced. The most remarkable thing about the Phinuit personality seems to me the extraordinary tenacity and minuteness of his memory. The medium has been visited by many hundreds of sitters, half of them, perhaps, being strangers who have come but once. To each Phinuit gives an hourful of disconnected fragments of talk about persons living, dead, or imaginary, and events past, future, or unreal. What normal waking memory could keep this chaotic mass of stuff together? Yet Phinuit does so; for the chances seem to be, that if a sitter should go back after years of interval, the medium, when once entranced, would recall the minutest incidents of the earlier interview, and begin by recapitulating much of what had then been said. So far as I can discover, Mrs. Piper's waking memory is not remarkable, and the whole constitution of her trance-memory is something which I am at a loss to understand. But I will say nothing more of Phinuit, because, aided by our friends in France, you are already systematically seeking to establish or disprove him as a former native of this world.

Phinuit is generally the medium of communication between other spirits and the sitter. But two other *soi-disant* spirits have, in my presence, assumed direct "control" of Mrs. Piper. One purported to be the late Mr. E. The other was an aunt of mine who died last year in New York. I have already sent you the only account I can give of my earliest experiences with the "E. control." The first messages came through Phinuit, about a year ago, when, after two years of non-intercourse with Mrs. Piper, she lunched one day at our house and gave my wife and myself a sitting afterwards. It was bad enough; and I confess that the human being in me was so much stronger than the man of science that I was too disgusted with Phinuit's tiresome twaddle even to note it down. When later the phenomenon developed into pretended direct speech from E. himself I regretted this, for a complete record would have been useful. I can now merely say that neither then, nor at any other time, was there to my mind the slightest inner verisimilitude in the personation. But the failure to produce a more plausible E. speaks directly in favour of the non-participation of the medium's *conscious* mind in the performance. She could so easily have coached herself to be more effective. . . .

The aunt who purported to "take control" directly was a much better personation, having a good deal of the cheery strenuousness of speech of the original. She spoke, by the way, on this occasion, of the condition of health of two members of the family in New York, of which we knew nothing at the time, and which was afterwards corroborated by letter. We have repeatedly heard from Mrs. Piper in trance things of which we were not at the moment aware. If the supernormal element in the phenomenon be thought-transference it is certainly not that of the sitter's *conscious* thought. It is rather the reservoir of his potential knowledge which is tapped; and not always *that*, but the knowledge of some distant living person, as in the incident last quoted. It has sometimes even seemed to me that too much intentness on the sitter's part to have Phinuit say a certain thing acts as a hindrance. . . .

**956 B.** The next passage I quote from the Introduction by myself—*Proceedings S.P.R.*, vol. vi. pp. 436-442,—to the records of sittings given by Mrs. Piper in England, 1889-90:—

Mrs. Piper's case has been more or less continuously observed by Professor James and others almost from the date of the first sudden inception of the trance, some five years ago. Mr. Hodgson has been in the habit of bringing acquaintances of his own to Mrs. Piper, without giving their names; and many of these have heard from the trance-utterance facts about their dead relations, &c., which they feel sure that Mrs. Piper could not have known. Mr. Hodgson also had Mr. and Mrs. Piper watched or "shadowed" by private detectives for some weeks, with the view of discovering whether Mr. Piper (who is employed in a large store in Boston, U.S.A.) went about inquiring into the affairs of possible "sitters," or whether Mrs. Piper received letters from friends or agents conveying information. This inquiry was pushed pretty closely, but absolutely nothing was discovered which could throw suspicion on Mrs. Piper,—who is now aware of the procedure, but has the good sense to recognise the legitimacy—I may say the scientific necessity—of this kind of probation.

It was thus shown that Mrs. Piper made no discoverable attempt to acquire knowledge even about persons whose coming she had reason to expect. Still less could she have been aware of the private concerns of persons brought anonymously to her house at Mr. Hodgson's choice. And a yet further obstacle to such clandestine knowledge was introduced by her removal to England—at our request—in November 1889. Professor Lodge met her on the Liverpool landing-stage, November 19th, and conducted her to a hotel, where I joined her on November 20th, and escorted her and her children to Cambridge. She stayed first in my house; and I am convinced that she brought with her a very slender knowledge of English affairs or English people. The servant who attended on her and on her two young children was chosen by myself, and was a young woman from a country village whom I had full reason to believe to be both trustworthy and also quite ignorant of my own or my friends' affairs. For the most part I had myself not determined upon the persons whom I would invite to sit with her. I chose these sitters in great measure by chance; several of them were not resident in Cambridge; and (except in one or two cases where anonymity would have been hard to preserve) I brought them to her under false names,—sometimes introducing them only when the trance had already begun.

In one sitting, for instance, which will be cited below, I learnt by accident

that a certain lady, here styled Mrs. A., was in Cambridge;—a private lady, not a member of the Society for Psychical Research, who had never before visited my house, and whose name had certainly never been mentioned before Mrs. Piper. I introduced this lady as Mrs. Smith;—and I think that when the reader is estimating the correct facts which were told to her, he may at any rate dismiss from his mind the notion that Mrs. Piper had been able either to divine that these facts would be wanted,—or to get at them even if she had known that her success depended on their production on that day.

Mrs. Piper while in England was twice in Cambridge, twice in London, and twice in Liverpool, at dates arranged by ourselves; her sitters (almost always introduced under false names) belonged to several quite different social groups, and were frequently unacquainted with each other. Her correspondence was addressed to my care, and I believe that almost every letter which she received was shown to one or other of us. When in London she stayed in lodgings which we selected; when at Liverpool, in Professor Lodge's house; and when at Cambridge, in Professor Sidgwick's or my own. No one of her hosts, or of her hosts' wives, detected any suspicious act or word.

We took great pains to avoid giving information in talk; and a more complete security is to be found in the fact that we were ourselves ignorant of many of the facts given as to our friends' relations, &c. In the case of Mrs. Verrall, for instance [cited in the *Report*, p. 584], no one in Cambridge except Mrs. Verrall herself could have supplied the bulk of the information given; and some of the facts given (as will be seen) Mrs. Verrall herself did not know. As regards my own affairs, I have not thought it worth while to cite *in extenso* such statements as might possibly have been got up beforehand; since Mrs. Piper of course knew that I should be one of her sitters. Such facts as that I once had an aunt, "Cordelia Marshall, more commonly called Corrie," might have been learnt,—though I do not think that they were learnt,—from printed or other sources. But I do not think that any larger proportion of such accessible facts was given to me than to an average sitter, previously unknown; nor were there any of those subtler points which could so easily have been made by dint of scrutiny of my books or papers. On the other hand, in my case, as in the case of several other sitters, there were messages purporting to come from a friend who had been dead many years, and mentioning circumstances which I believe that it would have been quite impossible for Mrs. Piper to have discovered.

I am also acquainted with some of the facts given to other sitters, and suppressed as too intimate, or as involving secrets not the property of the sitter alone. I may say that, so far as my own personal conviction goes, the utterance of one or two of these facts is even more conclusive of supernormal knowledge than the correct statement of dozens of names of relations, &c., which the sitter had no personal motive for concealing.

On the whole, I believe that all observers, both in America and in England, who have seen enough of Mrs. Piper in both states to be able to form a judgment, will agree in affirming (1) that many of the facts given could not have been learnt even by a skilled detective; (2) that to learn others of them, although possible, would have needed an expenditure of money as well as of time which it seems impossible to suppose that Mrs. Piper could have met; and (3) that her conduct has never given any ground whatever for supposing her capable of fraud or trickery. Few persons have been so long and so

carefully observed; and she has left on all observers the impression of thorough uprightness, candour, and honesty.

On the question of fraud, see also the statements of Professor Lodge, *Proceedings* S.P.R., vol. vi. pp. 443-7; of Dr. Walter Leaf, pp. 558-9 of the same *Proceedings*; pp. 1-9 of the report by Dr. Hodgson in *Proceedings* S.P.R., vol. viii.; pp. 6-11 of the report by Professor Newbold in *Proceedings* S.P.R., vol. xiv.; and pp. 5-9 of the report by Professor Hyslop in *Proceedings* S.P.R., vol. xvi.

**957 A.** From the report by Professor Lodge, *Proceedings* S.P.R., vol. vi. pp. 448-53.

The personality active and speaking in the trance is apparently so distinct from the personality of Mrs. Piper that it is permissible and convenient to call it by another name. It does not differ from her as Hyde did from Jekyll, by being a personification of the vicious portion of the same individual. There is no special contrast, any more than there is any special similarity. It strikes one as a different personality altogether, and the name by which it introduces itself when asked, viz., "Dr. Phinuit," is as convenient as any other, and can be used wholly irrespective of hypothesis.

I would not in using this name be understood as thereby committing myself to any hypothesis regarding the nature of this apparently distinct and individual mind. At the same time the name is useful as expressing compactly what is naturally prominent to the feeling of any sitter, that he is not talking to Mrs. Piper at all. The manner, mode of thought, tone, trains of idea, are all different. You are speaking no longer to a lady, but to a man, an old man, a medical man. All this cannot but be vividly felt even by one who considered the impersonation a consummate piece of acting.

Whether such a man as Dr. Phinuit ever existed I do not know, nor from the evidential point of view do I greatly care. It will be interesting to have the fact ascertained if possible; but I cannot see that it will much affect the question of genuineness. For that he did not ever exist is a thing practically impossible to prove. While, if he did exist, it can be easily supposed that Mrs. Piper took care enough that her impersonation should have so much rational basis.

It can be objected, why, if he was a French doctor, has he so entirely forgotten his French? For though he speaks in a Frenchified manner, I am told that he cannot sustain a conversation in that language. I am unable to meet this objection by anything beyond the obvious suggestion that Mrs. Piper's brain is the medium utilised, and that she is likewise ignorant. But one would think that it would be a sufficiently patent objection to deter an impersonator from assuming a *rôle* of purely unnecessary difficulty, and one which it was impossible satisfactorily to maintain.

Admitting, however, that "Dr. Phinuit" is probably a mere name for Mrs. Piper's secondary consciousness, one cannot help being struck by the singular correctness of his medical diagnoses. In fact, the medical statements, coinciding as they do with truth just as well as those of a regular physician, but given without any ordinary examination and sometimes without even seeing the patient, must be held as part of the evidence establishing a strong *prima facie* case for the existence of *some* abnormal means of acquiring information. Not

that it is to be supposed that he is more infallible than another. I have definite case of distinct error in a diagnosis (*Report*, p. 547).

Proceeding now on the assumption that I may speak henceforth of Phinuit as of a genuine individual intelligence, whether it be a usually large portion of Mrs. Piper's intelligence, or whether it be something distinct from her mind and the education to which it has been subjected, I go on to consider the hypotheses which still remain unexamined.

And first we have the hypothesis of fishery on the part of Dr. Phinuit distinguished from trickery on the part of Mrs. Piper. I mean a sly ingenious fishing: the utilisation of trivial indications, of every intimate audible, tactile, muscular, and of little shades of manner too indefinable name; all these excited in the sitter by skilful guesses and well-directed sly and their nutriment extracted with superhuman cunning.

Now this hypothesis is not one to be lightly regarded, or ever wholly aside. I regard it as, to a certain extent, a *vera causa*. At times Dr. Phinuit does fish. Occasionally he guesses; and sometimes he ekes out the scantiness of his information from the resources of a lively imagination.

Whenever his supply of information is abundant there is no sign of the fishing process.

At other times it is as if he were in a difficult position—only able to get information from very indistinct or inaudible sources, and yet wishful to corral as much information as possible. The attitude is then as of one straining at every clue, and making use of the slightest indication, whether received in normal or abnormal ways: not indeed obviously distinguishing between information received from the sitter and information received from other sources.

The fishing process is most marked when Mrs. Piper herself either is feeling well or is tired. Dr. Phinuit seems to experience more difficulty than in obtaining information; and when he does not fish he simply draws upon memory and retails old facts which he has told before, occasionally with variations of his own which do not improve them. His memory seems to be one of extraordinary tenacity and exactness, but not of infallibility; and its lapses introduce error, both of defect and excess.

He seems to be under some compulsion not to be silent. Possibly the trance would cease if he did not exert himself. At any rate he chatters and one has to discount a good deal of conversation which is obviously, sometimes confessedly, introduced as a stop-gap.

He is rather proud of his skill, and does not like to be told he is wrong but when he waxes confidential he admits that he is not infallible: "he does the best he can," he says, but sometimes "everything seems dark to him," then he flounders and gropes, and makes mistakes.

It is not to be supposed that this floundering is always most conspicuous in the presence of a stranger. On the contrary, if he is in good form he will rattle a stranger's connections pretty glibly, being indeed sometimes oppressed by the rush and volume of the information available; while, if he is in bad form he will fish and retail stale news (especially the latter) to quite an old hand and one who does not scruple to accuse him of his delinquencies when they become conspicuous.

This fallibility is unfortunate, but I don't know that we should expect anything else; anyhow it is not a question of what we expect, but of what we get.

If it were a question of what I for one had *expected*, the statement of it would not be worth the writing.

Personally I feel sure that Phinuit can hardly help this fishing process at times. He does the best he can, but it would be a great improvement if, when he realises that conditions are unfavourable, he would say so and hold his peace. I have tried to impress this upon him, with the effect that he is sometimes confidential, and says that he is having a bad time; but after all he probably knows his own business best, because it has several times happened that after half-an-hour of more or less worthless padding, a few minutes of valuable lucidity have been attained.

I have laid much stress upon this fishery hypothesis because it is a fact to be taken into consideration, because it is occasionally an unfortunately conspicuous fact, and because of its deterrent effect on a novice to whom that aspect is first exposed.

But in thus laying stress I feel that I am producing an erroneous and misleading impression of proportion. I have spoken of a few minutes' lucidity to an intolerable deal of padding as an occasional experience, but in the majority of the sittings held in my presence the converse proportion better represents the facts.

I am familiar with muscle-reading and other simulated "thought-transference" methods, and prefer to avoid contact whenever it is possible to get rid of it without too much fuss. Although Mrs. Piper always held somebody's hand while preparing to go into the trance, she did not always continue to hold it when speaking as Phinuit. She did usually hold the hand of the person she was speaking to, but was often satisfied for a time with some other person's, sometimes talking right across a room to and about a stranger, but preferring them to come near. On several occasions she let go of everybody, for half-hours together, especially when fluent and kept well supplied with "relics."

I have now to assert with entire confidence that, pressing the ingenious-guessing and unconscious-indication hypothesis to its utmost limit, it can only be held to account for a very few of Dr. Phinuit's statements.

It cannot in all cases be held to account for medical diagnoses, afterwards confirmed by the regular practitioner.

It cannot account for minute and full details of names, circumstances, and events, given to a cautious and almost silent sitter, sometimes without contact. And, to take the strongest case at once, it cannot account for the narration of facts outside the conscious knowledge of the sitter or of any person present.

Rejecting the fishery hypothesis, then, as insufficient to account for many of the facts, we are driven to the only remaining known cause in order to account for them:—viz., thought-transference, or the action of mind on mind independently of the ordinary channels of communication. Whether "thought-transference" be a correct term to apply to the process I do not pretend to decide. That is a question for psychologists.

It may be within the reader's knowledge that I regard the fact of genuine "thought-transference" between persons in immediate proximity (not necessarily in contact) as having been established by direct and simple experiment; and, except by reason of paucity of instance, I consider it as firmly grounded as any of the less familiar facts of nature such as one deals with in a laboratory. (*Proceedings S.P.R.*, vol. ii. p. 189.)

I speak of it therefore as a known cause, *i.e.*, one to which there need be

no hesitation in appealing in order to explain facts which without it would be inexplicable.

The Phinuit facts are most of them of this nature, and I do not hesitate to assert confidently that *thought-transference is the most commonplace explanation to which it is possible to appeal.*

I regard it as having been rigorously proved before, and as therefore requiring no fresh bolstering up; but to the many who have not made experiments on the subject, and are therefore naturally sceptical concerning even thought-transference, the record of the Phinuit sittings will afford, I think, a secure basis for faith in this immaterial mode of communication,—this apparently direct action of mind on mind.

But, whereas the kind of thought-transference which had been to my own knowledge experimentally proved was a hazy and difficult recognition by one person of objects kept as vividly as possible in the consciousness of another person, the kind of thought-transference necessary to explain these sittings is of an altogether freer and higher order,—a kind which has not yet been experimentally proved at all. Facts are related which are not in the least present to the consciousness of the sitter, and they are often detailed glibly and vividly without delay; in very different style from the tedious and hesitating dimness of the percipients in the old thought-transference experiments.

But that is natural enough, when we consider that the percipient in those experiments had to preserve a mind as vacant as possible. For no process of inducing mental vacancy can be so perfect as that of going into a trance, whether hypnotic or other.

Moreover, although it was considered desirable to maintain the object contemplated in the consciousness of the agent, a shrewd suspicion was even then entertained that the unconscious part of the agent's brain might be perhaps equally effective.

Hence one is at liberty to apply to these Phinuit records the hypothesis of thought-transference in its most developed state: absolute vacuity on the part of the percipient, acted on by an entirely sub-conscious or unconscious portion of the sitter's brain.

In this form one feels that much can be explained. If Dr. Phinuit tells one how many children, or brothers, or sisters one has, and their names; the names of father and mother and grandmother, of cousins and of aunts; if he brings appropriate and characteristic messages from well-known relatives deceased; all this is explicable on the hypothesis of free and easy thought-transference from the sub-consciousness of the sitter to the sensitive medium of the trance personality.<sup>1</sup>

So strongly was I impressed with this view, that after some half-dozen sittings I ceased to feel much interest in being told things, however minute, obscure, and inaccessible they might be, so long as they were, or had been, within the knowledge either of myself or of the sitter for the time being.

<sup>1</sup> For instance, in the course of my interviews, all my six brothers (adult and scattered) and one sister living were correctly named (two with some help), and the existence of the one deceased was mentioned. My father and his father were likewise named, with several uncles and aunts. My wife's father and stepfather were named in full, both Christian and surname, with full identifying detail. I only quote these as examples; it is quite unnecessary as well as unwise to attach any evidential weight to statements of this sort made during a sojourn in one's house.

At the same time it ought to be constantly borne in mind that this kind of thought-transference without consciously active agency has never been experimentally proved. Certain facts not otherwise apparently explicable, such as those chronicled in *Phantasms of the Living*, have suggested it, but it is really only a possible hypothesis to which appeal has been made whenever any other explanation seems out of the question. But until it is actually established by experiment in the same way that conscious mind action has been established, it cannot be regarded as either safe or satisfactory; and in pursuing it we may be turning our backs on some truer but as yet perhaps unsuggested clue. I feel as if this caution were necessary for myself as well as for other members of the Society.

On reading the record it will be apparent that while "Phinuit" frequently speaks in his own person, relating things which he himself discovers by what I suppose we must call ostensible clairvoyance, sometimes he represents himself as in communication—not always quite easy and distinct communication, especially at first, but in communication—with one's relatives and friends who have departed this life.

The messages and communications from these persons are usually given through Phinuit as a reporter. And he reports sometimes in the third person, sometimes in the first. Occasionally, but very seldom, Phinuit seems to give up his place altogether to the other personality, friend or relative, who then communicates with something of his old manner and individuality; becoming often impressive and realistic.

This last, I say, is rare, but with one or two personages it occurs, subject to reservations to be mentioned directly; and when it does, Phinuit does not appear to know what has been said. It is quite as if he in his turn evacuated the body, just as Mrs. Piper had done, while a third personality utilises it for a time. The voice and mode of address are once more changed, and more or less recall the voice and manner of the person represented as communicating.

The communications thus obtained, though they show traces of the individuality of the person represented as speaking, are frequently vulgarised; and the speeches are more commonplace, and so to say cheaper, than what one would suppose likely from the person himself. It can, of course, be suggested that the necessity of working through the brain of a person not highly educated may easily be supposed capable of dulling the edge of refinement, and of rendering messages on abstruse subjects impossible.

See also the report by Dr. Walter Leaf in *Proceedings S.P.R.*, vol. vi. pp. 559-68; and the report by Dr. Hodgson in *Proceedings S.P.R.*, vol. viii. pp. 46-58.

**959 A.** [The following account is quoted from the beginning of the "History of the G. P. Communications," given by Dr. Hodgson in *Proceedings S.P.R.*, vol. xiii. pp. 295-335.]

G. P. met his death accidentally, and probably instantaneously, by a fall in New York in February 1892, at the age of thirty-two years. He was a lawyer by training, but had devoted himself chiefly to literature and philosophy, and had published two books which received the highest praise from competent authorities. He had resided for many years in

Boston or its vicinity, but for three years preceding his death had been living in New York in bachelor apartments. He was an Associate of our Society, his interest in which was explicable rather by an intellectual openness and fearlessness characteristic of him than by any tendency to believe in supernormal phenomena. He was in a sense well known to me personally, but chiefly on this intellectual side; the bond between us was not that of an old, intimate, and if I may so speak, emotional friendship. We had several long talks together on philosophic subjects, and one very long discussion, probably at least two years before his death, on the possibility of a "future life." In this he maintained that in accordance with a fundamental philosophic theory which we both accepted, a "future life" was not only incredible, but inconceivable; and I maintained that it was at least conceivable. At the conclusion of the discussion he admitted that a future life was conceivable, but he did not accept its credibility, and vowed that if he should die before I did, and found himself "still existing," he would "make things lively" in the effort to reveal the fact of his continued existence.

On March 7th, 1888, he had a sitting with Mrs. Piper, one of a series arranged by the Committee on Mediumistic Phenomena connected with the American S.P.R. (See *Proceedings S.P.R.*, vol. viii. p. 2.) The names of the sitters in this series were very carefully guarded by the Committee, and I may add my own opinion that Mrs. Piper never knew until recently that she had ever seen G. P. At the sitting which G. P. attended, the Rev. Minot J. Savage acted as the supervising member of the Committee, and G. P. was a stranger to him. (See vol. xiii. p. 326.)

G. P.'s conclusion was, briefly, that the results of this sitting did not establish any more than hyperæsthesia on the part of the medium.

I knew of G. P.'s death within a day or two of its occurrence, and was present at several sittings with Mrs. Piper in the course of the following few weeks, but no allusion was made to G. P. On March 22nd, 1892, between four and five weeks after G. P.'s death, I accompanied Mr. John Hart [not the real name], who had been an old intimate friend of his, to a sitting.<sup>1</sup> I understood from Mr. Hart that he had some articles with him to be used as tests, but he gave me no further information than this, though I surmised that the articles might have belonged to G. P. The

<sup>1</sup> I must mention here that towards the end of 1887, at a time when Mrs. Piper's sittings were given in a very much more haphazard way than at present, I had taken Mr. Hart to Mrs. Piper on the chance of getting a sitting. Mrs. Piper was just about to give a sitting to a lady, so that our visit was futile. In my own opinion this circumstance is irrelevant, but as Mrs. Piper saw Mr. Hart at that time for a few minutes, although his name was not mentioned, it might be regarded by some persons as important. Further, Mrs. Piper was staying in New York with one of our members, Dr. Anna Lukens (who knew nothing of G. P.), at the time when G. P. met his death. She went to New York February 8th, 1892, and returned to Boston February 20th, 1892, as I learned from Dr. Lukens, staying with Dr. Lukens all the time, and giving a series of sittings. Mrs. Piper independently gave me a concordant account.

appointment for the sitting was made by myself, and of course Mr. Hart's real name was not mentioned to Mrs. Piper. I abridge from the notes of the sitting made by myself at the time, and substitute, in part, other names for those actually used.<sup>1</sup>

The sitting began by some remarks of Phinuit concerning the sitter, followed by an incorrect statement about a cousin said to have died some years before with some heart trouble. Mr. Hart presented a *pencil*.<sup>2</sup>

Phinuit: Cousin. Heart, through here [clutches throat and about breast and lower] something like pneumonia. Do you know that's a brother? (Sometimes he used to call me brother.) He's very close to you. (He isn't my brother, though we used to say it of each other.) [The pencil had been worn by an uncle of mine who died of inflammation of the bladder.—J. H.] [Phinuit here calls out a name that suggests an attempt at *Howards*. See later.—R. H.] (I don't know any one of that name.)

[Sitter gives locket, saying, "He also wore this."]

Phinuit [fingering locket hard]: It has hair in it. It is the hair of his father . . . George . . . and of another, his mother, too. (Yes, that's right.) The influences are confusing. (I have something else here) [giving watch]. Yes. George. Ha . . . Har . . . Hart. [All correct. The name of my uncle George is in the back of the watch. When he died, my uncle Albert wore it. I did not remember that the name was engraved on the inner case of the watch.—J. H.]

Lal . . . lal . . . Albert . . . is that the way you pronounce it? He is very fond of you. He says he is not ded . . . dead. He will see you again. He is glad to see you. He is very fond of you. [Lal was a pet name my father sometimes called my uncle Albert.—J. H.]

Who is James . . . Jim? (Yes, I know, but he is not dead.) There is

<sup>1</sup> Owing to the personal character of many of the incidents referred to in the G. P. communications, I have in nearly all cases substituted other names for the real ones. It has been suggested that the important witnesses in connection with the G. P. evidence may have been in collusion with Mrs. Piper. The absurdity of this suggestion would be at once apparent if their real names were given, but since the only real full names given of actual sitters with G. P. are those of Professors C. Eliot Norton and James M. Peirce, of Harvard University, who are referred to chiefly as cases of being recognised by the communicating G. P. as personally known to him, I state concerning the others that I know personally all but two of the G. P. sitters, and most of them intimately, that they belong to the most cultivated and responsible class in the United States, and that it would be as absurd to suppose any collusion between them and Mrs. Piper as to suppose that the members of the Council of the S.P.R. were in collusion with her. Many of them are also known personally to Mr. Myers, who adds the following statement.—R. H.

I am well acquainted with fourteen of the principal persons cited in the sittings recorded in connection with "George Pelham." Several of these, indeed, are among my most valued friends. Not only would the idea of their deliberate collusion with Mrs. Piper be absurd, but I also regard them as very unlikely, from their previous opinions and their character, to supply the unconscious collusion—if I may so term it—of prepossessed credulity.—FREDERIC W. H. MYERS.

<sup>2</sup> In the accounts of sittings, the sitter's remarks are throughout given in round brackets, and explanatory notes in square brackets.

another George who wants to speak to you. How many Georges are there about you any way?

The rest of the sitting, until almost the close, was occupied by statements from G. P., Phinuit acting as intermediary. George Pelham's real name was given in full, also the names, both Christian and surname, of several of his most intimate friends, including the name of the sitter.

Moreover, incidents were referred to which were unknown to the sitter or myself.

One of the pair of studs which J. H. was wearing was given to Phinuit. . . . " (Who gave them to me?) That's mine. I gave you that part of it. I sent that to you. (When?) Before I came here. That's mine. Mother gave you that. (No.) Well, father then, father and mother together. You got those after I passed out. Mother took them. Gave them to father, and father gave them to you. I want you to keep them. I will them to you." Mr. Hart notes: "The studs were sent to me by Mr. Pelham as a remembrance of his son. I knew at the time that they had been taken from G.'s body, and afterwards ascertained that his step-mother had taken them from the body and suggested that they would do to send to me, I having previously written to ask that some little memento be sent to me."

James and Mary [Mr. and Mrs.] Howard were mentioned with strongly personal specific references, and in connection with Mrs. Howard came the name Katharine. "Tell her, she'll know. I will solve the problems, Katharine." Mr. Hart notes: "This had no special significance for me at the time, though I was aware that Katharine, the daughter of Jim Howard, was known to George, who used to live with the Howards. On the day following the sitting I gave Mr. Howard a detailed account of the sitting. These words, 'I will solve the problems, Katharine,' impressed him more than anything else, and at the close of my account he related that George, when he had last stayed with them, had talked frequently with Katharine (a girl of fifteen years of age) upon such subjects as Time, Space, God, Eternity, and pointed out to her how unsatisfactory the commonly accepted solutions were. He added that some time he would solve the problems, and let her know, using almost the very words of the communication made at the sitting." Mr. Hart added that he was entirely unaware of these circumstances. I was myself unaware of them, and was not at that time acquainted with the Howards, and in fact nearly every statement made at the sitting, during which I was the note-taker, concerned matters of which I was absolutely ignorant.

Meredith, an intimate friend of Mr. Hart and G. P., was mentioned. "Lent a book to Meredith. Tell him to keep it for me. Go to my room where my desk is." In reply to inquiries (April 1892), Meredith stated that the last time he saw Pelham was in Pelham's own room several months before the latter's death. They had spent the greater part of the day together, and Pelham had pressed Meredith to take away some of his

manuscripts and books. Thus far the reference to Meredith seems to have been correct. But Meredith was unable to remember definitely that he took any manuscript or book away.

The only references coming from G. P. that were apparently confused or without special significance were the remarks towards the end of the sitting: "Give me a powder; my tongue is wet"—which had no meaning for the sitter (but which the Howards thought might have reference to a time when G. P. was ill in their house)—and the statements below about the handkerchief and perhaps the "Uncle Will." He did leave his papers, letters, &c., "mixed up."

John, if that is you, speak to me. Tell Jim I want to see him. He will hardly believe me, believe that I am here. I want him to know where I am. . . . O good fellow. All got dark, then it grew light. Where is Uncle Will? I met Uncle Willie, William. (I don't know what you mean.) Ask *Mother*. She'll know. [G. P. had no Uncle William deceased. He had a deceased great-uncle William, on his mother's side, who was thus the uncle of his mother deceased and his stepmother living, who are sisters.]

Go up to my room. (Which room?) Up to my room, where I write. I'll come. Speak to me, John. (What room?) Study. (You said something about a desk just now.) I left things all mixed up. I wish you'd go up and straighten them out for me. Lot of names. Lot of letters. I left things mixed up. You answer them for me. Wish I could remember more, but I'm confused. C. L. U. B. Went to the Club. Two things at the Club to make right. (What Club?) His hand-er—(handkerchief). Handkerchief. (What does he want with his handkerchief?) I left it at the Club. (What Club?) O U R . . . did you find it? (Yes, no, you haven't told me at what Club.) I saw you there. It isn't like you, John. [The last time I saw G. was at the Players' Club in New York.—J. H.]

Who's Rogets? [Phinuit tries to spell the real name.] (Spell that again.) [At the first attempt afterwards Phinuit leaves out a letter, then spells it correctly.] Rogers. (What do you want Rogers to get?) I want you to tell Rogers to get my handkerchief. I left it. He found it. Rogers has got a book of mine. (What is he going to do with it?)

[Both Hart and G. P. knew Rogers, who at that time had a certain MS. book of G. P. in his possession. The book was found after G. P.'s death and given to Rogers to be edited. G. P. had promised during his lifetime that a particular disposition should be made of this book after his death. This action which G. P. living had contemplated with regard to the book was here, and in subsequent utterances which from their private nature I cannot quote, enjoined emphatically and repeatedly, and had it been at once carried out, as desired by G. P., much subsequent unhappiness and confusion might have been avoided. Neither Hart nor Rogers knows anything of the handkerchief incident.]

During the latter part of the sitting, and without any relevance to the remarks immediately before and after, which were quite clear as expressions from G. P., came the words, "Who's James? Will—William." [It must be remembered that Phinuit was talking throughout.] This was apparently explained by Phinuit's further remarks at the close of the sitting.

Phinuit: Who's Alice? (What do you want me to say to her?) [To R. H.] Alice in spirit. Alice in spirit says it's all over now, and tell Alice in the body all is well. Tell Will I'll explain things later on. He [George] calls Alice, too, in the body. I want her to know me, too, Alice and Katharine. . . . Speak to him. He won't go till you say good-bye. [The hand then wrote: George Pelham. Good day (?) John.]

[Phinuit's reference seemed to be quite clear at the time to Professor William James, and the three Alices were discriminated. It seemed as though Phinuit's mention of the other Alices had reminded G. P. of the one well known to him. Alice James, the sister of Professor William James, had recently died in England. The first name of Mrs. James is also Alice. Alice, the sister of Katharine, is the youngest daughter of Mr. Howard and was very fond of G. P.]

As I have already said, the most personal references made at the sitting cannot be quoted; they were regarded by J. H. as profoundly characteristic of Pelham, and in minor matters, where my notes were specially inadequate, such as in the words of greeting and occasional remarks to the sitter, the manner of reference to his mother with him "spiritually," and to his father and [step] mother living, &c., the sitter was strongly impressed with the *vraisemblance* of the personality of Pelham.

**959 B.** [Dr. Hodgson's Report continues as follows:—]

It so happened that appointments had been made for other sitters, and it was nearly three weeks before a special opportunity was given for further communication from G. P., at a sitting when Mr. and Mrs. James Howard were present alone. In the interim I accompanied several different persons to their sittings, and at each of these Phinuit represented G. P. as anxious to see his friends, using some remark as "George says, when are you going to bring Jim?" or "George says he wants to tell you about the philosophy of this life." One only of these sitters, Mr. Vance, had been known to G. P., and at the beginning of his sitting, which was on March 30th, 1892, G. P. first wrote a few words to myself expressing a wish to see his father (Mr. P.) about some private matters; then Phinuit spoke for him, saying, "I want to tell you where I am and what I am doing and what this life consists of." Then references were made to two other friends of G. P., who had also been mentioned at John Hart's sitting, and then for the first time the sitter was noticed. "How is your son? I want to see him some time." "Where did he know my son?" "In studies, in college." This was correct: Mr. Vance had a son who was class-mate of G. P. Mr. Vance then asked: "Where did George stay with us?" and received a correct answer, a description of his country house being given. (See *Report*, pp. 457-8.)

At the Howards' first sitting, on April 11th, 1892, for which I made the appointment, of course without giving names, Phinuit said very little. After a few words at the beginning he gave way for what purported to be G. P. using the voice, and during nearly the whole of the time of trance

apparently G. P. controlled the voice directly. The statements made were intimately personal and characteristic. Common friends were referred to by name, inquiries were made about private matters, and the Howards, who were not predisposed to take any interest in psychical research, but who had been induced by the account of Mr. Hart to have a sitting with Mrs. Piper, were profoundly impressed with the feeling that they were in truth holding a conversation with the personality of the friend whom they had known so many years. The following passages are from Mr. Howard's notes taken during the sitting, and may serve to suggest to some extent the freedom with which the conversation was carried on. All the references to persons and [incidents] are correct.

G. P.: Jim, is that you? Speak to me quick. I am not dead. Don't think me dead. I'm awfully glad to see you. Can't you see me? Don't you hear me? Give my love to my father and tell him I want to see him. I am happy here, and more so since I find I can communicate with you. I pity those people who can't speak . . . I want you to know I think of you still. I spoke to John about some letters. I left things terribly mixed, my books and my papers; you will forgive me for this, won't you? . . .

(What do you do, George, where you are?)

I am scarcely able to do anything yet; I am just awakened to the reality of life after death. It was like darkness, I could not distinguish anything at first. Darkest hours just before dawn, you know that, Jim. I was puzzled, confused. Shall have an occupation soon. Now I can see you, my friends. I can hear you speak. Your voice, Jim, I can distinguish with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper.

(Our conversation then is something like telephoning?)

Yes.

(By long distance telephone.)

[G. P. laughs.]

(Were you not surprised to find yourself living?)

Perfectly so. Greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear to me as daylight. We have an astral fac-simile of the material body. . . . Jim, what are you writing now?

[G. P. when living would probably have jeered at the associations of the word "astral."—R. H.]

(Nothing of any importance.)

Why don't you write about this?

(I should like to, but the expression of my opinions would be nothing. I must have facts.)

These I will give to you and to Hodgson if he is still interested in these things.

(Will people know about this possibility of communication?)

They are sure to in the end. It is only a question of time when people in the material body will know all about it, and every one will be able to communicate. . . . I want all the fellows to know about me. . . . What is Rogers writing?

(A novel.)

No, not that. Is he not writing something about me?

(Yes, he is preparing a memorial of you.)

That is nice; it is pleasant to be remembered. It is very kind of him. He was always kind to me when I was alive. Martha Rogers [deceased daughter] is here. I have talked with her several times. She reflects too much on her last illness, on being fed with a tube. We tell her she ought to forget it, and she has done so in good measure, but she was ill a long time. She is a dear little creature when you know her, but she is hard to know. She is a beautiful little creature. She sends her love to her father. . . .

Berwick, how is he? Give him my love. He is a good fellow; he is what I always thought him in life, trustworthy and honourable. How is Orenberg? He has some of my letters. Give him my warmest love. He was always very fond of me, though he understood me least of all my friends. We fellows who are eccentric are always misunderstood in life. I used to have fits of depression. I have none now. I am happy now. I want my father to know about this. We used to talk about spiritual things, but he will be hard to convince. My mother will be easier. . . .

[As stated above, all the references to persons, incidents, characters, &c., so far as they are known to living persons, are correct.]

Among the private matters referred to was the disposition of the book, concerning which G. P. expressed orally the same desire as before. (See above, p. 612.) The only writing produced at this sitting moreover was confined to this matter, and was a message to his father repeating his wish.

He referred to a tin box of German manufacture which he said was either in New York or Z—— [giving the name, a very peculiar one, of the locality of his father's country residence]. He said that it contained letters from three persons whom he specified. He wished the Howards to have this box. They replied that the letters were all burned.

G. P.: I think not. I want you to have them. I want you to tell my father about this.

(Can't you give us something that will convince him? something we don't know and he does?)

I understand, a test. You can tell him about this tin box that I left in my room. I know they have taken the chest, but this tin box they have not. [The box was found at Z——, but there were no letters in it.—R. H.]

[Mr. Vance, the sitter of March 30th, 1892, had sent me two questions for G. P., which I requested the Howards to put at their sitting. The questions were—“1. What was the purpose of the association you formed two years ago with Miss Helen Vance and two other ladies? 2. Give the names of the two other ladies.” My impression is that I gave Mr. Howard my recollection of these questions without having the original letter of Mr. Vance at hand, and probably Mr. Howard put the questions as I gave them to him. His account is as follows:—]

Then we put two test questions, by request of Mr. Hodgson: 1st. What was the nature of the Society formed by you and some other young people? He was obviously confused, and in trying to answer said “development.” We told him not to bother about it now, but to tell us at next sitting, a proposal which

Phinuit recommended, but he himself in his gruff voice suggested "Theosophic." I told him no. He made a try at question 2nd. Names of members of Society, "Helen Dering—Derrich, or Herrick." [The questions were apparently not asked until towards the end of the sitting, and Phinuit had evidently taken control of the voice and was acting as intermediary. The answer must be called wrong, although Helen was the first name of one of the members.—R. H.]

959 C. [The following is from Dr. Hodgson's report in *Proceedings* S.P.R., vol. xiii. pp. 353-57.]

I close this section of my Report by a brief account of the case of the friend whom I have called Mr. Hart, to whom in the first instance G. P. manifested (see 959 A), and who himself died in Naples on May 2nd, 1895. As in G. P.'s case, I substitute other names for the real ones. I had not been having regular series of sittings at this time, and heard incidentally on May 3rd that a cablegram had been received by a relative announcing the death of Hart. My assistant, Miss Edmunds, went out to Mrs. Piper at my request to arrange a sitting for me for the next day, May 4th, and to say that it was extremely important that I must have the sitting. I did not tell Miss Edmunds the reason, and she made a totally erroneous conjecture concerning it. The announcement of the death, however, with the place and cause of death (inflammation of the heart), appeared in a Boston evening paper on May 3rd. At the sitting on May 4th, after a few words from Phinuit, G. P. wrote and gave several messages from friends, and then asked what he could do for me. I replied that I had something for him to do, but could not tell him what it was. He made a brief reference to his father and mother, and then to a friend of my own, and then came the following:—

Hold, H. See all of these people bringing a gentleman. [R. H. thinks this is *unintentionally* written, and doesn't repeat the words aloud.]

Read . . . do you see them, H.? (No.) He is coming here. I think I knew him. [R. H. can't decipher after *think*.] That I knew him. Come here and listen, H. He has been here before and I have seen him since I passed out. (Who is it?) John. "Do you see me, H.?" He says this. (No.) "What about my health? Oh, George, I am here, do not go away from me," . . . not to you, H., to me. (Yes, I understand.) "I thought I should see you once more before I came here." (What is the full name?) John H. (Give me the second name in full.) Did you speak? (Write the second name in full.) Hart. (That's right, Hart, old fellow.) "Will you listen to me, Hodg . . . [Much excitement in hand, and letters jumbled over. G. P. writing throughout, but at times apparently much perturbation introduced.] George knew I was here and met me, but I was too weak to come here and talk, H." . . . Yes, H., but the dear old fellow is short-breathed. . . . "I expected to see you before I came here, H. (Yes, I hoped to have met you in the body again) but you see I was failing. How are you?"

What [apparently from G. P. to Hart.]

"I brought Ge— here first." (Yes, you did.)

Yes, I do [from G. P. to Hart.] [More probably from Hart to G. P., in

answer to some such question as "Do you mean me?" from G. P. to Hart. 1898.]

Oh, what about me, H. ?

(He means your first messages came to him.)

Oh, I see! but I was . . . but (you were out of the body) yes. . . . "I am a little dull, H., in my head." (Isn't the *light* good to-day?) Yes, but it is I, H., my (you mean *you* are not in good trim, George?) No no I Hart no, H. I Hart (I see, Hart is dull, Hart can't do so well.) [H. is the initial of Hart's real name. 1898.] [Thump with fist. Much thumping with fist during sitting, indicative of assent at different times.]

The above is transcribed from the type-written copy of the record of the sitting, and the quotation marks were doubtless inserted by myself to make the record clearer. There was much confusion in the rest of the sitting. The cause of death he stated to be inflammation of the stomach, which was not correct, though he had suffered much from this for a year before his death. I may have known of this, but was not consciously aware of it. I knew that he had been ill in Europe, but when I last heard from him several months previously, I understood that he had recovered. There were confused references to the Howards. He referred to two other friends in Europe (whose names had been given in previous sittings by G. P.), mentioned several names unknown to me, and referred to incidents in connection with them, as well as other matters, none of which, for family reasons, I have yet been able to verify. I think it probable that they will be partially, but only partially correct. There seemed to be glimpses here and there of a clear consciousness. He wanted to know if it was Paris (where he had stayed some time while in Europe). I said it was Arlington Heights.

"Arlington, I remember Arlington—did you not take me here? (Yes, this is the very room where George came to you.) Oh yes, I had his [article of G. P. specifically mentioned] and my watch. . . . Will they send my body on to New York? (I don't know.) I hope they will. They are now talking about it." [I learned later that the desirability of taking the body to America was discussed.]

When I asked, "Why didn't George tell me to begin with?" he replied, "Because I told him to let me come and tell myself." This was like Hart, and so was the statement quoted above that it was he who brought G. P. first.

At this sitting, and several also in the following week, during which the confusion continued, a knowledge was shown of various matters known to me which were specially suggestive of Hart, references to friends and relatives, presents which he had given to me, jokes about cigars, magazines which he had entrusted to me just before he went to Europe three years previously, &c., but of course I was anxious to obtain information concerning events in Europe of which I was entirely ignorant, especially any that occurred just before his death; and I have such on record, but have

not yet succeeded in discovering how much correct statement they include. Between the first and second sitting it occurred to me that the announcement of his being there to communicate was "led up to" by G. P., and at the second sitting, when Hart wrote part of the time himself, I said, "I suppose last time you thought I took your coming very coolly." The hand wrote excitedly: "You seemed very inconsiderate to what you used to do." I explained that I had heard of his death by a cablegram which had been received by his "brother-in-law." He then wrote the name of the brother of his sister's husband. I said no, "your wife's brother."

Another incident at the same sitting showed a curious remembrance.

. . . Ask for my cigar case . . . am I dreaming . . . I think I know that once I sat in this corner [hand points to other side of the room, to place where Mrs. Piper sat at time when Hart attended his sitting on March 22nd, 1892.] (You mean you sat there?) Yes I did (yes, I remember) I know where I am now.

As I recall this incident, I did not understand what was meant at first when the hand pointed, as it was more than three years since Mrs. Piper had sat there. That position in the room was not associated specially in my mind with Hart, as various other persons whom I had accompanied to sittings had sat in the same position, both before and after Hart's sitting, and it was only after April 29th, 1892 (see *Report*, p. 292), when I succeeded in getting the hand to write with the block-book on the table instead of on the top of Mrs. Piper's head, that I requested Mrs. Piper to change her position, so that there might be plenty of room for the table and for a sitter on the other side of it. But the occasion was a very memorable one to *Hart*, and if *he* was communicating and waking to a consciousness of his surroundings, it was a natural observation for him to make.

In June and July a friend of mine was having a series of sittings, and Hart sent a message to me through him; he was becoming clearer, and wished to communicate. There were no opportunities for any further series of sittings, however, and Mrs. Piper stopped sitting for her summer rest, and I visited England later. Few sittings were given in the winter of 1895-6 owing to Mrs. Piper's ill-health. Hart gave brief messages on several occasions; said that he wanted to follow in "G. P.'s tracks," and seemed somewhat aggrieved, so to speak, because he did not have the same opportunity as had been afforded to G. P. Thus, on January 22nd, 1896:—

. . . What in the world is the reason you never call for me? I am not sleeping. I wish to help you in identifying myself, . . . I am a good deal better now. (You were confused at first.) Very, but I did not really understand how confused I was. It is more so, I am more so when I try to speak to you. I understand now why George spelled his words to

me. [Several sentences, even of ordinary words, were spelt out by Phinuit from G. P. at his first appearance, to Hart.]

He became clearer later on, and purported to take part in an inquiry I was making concerning a person's whereabouts in Mexico. It was during this time that Miss Warner (*Report*, p. 324) had her two sittings, January 6th and 7th, 1897. She remarked to me during the sitting of January 7th, 1897, that Hart knew one of her brothers, Charlie, and that they went to the Azores together. I asked Phinuit if he or G. P. could get Hart. Shortly afterwards G. P. wrote, and after a short conversation with the sitter came the following:—

Did you have a brother Jack, Hart asks. (Yes.)

[For Hart.] I am here. George, tell her I see her and I long to ask her brother if he recalls the storm we experienced.

(I know he does. I've heard him speak of it.)

Good, and ask him if he still has the stick like mine. Take the pipe, old chap, I do not wish it. Hear you? (R. H.: Yes, it may be the one he gave me) and I have it in my mind. A memento. He ought to have it. [Hart gave me a pipe. It is not clear whether the reference is to this, or to one connected with sitter's brother.—R. H.]

We went to a queer little hotel, at a little hotel together. Charlie had a headache from hunger. We were almost starved when we got there, the food was bad, the food was so bad, poor. I am content here, quite. Do you ever see me as I really am? (No. I don't see you at all.) Not at all. I do, H. Hear Hart say have a smoke, anything for relief. Ask him [Charlie] about this for me. Hungry. (R. H.: He's still talking about Charlie and their experiences together?) Yes, H. He is.

(Tell some more.) We went up to the hotel and ask him if he recalls the laugh we had after we got to our room. Give him my love.

(What did you laugh about?) because of the dirt, &c. . . . very amusing. He has not been well but he is going to be. [Disturbance in hand.] Hold on, old man, I cannot hear if you grab me in this way.

Did you ever have a fever?

(R. H.: Who says that?) I, J. H.

(Do you mean me?) Yes. (Yes. I had a fever. Pneumonia, and typhoid fever.) Never have another. Going to be well now. I said it. (Do you mean me?) Yes, Charles too. Give him my love and do not forget about the stick. . . .

Miss Warner wrote:—

I had known that Charley and Hart took a trip in a sailing vessel to the Azores, but absolutely no details, except that the boat was driven on the rocks and they watched her break up.

This was all she could recollect in connection with the statements made by Hart about her brother. I remembered also about the shipwreck at the Azores, but had no recollections of any sort connecting Hart with Charley Warner, or about any of the other incidents referred to. I think, however, that as Hart himself told me of the shipwreck

at the Azores, he probably mentioned Warner in connection with it. He may possibly also have spoken of some of the other incidents. But I am unable to recall the vaguest memory of any sort about them. Charley Warner was then in California, and in reply to inquiries he wrote on February 2nd, 1897:—

J. H. and myself once were hove to on the North Atlantic for about three days during a severe storm. At another time we were at Horta, Fayal Island, and watched our vessel drag ashore and break up on account of a very bad storm, or hurricane. J. H. had a very serviceable stick. As I remember it, a stout little blade dropped out of the ferrule. I never had one like it that I can remember. He thought highly of it and advised me to get one like it. I don't remember anything about a pipe. What he says about the queer little hotel is all true; I don't remember that I had a headache, but we were hungry. J. H. was extremely amused about something at that hotel and we had a hearty laugh. It was connected with dirt.

**960 A.** From Dr. Hodgson's Report in *Proceedings S.P.R.*, vol. xiii. pp. 335-6.

I pass on now to consider briefly the results obtained from some other communicators, and begin with the case of the lady whom I have called Madame Elisa Mannors. Other names are substituted for the real ones. She was known to G. P., and her first appearance was to her sister, Madame Frederica, on May 17th, 1892 (*Report*, p. 471). She had died the previous summer. The cause of her death was designated by Phinuit, who also described correctly, purporting to repeat what she was telling him, some incidents which had occurred at her death-bed. The sitter inquired about a watch which had belonged to Madame Elisa, but the statements made at this sitting, and to myself at subsequent sittings, did not lead to its recovery. Some Italian was written by request, the lady being as familiar with Italian as with English, but only two or three common words were decipherable. The first names of sitter and communicator were given, and the last name was both written and afterwards given by G. P. to Phinuit. Some of the writing was of a personal character, and some about the watch, and G. P. stated correctly, *inter alia*, that the sitter's mother was present (in "spirit") with the communicator, and that he himself did not know her. The real names are very uncommon. The Italian for "It is well. Patience," was whispered at the end of the sitting as though by direct control of the voice by Madame Elisa. Both the sitter and her sister were well known to me, and also to the Howards, and Madame Elisa made several personal communications in the course of the sittings recorded in Appendix I. (see *Report*, pp. 417-19, 423), where further attempts, only partially successful, were made to write Italian clearly, and also to speak it, but not much was said.

She communicated by writing later to three or four other friends or relatives, always in a strongly personal way, and very clearly. In her statements to one very personal friend, at sittings when I was present, she showed on several occasions an intimate private knowledge of her sister and her sister's family in connection with events that were occurring, and also of other relatives to whom she was deeply attached. She also had several "written talks" with myself alone, referred to incidents with which we were both familiar when

guests at the same house in another part of the country, and appreciated properly other references which I made myself. It always seemed like the woman I knew.

As I have mentioned elsewhere (*Report*, pp. 293, 332), the intelligence communicating by writing is not conscious of the act of writing. The chief difficulty apparently in getting another language written by the hand is that strange words tend to be written phonetically unless they are thought out slowly letter by letter. The writing is usually much more legible now than it was during the period of the records from which I am quoting, when there was frequently much difficulty in deciphering even the simplest English words. It was therefore not surprising that so little of the "Italian" written by Madame Elisa was decipherable.

962 A. From Dr. Hodgson's report in *Proceedings S.P.R.*, vol. xiii. pp. 384-5.

There are various references in the records given in Appendix IV. to the twin children of Dr. and Mrs. A. B. Thaw. One of these, Margaret, died a year before their first sitting at the age of six months, and the other, Ruthie, died three months before their first sitting at the age of fifteen months. The communications concerning these children were given almost entirely by Phinuit, who had, however, some difficulty with the names. At the first sitting several attempts were made before the name Margaret was given clearly. Trouble with teeth was mentioned in connection with the children, apparently as the first impression on the appearance of Margaret, but not actually specified as Margaret's. Margaret was teething when she died. Phinuit also said that one of the children wanted baby's beads. Margaret used to play with a necklace of beads belonging to her older sister living. And referring to Margaret, Phinuit said that she had some flowers in her hand, that "she liked them and took them with her." Mrs. Thaw had placed three little flowers in Margaret's hand after her death. Phinuit got much more in connection with Ruthie, whose first appearance seemed to be accompanied by a recurrence of associations connected with the trouble that caused her death, dysentery and sore throat. Phinuit indicated the locality and the distress, and Ruthie's dislike of "the powder." Bismuth was given through the entire illness of two weeks and was always given with trouble. Phinuit spoke of Ruthie as having light golden hair, afterwards adding curly;—correct—but called her a boy. The living Ruthie was very generally mistaken for a boy, but not, of course, by the Thaws. Yet Phinuit had much difficulty in getting the name, and failed to get nearer than Ethie, and the sitters told him it began with R. Phinuit said that she had not learned to talk, but later on he got the name Ruth-ie correctly. He remarked that she only said papa and mamma. Other words that the living Ruthie said were given in later sittings. Phinuit described her as wanting to see the stars. For two or three months before her death Ruthie was fond of pointing at the stars through the window. At the beginning of the sitting Phinuit said she put her hand on Dr. Thaw's head, and afterwards described her as wanting to pat his face, actions which were characteristic of the living Ruthie towards Dr. Thaw. Similarly she wanted to hear the tick tick (watch) in connection with her uncle Aleck, and it was he who chiefly used to hold the watch for her to hear it. And another characteristic action was reproduced in connection with Mr. Melvin W.;

Phinuit said she wanted him to wave the hand in a certain way to Mr. W., and the living Ruthie waved her hand in that way to Mr. W., and to him only. Reference was also made to her picture, and Mrs. Thaw was painting a picture of Ruthie when she was taken ill. In later sittings Phinuit described her as saying other words, *baby*, *pretty*, *Bettie*, and *pussie*, with the accent used by Ruthie when living. These were the only words besides the *papa* and *mamma* mentioned before, used by Ruthie when living. The first time Mrs. Thaw wore fur at a sitting, the hand stroked it, and Phinuit whispered "pussie" as Ruthie living used to do. But Ruthie had whispered "pussie" at a previous sitting. Two or three times there seemed to be a direct control of the voice by Ruthie who took the place of Phinuit (*Report*, pp. 564, 576, 578). The first time she whispered *pttee* and *pssee* (pretty and pussie) and the second time *pttee* only, the words being many times repeated. This second occasion was connected with rather a striking incident. Mrs. Piper was visiting the Thaws in New York, and they took her up the river Hudson to their country house and had a sitting on the afternoon of the day of their arrival. I was taking notes, sitting slightly to one side and partly behind Mrs. Piper, while Dr. and Mrs. Thaw were sitting in front of her, with their heads somewhat bowed. Phinuit apparently "left" and his place was taken by Ruthie, who began whispering *pttee pttee*. The hand rose and turned somewhat diagonally and extended the forefinger and pointed towards a picture on the far side of the room. The Thaws did not see this action until I drew their attention to it, when they looked up, and followed the direction of the pointing. The hand then trembled and sank. Dr. Thaw noted: "During the last month of Ruthie's life it was a regular morning custom to bring her to the room in which this sitting was held—our bedroom—and she would always point, as hand did in sitting, with *one* finger (unusual with a baby) and say 'pt-tee, pt-tee,' just as in sitting. This little incident had not been in either sitter's conscious mind since baby's death six months before. Mrs. Piper had never been in that room until the actual time of sitting. Many other pictures in the room, two of which Mrs. Piper's hand could have pointed at more easily than the particular one always noticed by the baby."

**963 A.** I now cite a few instances of prophecies given through Mrs. Piper.

(a) The following account is from Miss W.'s report (made from contemporary notes) of sittings with Mrs. Piper, *Proceedings* S.P.R., vol. viii. p. 34.

In the spring of 1888, an acquaintance, S., was suffering torturing disease. There was no hope of relief, and only distant prospect of release. A consultation of physicians predicted continued physical suffering and probably mental decay, continuing perhaps through a series of years. S.'s daughter, worn with anxiety and care, was in danger of breaking in health. "How can I get her away for a little rest?" I asked Dr. Phinuit, May 24, 1888. "She will not leave her father," was his reply, "but his suffering is not for long. The doctors are wrong about that. There will be a change soon, and he will pass out of the body before the summer is over." His death occurred in June 1888.

E. G. W.

(b) The next incident is from Mr. "M. N.'s" account of Mrs. Piper in

*Proceedings* S.P.R., vol. viii. p. 120, which was corroborated by Mrs. "M. N."

April 5th [1889].

. . . About end March of last year I made her a visit (having been in the habit of doing so, since early in February, about once a fortnight). She told me that a death of a near relative of mine would occur in about six weeks, from which I should realise some pecuniary advantages. I naturally thought of my father, who was advanced in years, and whose description Mrs. Piper had given me very accurately some week or two previously. She had not spoken of him as my father, but merely as a person nearly connected with me. I asked her at that sitting whether this person was the one who would die, but she declined to state anything more clearly to me. My wife, to whom I was then engaged, went to see Mrs. Piper a few days afterwards, and she told her (my wife) that my father would die in a few weeks.

About the middle of May my father died very suddenly in London from heart failure, when he was recovering from a very slight attack of bronchitis, and the very day that his doctor had pronounced him out of danger. Previous to this Mrs. Piper (as Dr. Phinuit) had told me that she would endeavour to influence my father about certain matters connected with his will before he died. Two days after I received the cable announcing his death my wife and I went to see Mrs. Piper, and she [Phinuit] spoke of his presence, and his sudden arrival in the spirit-world, and said that he (Dr. Phinuit) had endeavoured to persuade him in those matters while my father was sick. Dr. Phinuit told me the state of the will, and described the principal executor, and said that he (the executor) would make a certain disposition in my favour, subject to the consent of the two other executors, when I got to London, England. Three weeks afterwards I arrived in London; found the principal executor to be the man Dr. Phinuit had described. The will went materially as he had stated. The disposition was made in my favour, and my sister, who was chiefly at my father's bedside the last three days of his life, told me that he had repeatedly complained of the presence of an old man at the foot of his bed, who annoyed him by discussing his private affairs. . . .

["M. N."]

(c) See *Proceedings* S.P.R., vol. xiii. pp. 447-449.

At a sitting with Mrs. Piper on March 7, 1892, the death of her uncle David was foretold to Miss Macleod. Her contemporary note of the statement was: "David will die soon."

She wrote on March 27, 1893:

"My uncle David, whose death Mrs. Piper predicted at the sitting which I had with her on March 7, 1892, died at Chicago on last Tuesday, the 21st of March. As far as I know, his health was perfectly good at the time of the sitting."

(d) From Dr. Hodgson's account of the sittings of Dr. A. B. Thaw with Mrs. Piper, *Proceedings* S.P.R., vol. xiii. p. 352.

Several minor prophecies proved correct; one important prophecy concerning the success of certain machines was wrong as to time, as well as other circumstances, connected with them; but another concerning the death of a brother, who was never present at a sitting, was right. This brother was a

chronic invalid with asthma. At the sitting of May 10th, 1892, Phinuit said that his kidneys were out of order, and it was discovered for the first time that he had kidney disease on a careful medical examination made two weeks later. At the same sitting Phinuit said that he would die "within six months or a year," and, in reply to the question how, said, "He's going to sleep, and when he wakes he'll be in the spirit. Heart will stop." On May 22nd, the time was given as "six months or a little less." He died in sleep, of heart failure, on the 3rd of the following September.

**980 A.** I cited in **858 A** a case, communicated by Dr. Ermacora, of Padua, of foreknowledge of a letter's arrival on the part of a sensitive well known to him, Signorina Maria Manzini, the knowledge purporting to come from her control, "Elvira." An article by Dr. Ermacora in *Proceedings S.P.R.*, vol. xi. p. 235, records a long series of observations made by him with the same sensitive, and two other precognitive cases of hers—of which I quote one below—are given in vol. xi. pp. 466-476. Dr. Ermacora was not able to decide whether "Elvira" is a separate entity, or merely a modification of the medium's own mind. There is, in fact, much the same perplexity as in the case of Phinuit and Mrs. Piper.

Whatever Elvira may be, she possesses certain supernormal powers which for us are perhaps the more instructive in that their scope is somewhat narrowly limited. Among these powers Elvira claims *precognition*; admittedly on what may be termed a puny scale, and dealing with trivial matters, but nevertheless involving some real knowledge of the coming course of events, and of the part which human actions, apparently free, will play therein. The question now before us is whether Elvira's apparent foreknowledge may not be explained as inference from a slightly wider knowledge of the present, combined with a power of suggestion exercised not only upon Maria Manzini herself (which on any hypothesis is obviously probable), but even upon strangers.<sup>1</sup> Dr. Ermacora, as may be seen from his full report, kept these points in mind; and his conclusion was that Elvira had shown some foreknowledge of events, paltry indeed in themselves, but yet such as *suggestion* can hardly be pressed to cover. (See the incident of sale of pawn-tickets, and others, in *Rivista di Studi Psichici*, 1895.) The question will then be,—and these trivial incidents may help us quite as well as more important ones towards its solution,—whether that supernormal knowledge of actually existing thoughts and things with which Elvira must at any rate be credited (see **858 A**) may be enough to suggest by mere forward-looking inference,—itself perhaps supernormally acute,—the events foretold in the following and some similar cases.

<sup>1</sup> Dr. Ermacora once informed me that Elvira had made a prediction involving a mistake to be made by Maria in cutting out some garments, and then withdrew it, as not wishing that Maria should thus waste the stuff, and resolving to influence her *not* to make the mistake. Elvira herself, therefore, admits that she can influence the so-called predictions by suggestions of her own.

Dr. Ermacora writes :—

Signorina Maria Manzini, at my request, kept an account of the dreams which occurred in her ordinary sleep. Some were remembered spontaneously in the morning and some in her next somnambulatory state. In the latter case I suggested to her that she should remember and record them after waking.

I think the following case was remembered in somnambulism, but this is of no consequence, because Signorina Maria, following my advice, recorded not only the date of dreams, but also the date and the hour when she wrote them down. In any case the present dream was recorded before its fulfilment.

This is what I find in the record of Signorina Maria's dreams :—

*March 27th, 1894, 11 P.M.*

"Night of March 26th–27th, 1894.

"I dreamt that the door bell rang on the S. Pietro side of the house.<sup>1</sup> I went to open and found a tall man about forty years old, with greyish trousers and a darker overcoat. He was very polite, and asked if I would subscribe to the issue of a novel, saying that afterwards I should have a pair of earrings as a prize. I said no, because I thought it was an imposition."

I did not read the account of this dream till after its realisation, but am perfectly certain that Signorina Maria told it to me directly, and I also distinctly recollect that when Signorina Maria related the realisation a few days later, she said I ought to remember her preceding dream; and I remember also that I not only recalled it, but that I looked at once at the record to see if it had been written down according to rule. I found that it was correct, and that it agreed with the *viva voce* story. Besides, though Signorina Maria may not always be diligent in recording dreams she hardly remembers, she is very careful to put the exact date, and is therefore quite certain that the dream occurred either in the night of March 26th–27th, or at most (supposing the case to have been complicated by a paramnesia which displaced the dream in *time*) on March 27th, at 9 P.M.; about which time, as can be seen from my journal of the somnambulatory experiments, Signorina Maria was in somnambulism in my presence.

On the evening of March 31st, *i.e.* four days after the dream, Signorina M. told me that on that day about 3 P.M. the visit of which she had dreamed had taken place. Everything coincided; the entrance of the person by the door towards S. Pietro, his age, his insinuating manners, the colour of his trousers and overcoat, and the object of his visit.

I called her mother, and asked her to describe the visit with all possible details; meanwhile I took the following notes: "The person came twice; the first time about 11 A.M., when Maria was out. Signora Annetta (her mother) was alone in the house. The visitor had very pleasant manners, and was about thirty-five years old (Signorina Maria thought forty). He had a box covered with black cloth with him, such as is used by commercial travellers. He said he came to show them a novelty. In order to get rid of him, Signora Annetta said that Signorina Maria was not at home; he replied that he would return,

<sup>1</sup> Signorina Maria's house has two doors, one in the Via S. Pietro, and the other turned towards the river Bacchiglione.

and Signora Annetta told him to come at 2 P.M. At 2 P.M. he returned and rang at the door on the S. Pietro side. Signora Annetta opened to him, and says that when he entered the room Maria seemed much astonished (Maria said at once that she was astonished at recognising him). He proposed that they should subscribe to the issue of a novel; there were to be prizes when the issue was finished; two pictures, or a small organ, or a pair of earrings. In his box were the organ and an alarum, as samples, and he had with him, but not in the box, samples of the earrings, of the frames, and two oleographs between pasteboards.

Luigia Monti and Linda Bigoni were also present. Maria refused the offers. When they and the man were gone, Maria remarked with surprise that she had already dreamt of the scene with all its details, *i.e.* as far as the man was concerned. Signora Annetta added that from girlhood she also had frequently dreamed of coming events.

*March 31st, 1894, 9.30 P.M.* (written in the presence of Annetta and Maria). It was necessary to prove two things, before the case could be supposed to be evidential. First, that the visit was real, and not an odd hallucination of the senses or memory, and secondly, that the man had not made the tour of Padua offering his merchandise, many days before the dream; in which case Signorina Maria might have become aware of it in some way or other, and thus have originated the dream herself.

In order to clear up the first point, I went on the following day (April 1st, about 6.30) to see Signorina Linda Bigoni, and asked her to tell me all about the visit at which she had been present. She replied that she had gone to see Maria the day before, about 2.30, while the man was there, and she confirmed all the details about the object of his visit, his remarks, the things he had with him, his politeness, his age, and the colour of his clothes. He had made the same proposition to her as to Maria. As she had arrived after him, she could not say by which door he had entered; but she said he had left before her, and had gone out by the kitchen door, towards the river. On being questioned, she replied that she had not seen Signorina Maria since the visit. Before leaving her, I requested her, if the man should come to her house, or if she should meet him in the street, to ask him on what day he had come to Padua; which she promised to do.

The same evening I went back to Signorina Maria, and before telling her of my talk with Signorina Linda, I questioned her and her mother again. Signorina Maria said she did not remember by which door the man had gone out, or rather, she had paid no attention; but her mother said she was certain that he had gone out by the kitchen door, because he had seen some one enter that way, and on leaving had said that as there was a door there also he would go out by it. The mother did not know, however, whether he or Signorina Linda B. had left first, but Signorina Maria was sure he had gone away first, because afterwards she had continued her conversation with Signorina Linda about their own affairs, and this conversation, begun before he left, had prevented her noticing by which door he quitted the house.

Both then said they remembered Signorina Linda B.'s coming at about 2.30 while the man was there, and that he had come before 2 and stayed nearly an hour.

Thus all the testimony is in accordance, and no doubt remains that the event with all its details really happened.

On the evening of April 18th, Signorina Maria told me that her friend, Signorina Linda B., had something to tell me, but in order to keep her promise she would tell it only to me. Signorina Maria said that Linda B. was coming to see her on the morrow, when I could meet her.

The following day (April 19th) I went to see Signorina Maria at the time fixed, and found Linda B. at the house. The latter told me she had met the man in the street; that he had recognised her and had renewed his offer. She took advantage of this to ask him when he had arrived in Padua, and he said he had come on March 29th, and that he had not visited Padua before for several years.

This proves that the dream occurred two days before the arrival of the person implicated, and that consequently it could not have resulted from a mere sensorial impression of Signorina Maria's.

Of such a type as this—gradually evolved, slightly inexact, and altogether trivial—are all the predictions given through Elvira. I do not think, however, that their triviality affords in itself any clear indication as to their origin. They are the attempts of an intelligence which, whether embodied or unembodied, is not much above a child's level, to prove a fact of the highest importance—namely, the possibility of foreseeing future events. In comparison with the value of the result thus aimed at, the actual incidents by which it may be attained matter little. It is of greater interest to have a pedlar's visit foretold, if only that visit could not have been foreseen by any ordinary intelligence, than to have, say, a death foretold, if we suspect that that more impressive prophecy may have helped to work its own fulfilment.



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